

A N
EXPOSITION

W I T H

Practicall Observations

CONTINUED UPON

The Eighteenth, Nineteenth, Twentieth,
and twenty-one Chapters of the Book of

J O B :

B E I N G

The Summe of forty-two Lectures, delivered at *Magnus*
neare L O N D O N Bridge.

By JOSEPH CARYL, *Preacher of the Word, and Pastour*
of the Congregation there. 6

R O M. 15. 4.

*Whatsoever things were written aforetime, were written for our learning,
that we through patience and' comfort of the Scriptures might have hope.*

L O N D O N ;

Printed by *M. Simmons*, and are to be sould by *Joseph Cranford*
at the Sign of the *Kings Head* in *Pauls Church-yard*,

1 6 5 8.

AN EXPOSITION

OF THE
FISCAL OPERATIONS

OF THE
UNITED STATES
FOR THE YEAR
1862

JOHN
B. WHITTAKER


THE
SUMMARY OF THE
FISCAL OPERATIONS
OF THE
UNITED STATES
FOR THE YEAR
1862

BY
JOHN B. WHITTAKER

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TO THE
CHRISTIAN READER.

TO
Those especially of this C I T I E.
who continue the promoters
of this W O R K.

 O D onely wise, who caused his
holy Word to be written afore-
time for our learning and instru-
ction, hath in all times appoin-
ted the Ministry of Expounding
and Preaching his Word, that it
might be the better fitted for instruction. The bu-
sines of the Expositer (or of the preacher expound-
ing is to collect and give out the sence and mean-
ing of the Word aright; The busines of the Prea-
cher (or of the Expositer preaching) is to divide
the sence and meaning of the Word aright, gi-
ving

A 3

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ving to every one, that portion which is proper to him, his proper doctrine, (of truth) his proper reproofe (of error) his proper correction (of evill manners) his proper instruction (about holinesse of conversation) and all in righteousness. While Jesus Christ himselfe was fulfilling his Ministerie here on earth, he performed not onely the office of a Preacher (Luk. 4. 18, 19, 20, &c.) but of an Expositer also (Luk. 24. 27.) Beginning at Moses, and all the Prophets he expounded unto them in all the Scriptures the things concerning himselfe. The Scripture is indeed it's own Expositer; dark Texts receive light from clearer, and those which are so plaine that they need no comment, are a Comment to those that need. But though the Word of God (as to truth and light) be (as God himselfe is) self-sufficient, and carrieth in some one or other part of it the interpretation of other parts; yet as to man, there is much need of an Interpreter for the due accommodation of any one part to the interpretation of another. For the Scripture is such an Expositer of it's own hard Places, as it is a Judge of all hard Questions and Controversies, arising from, or grounded upon it; That is to say, A morall not a personal Expositer.

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positor. And therefore as the Father of lights, from whom cometh every good gift, and every perfect gift, hath bestowed This very good and perfect gift, His holy Word upon us, so he hath furnished some with gifts, and sent them forth as Interpreters of it; yea, he hath sent forth his holy Spirit, who is not only (as Elihu speaks (in this book of some choice spirited man) An Interpreter one among a thousand, but the only unerring Interpreter, For as the Word of God is the onely unerring nor mal Expositor of it selfe, so the Holy Spirit of God, whom Jesus Christ hath promised to send, and of whom Christ hath said, He shall take of mine and shew it unto you, is the only unerring personall Expositor of the Word: yet the Holy Spirit (as I may say) in person seldome doth it, but usually conveyeth the light of the Word unto man, by such men as himselfe hath first enlightened.

There want not some who would have the Word set nakedly before all, that so every man, waiting for the light of the Holy Spirit, may make his own apprehension the interpretation of it; and 'tis true, that nothing is an interpretation to any man beyond or besides what him-
selfe

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selfe apprehends : yet the apprehensions of this or that man may be very serviceable unto many others ; and are often the meanes which God useth and blesteth for the leading of their understandings into the way both of truth and holines, Nor can they who are thus led, be therefore justly charged to see, spiritually, with other mens eyes, because others have been instrumentall for the opening of their eyes, or that they see by other mens light, because others have been helpfull in bringing them from darknesse unto light ; no more then they can be charged to see, corporally, with other mens eyes, whose eye-sight hath been cured (as a second cause) by the skill of man, or, that they see by other mens light, who saw nothing till a window was opened to them. For the light which any man brings and holds forth, becomes every mans proper light, who is enabled to receive it and see by it. The Gospel is held forth to Thousands to whom yet it is hid ; The God of this World having blinded the eyes of their minde, lest the light of the Glorious Gospel of Christ, who is the Image of God, should shine unto (or irradiate) them, that is, shine into them. So that every soul must have an internall eye or light

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light given him before he can savingly receive that light which is externally offered him; And whosoever thus receives the light offered, makes that as much his owne (in his own capacity) as it was the offerers. And forasmuch as there are many unstable and unlearned ones (so the Apostle Peter expresseth them, 2 Epistle 3. 16.) who (at least presuming to see without, if not scorning to see by the light which others offer) wrest not only the Epistles of Paul, in which (as the Apostle Peter there affirmeth) are many things hard to be understood, but all other Scriptures to their own destruction, it cannot be reasonably judged a disservice either to God or to his people, to endeavour (in the utmost improvement of gifts and light received) a right interpretation of them. And though we dare not offer our interpretations under the Title of Infalible and so challenge a dominion over the faith of others, yet we may be helpers both of their joy and knowledge. We are commanded to try the spirits whether they be of God (1 Joh. 4. 1.) We must not reject all Spirits, because possibly many are not of God. The Spirit of God is above all tryall; but there are Spirits (even the Spirits or spiritnall gifts of all men) which
a must

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must be submitted to tryall and stand Probationers. And because they are to be tryed, therefore it followeth that they are to be used, for to what purpose should that be tryed which is not to be used? To try a thing or person doth indeed suppose that there may be a fayling in either, but it doth not at all inferre, that there is no use of either, but rather that both are usefull. And if upon tryall much be found which is unsound and so to be refused, yet that which is sound must be retained. Thus the Apostle directs (1 Thess. 5. 21.) Prove all things, hold fast that which is good.

What is presented in the following Expositions is not the imposing of a sence either upon the Word of God, or upon the understandings of men, but an humble tender of what the Expositor understands as the sence of it, to the tryall of all.

Some, I know, begin to say, that there is, or at least that shortly there will be little or no need at all of such poor helpes as these: Surely it will be the rejoycing of all who honour Jesus Christ, and love his appearing to see that day, not so much because they may then take their ease and rest from these labours (for though the ser-

vants

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wants of Christ through the infirmities of their flesh are often wearied at their work, yet through the strength of his Grace, they shall not be weary of it) but because when that which is imperfect, or (as the Apostle speakes, 1 Cor. 13. 10.) in part shall be done away, then that will be come which is perfect. Onely my feare is that some are so busie in decrying these things (which we readily acknowledge to have many imperfections in them) that for hast they would doe them away (in their own and others wrong) before that which is perfect be come unto us. Prophecy shall cease and knowledge (of this size and as now attained) shall be done away ; But when these cease, in order to Gods appoyntment, those weaknesses and wants in the sonnes of men shall cease also, to cure and supply which they were appoynted by God. How happy and glorious a thing were it, if we could see this age approve it selfe such as had no need to be taught ? or that the symptomes of the same sicknesses and impotents both of judgement and practice did not now discover themselves as formerly ? How many are there who speake much of the holy and blessed Spirit (concerning whom we can neither speake nor boast too much) who yet walke af-

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ter the flesh? How many discourse high (concerning which all our discourses fall too low) of those new Heavens and of that new Earth, wherein dwelleth righteousness, who yet defile and pollute the old with their unrighteousnesse? Where almost can we behold the Image of that Glory, which we should continually waite for, stampt upon the wayes of men? And while the actings of men are, every where, thus low and earthly, doth the age look like that which is either actually above or hath neer out-grown teaching? As for my selfe, I desire (should I live to that day) when my Lord and Master cometh, to be found Thus doing, It is dangerous to lay down or depart from the practice of known duties, upon the expectation of further priviledges, Or to say, we need not now doe that which shortly (possibly very shortly) we shall need to doe no more Each state hath its proper rules and helps, and to them we must submit, till we are removed out of such a state, 'Tis no wisdom for a dim-sighted man presently, to throw away his Spectacles, though he be assured that within a while his eye-sight shall be cleared.

Christian Reader, let you and I be, not onely contented but, thankesfull that we may behold the
Glory

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Glory of the Lord in these Glasses, *till himself lead us into his Glory, and give us, the top-stone of all perfections, to see Face to Face, The Furtherance of soules in the way to this Glory is the Design of this work, which now by the assistance of God is advanced half way; as for the other halfe (seeing no man can boast of to morrow, or knoweth what a day may bring forth) I can only say, that it is in my heart, if the Lord continue life and strength with the call hitherto affoarded, to advance with what speed I can (though I confesse the best of my speed is but slowness) towards the finishing of that also. The travell of this sixth Stage I leave with you, and both you and it to the blessing and under the shadow of the Almighty, in whom I am*

The 3d of the 11th
Moneth common-
ly called January.
1652.

Yours affectionately in
the worke of the Lord,

JOSEPH CARYL.



AN EXPOSITION

— U P O N —

The Eighteenth, Nineteenth, Twentieth,
and Twenty-first Chapters of the Book

O F

J O B.

J O B. Chap. 18. Vers. 1, 2, 3 4.

*Then answered Bildad the Shuhite, and said;
How long will it be, ere you make an end of words? Mark,
and afterwards we will speak.*

*Wherefore are we counted as Beasts; and reputed vile in
your sight?*

*He teareth himself in his anger: shall the earth be forsaken
for thee? and shall the rock be removed out of his place?*



L I P H A Z having finished, Bildad begins a second Dispute with Job; Then answered Bildad the Shuhite, and said. Yet he rather reproves then answers, and returns invectives more then reasons. Bildad strikes here again upon the same stone, at which himself and his friends had stumbled before. His whole discourse falls into three parts.

First, We have his Preface.

Secondly, The body of his speech.

B

Thirdly,

Thirdly, He winds up, and drawes all together into a brief Conclusion.

His Preface is laid downe in the foure former Verses of this Chapter.

The body of his discourse extends it selfe from the 5^h Verse inclusively to the end of the 20th, in which his generall scope is to describe the miserable condition of a wicked man: And he doth it under a three-fold Consideration, as a three-fold gradation of his misery.

First, In his life.

Secondly, In his death.

Thirdly, After death.

So that living, dying, and dead, he is miserable, and therefore altogether miserable.

The Conclusion of his discourse is contained in the last Verse, in which he gives us the strength of what he had said, and re-affirmes it; *Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.*

His generall designe and scope is to convince Job that he was a wicked man, because he suffered those things which none but a wicked man (according to his opinion) ever did, or should suffer. For the prooffe of this he proceeds in his former method, bringing nothing new for the matter, no new Argument, no new *medium*, either to confirme his owne Position, or to infirme the opinion of Job; but cloathing his former Reasons in a new dresse, he gives us a very lively and pathetically description of the estate of a wicked man; upon which subject he had treated in the eighth Chapter. Onely two differences appeare between this and his first discourse.

First, At the 8th Chapter he sets out the happinesse of a godly man in opposition to the miserable estate of the wicked; here, he leaves out that part.

Secondly, At the 8th Chapter he useth many Arguments to move Job to repent, and turne to God. He leaves out that work also here, not so much as once mentioning repentance, or exhorting him to returne to God; as if he either thought it too late, or that Job's obstinacy was remediless, and the wound both of his outward and inward state incurable.

The first part or Preface is spent in reproofe, and we may observe

*Nova hic nullat
est horum oratio
Allegoriis &
Metaphoris il-
lustribus impro-
borum clades o-
culis subiiciens.
Merl.*

serve five things for which *Bildad* reproveth *Job*.

First, He reproveth him for *wording it*, or for talkativeness, at the beginning of the second Verse; *How long will it be ere you make an end of words?*

Secondly, He reproveth him of inadvertency, and carelesnes, in the middle of the second verse; *Marke, &c.* As if he had said, *You have been heedlesse all this while, you have not well attended what we have been about; Mark, and afterwards we will speak.*

Thirdly, He chargeth him with contemptuous thoughts, and an irreverent estimation of his friends (Vers. 3.) *Wherefore are we counted as Beasts, and reputed vile in your sight? Thou hast not onely numbred us with, but below the lowest of the people. Thou either lookest upon us as if we had forfeited our reason, and were not men, or had lost our integrity, and so were the worst of men.*

Fourthly, He chargeth him with fury and impatience, in the beginning of the 4th Verse; *He teareth himselfe in his anger; As if he had said; As thou hast torne our reputation, so thy owne peace; thou art uncivill to us, and a torture to thy selfe.*

Fifthly, He chargeth him with insolency and boldnesse towards God himselfe, in the latter part of the 4th Verse; *Shall the earth be forsaken for thee, and shall the rock be removed out of his place? What! must God work wonders, and turne the world upside downe for your sake? Dost thou think thy selfe a man so extraordinary, that the ordinary providences and dispensations of God will not serve thy turne? Shall the earth be forsaken for thee? &c.* These are the steps of *Bildads* angry addresse to *Job*; *Then answered Bildad the Shuhite, and said.*

Vers. 2. *How long will it be ere you make an end of words? &c.*

There is some variety of conjecture who is here intended, or to whom *Bildad* directs his speech.

For the Originall is plurall, as if he were not speaking to a single person, but to a multitude; *How long will it be ere ye make an end of words?* And it is questioned upon that ground, whether *Bildad* spake to *Job* alone, or no.

First, Some conceive, that *Bildads* discourse aimes at *Job*, in consort with *Eliphaz*, who spake before, as if *Bildad* had been angry with them both; because *Eliphaz* and he holding out so

long a dispute, had hindred him from unburdening his minde, and offering his opinion: *How long will it be ere yee make an end of words?* As if he had said, *Will you two have all the talke, shall not I and my Brother be suffered to speak our judgements? How long will it be?* Thus he is supposed to grow angry, not onely with Job, but with his friend.

*Mirror de vestra
imprudencia,
quod cum per-
spicuum sit, vos
inventum ver-
ba proferre &
laterem lavare,
Quic homini du-
ra cervicis sa-
tisfacere cona-
mini. Bold.*

Secondly, Others think that Bildad spake onely to his friends and companions in that dispute, and not to Job at all; as if he had altogether disliked the course which they had taken for Job's conviction; *How long will it be ere ye make an end of words?* As if he had said, *Yee have not hit the poynt, nor stated the question right, yee doe but speake words all this while, yee are not yet upon the matter.* Others make it out thus, *Why doe you wrong your selves so much, and disparage your wisdom to talke with such a man as this Job is? A man of so little reason, and of so much passion; a man so obdurate in, and addicted to his own way; a man so high in and stiffe to his owne conceit: Doe yee not perceive that ye labour in vaine, that your words perish into ayre, and leave no impressions upon this hardned man? Doth he not cast your counsels behind his back, and refuse all your advices? therefore be ye advised, give over, make an end of words.* Which way soever we take it, whether Bildad speak to Job in consort with Eliphaz, or onely to his friends, the heat of his spirit breaks out at his lips. And his owne words proclaime, if not his pride, yet his impatience, while he saith, *How long will it be ere yee make an end of words?*

Hence Note.

Long disputes kindle passions.

In those acts wherein reason should doe all, passion would doe most, and commonly doth too much; hence, instead of arguing we fall to inveighing, and for reall convictions give personall provocations. Most are so immoderate in disputati- on, that they need a moderatour, as much to quiet their spi- rits, as to state their questions and opinions. Solomon tells us (Prov. 27. 17.) that, *As Iron sharpeneth Iron, so a man sharpe- neth the countenance of his friend.* When we whet one Iron upon another, the edge growes keen; thus a man sharpeneth the coun- tenance of his friend. The word that we translate countenance, signifies also anger, or passion, because anger quickly appears

in the face or countenance. Hence ſome render the Proverb,
As Iron ſharpeneth Iron, ſo a man ſharpeneth the anger of his friend.
He ſtirres up his paſſion, till he growes as keen as a knife, yea,
as a razor: Oppoſition ſharpeneth the ſpirit, and ſome have
been ſo ſharpened by it, that they have come to ſharps indeed,
and when they have long contented by words, have fallen to
blowes.

This carries a faire ſence, yet I conceive that cleareſt, which
reſtraines theſe words to the perſon of *Job* alone. But then the
Quære will be why he ſpeaks in the Plurall number, *How long*
will it be ere yee make an end of words?

Some answer, *Bildad* ſpeaks to *Job* in the Plurall number, for
honours ſake, and in reverence to his perſon. I find very little
reaſon for that, conſidering he ſpeaks of him at ſo low a rate all
the Chapter over.

Secondly, One of the Ancients tells us, *Bildad* ſpake in the
Plurall number, becauſe he thought *Job* was poſſeſt with an
evill ſpirit; That evill ſpirit in the Goſpel, being asked his
name, answered, *It is Legion, for we are many.* Had *Job* been
poſſeſſed with an evill ſpirit, he might well have been ſpoken to
as *many*: I am ſure, as more then a *Good many*. But I paſſe that.

Thirdly, It is conceived that *Bildad* ſpeaks Plurally, becauſe
Job had his aſſiſtants, ſeconds, and abettors in that diſpute,
who did ſometimes put in a word, and helpe him at a dead
lift.

Fourthly, I conclude, that he ſpeakes to *Job* alone, in a
word of the Plurall number, according to the common and
familiar uſage or idiom of the Jewiſh Language, rather then
from any ſpeciall reſpect intended to his perſon, or the plura-
lity of his Aſſiſtants; *How long will it be ere you make an end of*
words?

The matter of this firſt claufe, hath been opened upon thoſe
words of *Zophar* (Chap. 11. 2, 3.) *Should not the multitude*
of words be answered? and ſhould a man full of talke be juſtified?
Where 'twas ſhewed, that words without matter, ayery, empty
diſcourſes are very burdensome to an underſtanding eare: *How*
long will it be ere you make an end of words? There is the firſt
charge, talkativenesse or unprofitableneſſe in his ſpeech.

His ſecond charge is careleſneſſe, and neglect of what his
friends

Honoris gratia.
Cajet.

Prava ſpiritu
com totus.
Bed.

Quod cum ſolo
Jobo diſputans
illum appeller
numero multi-
tu-dinis potius
ad familiar em
lingue Hebraeae
conſuetudinem,
quam ad illius
honoris grave
aliquod momen-
tum referen-
du'm eſt.
Pined.

friends were about to speak, or had formerly spoken.

Mark, and afterwards we will speake.

*Instruite ut pos-
tea loquamur.
quodam tu nobis
loquendi formu-
las prescribis?
ne: quicquam
recte dictum
censebimur nisi
tuid probaveris.*

*¶ significat
pro-rie intrin-
secus mente
considerare, &
animum ce ta
dispositione in-
tendere. Merc.*

*Quis sit disputa-
tionis cardo
non satis atten-
dinis. Bo. d.*

Some interpret it ironically, as calling for his direction, not as desiring his attention; *Instruct us, and then we will speak.* As if he should say, *Yes, doe, prescribe to us what we shall say, put matter into our heads, and words into our mouths; you were best take upon you to be our Teacher, and Master, as if nothing could be right, but that which you direct.* But the word which we translate to *mark*, doth not intend direction to others, but attention in our selves; and not so much the attention of the eare, as of the minde, and heart, when the soule as it were sits upon a businesse, with it's whole strength, and puts out all its powers, to what it is about: *Understand, or mark, and afterwards we will speake.* Now as the former clause was interpreted, either in reference to the friends of *Job*, or to *Job* himselfe, so is this also.

They who expound *Bildad* in the former part reproving his friends, give the sense thus: *Mark, and afterwards we will speake.* As if he had said, *O my friends, cease to utter your thoughts inconsiderately, speak no longer what comes next, but mark, sit down, and consider what you have to say, let us mark, and afterwards we will speake.* Thus he reproves their rashnesse, as not having attended their owne designe, nor the intendment of *Job* in his foregoing answers. *Elihu's* zeale breaks out into such language both against *Job* and his three friends (*Ch. 32. 3.*) *Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himselfe rather then God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.* *Job's* friends found many answers, yet *Elihu* saith, they had found no answer; their answers were not judicious, or convincing (as he conceived) they did not hit the hing of the controversie: Such answers are no answers, unlesse we answer to purpose, we answer not at all.

In which sense *Caiphas* reproves the Assembly of the Pharisees (*John 1. 49.*) when they sate in Counsell against Christ, and took into consideration what was best to doe with him, who had done so many miracles; *You know nothing at all, nor consider that it is expedient that one man should dye, &c.*

From

From this Expolition (taking the Text as referring to all his friends,) Obſerve.

Deliberate conſideration muſt goe before ſpeaking.

We ſhould firſt mark, and afterward ſpeak. Every word ſhould ſtay a while in the heart, before it come at the tongue. So, nature ſeemes to dictate; who (as we ſee in the fabrick of the body,) hath ſeated the tongue, and the heart at a great diſtance, that ſo we might take time to mould our words in our thoughts, and meditate our ſelves before we adviſe others. And leaſt the tongue (as Naturaliſts alſo obſerve) ſhould be too nimble at its work, it hath a double hedge, or wall, one of teeth, another of lips to keep it in. The Apoſtle James (Ch. 1. 19.) gives this counſell; *Be ſwift to heare, and ſlow to ſpeake*. Some ſlowneſſe of ſpeaking is no impediment; but the ornament of ſpeech. There is an uncomely ſlowneſſe of ſpeech, ſuch as *Moses* complained of (Exod. 4. 10.) Some have hearts and heads full of rich and rare commodities, who yet want utterance. But it is not onely a duty, but our commendation to have a copy of our words, fairly written in our hearts, before we utter them at our tongues.

Again, As theſe words are applied to *Job*, *Mark*, and then *we will ſpeak*; As if he had ſaid; *O Job*, we are not at all underſtood, no nor well attended by thee; now doe thy part, and we will doe ours.

Obſerve;

It is in vaine to ſpeake till men heare and compoſe themſelves to underſtand.

Who would ſpeak to him that hath no eares, or to him that hath not an attentive eare? While we ſpeak to ſuch, we doe but tell Stories to a deafe man. He that hath an eare, muſt have a heart in his eare, elſe he heareth not. Some ſleep at the Word with their eyes open, they ſleepe with a kinde of attent on; though they heare all, yet they mark little, and doe nothing of that which they have heard: Such, when the Sermon is ended, may tell you ſomewhat of their owne waking dreame, but they cannot tell you a word, to purpoſe, of the moſt working doctrine. The Apoſtle exhorts to attend after we have heard (Heb. 2. 1.) which ſhewes a double attention; firſt, an attention while we heare; ſecondly, an attention to what we have heard.

*Non intelligis O
Job; hinc tuis
reſponſionibus
ſatis extra
chorum, aliud
namq; nos agi-
mus, aliud re-
ſpondes.
Pined.*

*Surdo fabulam
narrare.*

heard. It is in vaine to ſpeak, if there be not both theſe attentions *Therefore we ought to give the moſt earneſt heed, or to mark the things that we have heard.* Now, if we muſt mark the things that we have heard, ſurely we muſt mark things as we heare them: If we miſſe the firſt, we can never reach the latter; if we doe not mark as we heare, we cannot mark the things that we have heard, that is, conſider, and enter into a due meditation of them. Marking is properly a work within; hearing is a work without. The Pſalmiſt (*Pſal. 48. 13.*) calls us to mark the Bulwarks of Zion: *Tell the Towers thereof, mark yee well her Bulwarks.* The phraſe is very ſignificant, *Put your hearts upon her Bulwarks;* ſo the Hebrew. Now as you are to mark the Towers and Bulwarks of Zion, by putting your hearts upon her Bulwarks, that is, by conſidering how many defences God hath for Zion and Jeruſalem, how many wayes of protection he hath for his people; this is the putting of our hearts upon Zions Bulwarks. Thus we ought to put our hearts upon the word of God, the voyce that ſounds in Zion. This is our marking it. Every Miniſter may ſay to his hearers, as Bildad to Job, *Mark, and then we will ſpeake.* Words exciting attention, are as profitable, as words giving inſtruction and exhortation. This is the ſecond fault he chargeth Job with, An un-attentive ſpirit, to what was ſpoken. The third is;

Verſ. 3. *Wherefore are we accounted as Beaſts, and reputed vile in your ſight?*

Wherefore are we accounted as Beaſts?

Vulgaris diſtinctione beſtiam vocamus hominem ſtupidum.
D. uſ.

Here Bildad chargeth him with evill ſpeaking, and with pride, as if he had looked upon them as Beaſts, and that he onely was the man. We proverbially call a man that is either very ſtupid, or very wicked, a Beaſt. (*Pſal. 49. 21.*) *Man that is in honour, and underſtandeth not, is like the Beaſts that periſh.* He that wants underſtanding, is (as a Beaſt) ruled by affections, and paſſions: *Wherefore are we accounted as Beaſts?*

The Hebrew is ſingular, *Wherefore are we accounted a Beaſt before thee?* The word *Behemah* is here uſed, *Why are we accounted a Behemah, or Beaſt before thee?* As if all we did make but one Beaſt; or had neither reaſon in us to judge, nor ability to ſpeak, which two diſtinguiſh man from a Beaſt.

But

But why doth *Bildad* tax *Job* with such uncomely language as this? Did he ever call them Beasts? *Job* never spake thus directly, but he did obliquely and equivalently, while he bids them (*Chap. 12. 7.*) *Aske now the Beasts, and they shall teach thee, and the fowles of the aire, and they shall tell thee*; The Master is above the Scholler, and he that teacheth, above him that is taught. Hence, while *Job* sends his friends to Schoole to the beasts, he secretly taxeth them as more ignorant then Beasts. He seemes to speak this out (*Chap. 17. 4.*) *Thou hast hid their heart from understanding.* And againe (*vers. 10.*) *But as for you all, doe yea returne, and come, for I have not found one wise man among you.* A Company which hath not a wise man among them, may goe for beasts, and will hardly be kept from doing like beasts. From these or the like speeches, *Bildad* raiseth this charge; *Wherefore are we accounted Beasts before thee*?

But though *Job* spake thus, yet he did it not with a reproaching spirit, but onely (in heate of dispute) to shew how they were mistaken: And as for *Bildad*, who makes this harsh construction, he should have considered what words he had given, as well as what he had received; he should have been patient in taking just reprehensions, who had given those which were unjust.

Now in that *Bildad* is netled at this, and takes it so hainously, *Wherefore are we accounted as Beasts*?

Observe:

There is nothing that men can hardlier part with then their esteeme; and that which sticks most with them is to be undervalued in the esteeme of their parts and gifts.

Some account it a kinde of happinesse, and are well contented to be undervalued in their outward estates, they make some advantage of that undervaluing; They had rather be, then be accounted rich; but few love to be undervalued in their inward itate, and some had rather be accounted wise and learned, then take paines to be so. He especially that beares himselfe up upon the reputation of his parts, cannot beare it, to be reckoned for lesse then he casts up himselfe; he cannot endure to be low in the eyes of others, who is high in his owne. And indeed to be undervalued is a very great tryall. Hence we see the infinite self-deniall of our Lord Jesus Christ, who made himselfe

of no reputation; who did not regard for how little he was reckoned; Though he was in the forme of God, and thought it no reb-bery to be equall with God, yet he emptied himselfe, and appeared in the forme of a servant.

Againe, Had Job spoken with an intent to vilifie his friends, this charge had come justly against him.

Hence Observe;

To undervalue others, and to put upon them termes of contempt, is not onely uncomely, but sinfull.

Christ takes notice of this (Mat. 5. 22.) as a great breach of the law of love; Whosoever shall say to his brother *Racha*, (that is, witlesse, brainlesse, empty head; such a one *Racha* signifieth) he that thus vilifies his brother, shall be in danger of a Councill; but he that saith thou foole, shall be in danger of hell fire.

It is a great folly to affect the name of wise, and understanding; as Christ chargeth the Pharisees (Mat. 23. 8.) *Be not called Rabbi, for one is your Master, even Christ, and yee are brethren.* The Pharisees were ambitious of titles, and loved to be applauded, and poynted at, as the onely wise men, as the Oracles of the times. Now as it is a vanity to affect such an opinion of our selves so it is sinfull to asperse any man, or to blot him (undeservedly) out of the good opinion of others. And because we are apt to run into extreames, sometimes to account men as Beasts, and sometimes to account them more then men, therefore Christ corrects that humour also (vers. 9.) *Call no man father on earth, for one is your father in heaven:* But must we esteem all men alike? Is it not under a Command; *Honour thy father, and thy mother?* And is not this true, as of naturall parents, so of Civill? How then doth Christ say, *Call no man father;* seeing to call any man father, is but to give him honour, and we are obliged by the Letter of the Law, to honour every man who is our father? The meaning then of this prohibition, *Call no man father,* is, give no man power over your judgements or consciences, such as the father hath over the person of his Child. The Apostle dehorts Saints (Ephes. 4.) *Be not as Children carried about with every wind of doctrine.* A Child is apt to receive every impression, or to thinke this or that so, because his father saith it: The reason and Authority of a father, will carry and sway a Child which way he pleaseth, In that sence, *Call no man father,*

ther, honour no man so much, be not slaves to the opinions of others. As among the Papists, Fryers are to their superiours, or fathers; to question whose commands is a high presumption, to aske a reason, curiosity, to disobey, breach of vow: Their words must stand for a Law, their opinions for Oracles; thus *Call no man father*. Now as we must take heed of that extreme, not to call men fathers, as if we were to live upon their authority: So take heed (on the other side) of slighting men, of accounting men Beasts, of undervaluing them, and trampling them under feet, both are equally to be avoyded; give every man his due; neither have the persons of men (as *Jude* speaks, vers. 16.) in admiration, by reason of advantage; neither have the person of any man in contempt, that may be, both to your owne, and to his disadvantage. *Wherefore are we accounted as Beasts before thee?*

And reputed vile in your sight.

The word which we Translate *vile*, hath a double significati-
on, according to a two-fold root whence it may be derived. Some derive it from a root which signifieth to *shut up*, to close, to hide, to obscure a thing. And hence some of the ancient Rab-
bins, as also late Hebricians, render this part of the verse, not *why are we reputed vile in your sight?* but, *why are we shut up in your sight?* The meaning is, why are we reputed as men whose understandings are locked up, and whose minds are closed; as if a cover were put upon them; or as if we were hood-winckt? So it suites well with the former clause; *Why are we accounted as Beasts?* and, *Why are we reputed as men whose understandings are shut up?* They whose understandings are either shut up, or departed from them, may without any great disparagement be numbred among Beasts. This also answers what *Job* spake of his friends (Chap. 17. 4.) *Thou hast hid their hearts from understanding, therefore shalt thou not exalt them.*

There is a state, or sort of men, whose hearts are locked up, and hid. The Apostle affirms it of the *Jewes* in generall, *When Moses is read, to this day there is a vaille before their eyes.* That is, upon their hearts, their hearts are shut up. And so Christ (*Mat. 13. 15.*) describes them, from the Prophet *Isaiah*; *This peoples heart is waxen grosse, and their eares dull of hearing, and their eyes* (That is, the

A radice
סמך
obscuratus, con-
clusus, abscon-
ditus fuit.
R. Moyses, &
R. David.
Quare clausi
sumus in oculis
vestris: dicitur
autem corde
clausi qui
mentem habet
clausam ne pes-
sit clare res in-
ueri.

the eyes of their understanding) *have they closed.* The character of a naturall man is thus given by the Apostle (*Ephes. 4. 18.*) *Having their understanding darkned, or blinded.* This is a good sense here ; *Wherefore are we reputed as men, whose understandings are darkned, and whose minds are blocked up?*

NUcontami-
natus pollutus
bini: latine ac-
ceperunt tami-
no quod tantum
in compositione
utuntur conta-
mino. Avena.
Excrementisam
spiritum pra
se fert a cuius
tactu tanquam
are abominabi-
li abstine. e lex
praecipit.
Levit. 15. 2.

But rather secondly, the word *Tama*, signifies *defiled, unclean, or impure*; Gramarians tell us, that from this Hebrew word *Tama*, the Latines have the word *Tamino*, which is used onely in composition, *Contamino, to defile, or pollute.* And the word signifies, not any kinde of defilement, or filthinesse, but that which is most sordid, and excrementitious, most vile, and foule, as appears from the Ceremoniall Law, *Levit. 15. 2.*

Some conceive that *Job* carries on the sense of this with the former clause ; *We are accounted as Beasts, and reputed unclean before thee* : That is, as unclean Beasts, and that under a two-fold notion. Either first as Beasts that lye in their dung, and filth, as Swine, and stalled Oxen, &c. Or secondly, as Beasts legally unclean : In the Ceremoniall Law, Beasts are divided into clean and unclean : Some were clean, and they were for Sacrifice ; others were unclean, and they might not be offered in Sacrifice. Taking the Text under this Interpretation, it carries the greatest diminution of the credite, and goodnesse of his friends, as if he had reckoned them, not onely among, but below many Beasts. But I suppose we need not tie up the sense to the exactnesse of that allusion, *Bildads* scope being onely to complaine of *Job's* unfriendly censure of him, and his friends, as if they had been not onely ignorant in matters of doctrine, as Beasts, but also sinfull and unholy in matters of practice, as the worst of men ; *Wherefore are we reputed vile in your sight?*

Now seeing the same word signifies *polluted* and *vile* too.

Observe ;

Every thing and person, which is defiled and polluted with sin, is also vile.

Basenesse hath pollution in it, either morall or naturall : He is not vile, who is low in birth, or low in estate, but in Scripture-stile, the vile person is the wicked person, the person polluted with sin. (*Psal. 15. 4.*) *In whose eyes a vile person is contemned.* This vile person is not the poore man, but the wicked man. In which sense the Prophet *Daniel* foretells (*Dan. 11. 21.*)

That

That there shall stand up in his estate a vile person. This vile person was a man in honour, a great King, who is there called vile, because he was a wicked King, a Persecutor of the people of God: Wickednesse obscures all our greatnesse; nothing makes us truly honourable but grace; and nothing makes us truly vile but sin: What sin doth, that it is; if sin make a person vile, then sin in it selfe is most vile. We are usually more troubled at the effects, then at the nature of sin: But we should chiefly look to the nature of things. Sin it selfe is so vile, that whatsoever is vile, is but enough to be the shadow of it, it doth not reallize the vilenesse of it.

As grace is so excellent that all the excellencies in the Creature are gathered together to shadow out what that is, (*Ezek. 16.*) *I cloathed thee with broidered worke, and shod thee with badgers skins, and decked thee with fine linnen, and I covered thee with silk. I decked thee also with Ornaments, and I put bracelets upon thine hands, and a chaine on thy neck. And I put a Jewell on thy forehead, and ear-rings in thine eares, and a beautifull Crowne upon thine head.* Here's a collection of the most excellent and precious things in the world. And what are these? the shadowes onely of that grace which the Lord puts upon his people when he hath taken them into Covenant with himselfe: (*vers. 8.*) *Then was the time of love, and I sware to thee, and entred into Covenant with thee, saith the Lord, and thou becamest mine.* Gold, and precious stones, shadow the state of the Church of Christ in the purest times, when abundance of grace and spirit shall be powred out, *Rev. 21.* On the other side, when the holy Ghost would shew what sin is, all the filthinesse in the world is scraped and throwne together to doe it: While the Prophet describes the state of a man in nature, he is compared to an Infant in blood, and pollution, unwashed, unbound up. (*Ezek. 16. 4.*) The Apostle gives us a like Character of a naturall man, (*Rom. 3. 13.*) *His throat is an open sepulchre:* That which streams out of his heart by his tongue, and voyce, is nothing but rottennesse, and an unsavoury stench, even as out of a sepulchre. The Prophet *Ezekiel*, (*Chap. 22. 18.*) compares that people in their wickednesse to drosse; *Son of man, the house of Israel is become to me drosse; all they are Brasse, and Tynne, and Iron, and Lead in the midst of the furnace; they are even the drosse of silver, or reprobate silver,* *Jer. 6.*

28. And which is worse then this, the same Prophet (*Ezek. 24. 10, 11.*) compares their corruptions to the scum of a pot; *Heap up wood, and set it empty upon the coales thereof, that the brasie of it may be hot, and may burne, and the filthinesse of it may be molten in it, and the scum of it may be consumed.* Scum is the filthinesse of the pot; sin is the filthinesse of the heart and life.

O rapiens animam tuam.

Heb.

O tu, heus in qui teipsam iracundia dilanias feruore. Meic.

Jobum accusat non tantum iracundia, sed etiam rabidi furoris.

Teneatur a proximis & rogatur ut ipse sibi placeatur, nam sua labia mordet, caput quatit, vestimenta cinxit & se in columnas impingit. Sen.

Vers. 4. He teareth himselfe in his anger, &c.

The Hebrew may be rendred by an exclamation, *O thou who tearest thy selfe, or, O thou tearer of thy selfe in anger, shall the earth be forsaken for thee?* So *Psal. 113. 7.* *He rayseth up the poore out of the dust, or, O thou that raysest up the poore out of the dust.* Read a like construction in the Prophecy of *Obad, v. 3.* We render, *He teareth himselfe.* The word signifieth to teare after the manner of wilde beasts, to teare as a Lyon teares. Thus *Bildad* conceived *Job* enraged against himselfe, as a Beast; anger having mastered his understanding, and passion overset his reason. *He teareth himselfe.* The Moralist describes an angry man forcibly held by his friends, and they begging of him to be kinde to himselfe; he bites his own lips, he rends his cloaths, and dasheth himselfe against the Pillars; yet all anger is not thus angry: There are diverse sorts of anger.

First, There is an anger with our selves, which is good and commendable; here *Bildad* rebukes *Job* for self-anger; and therefore he supposed *Job's* self-anger was not good. We are oftentimes out, while we are angry with others, but we may soone be out while we are angry with our selves. Self-anger is good, when we are angry with our selves, either because we have done that which is ill, or have not done so much good, or good not so well as we might. The Apostle numbers this among the effects of that *Godly sorrow* which works *repentance unto salvation, not to be repented of*: Indignation and revenge are both the births of anger; both these are numbred among the effects of *Godly sorrow*, *2 Cor. 7. 11.* Indignation against others is seldome without sin; and revenge, in our own cause upon others, is ever sinfull; These are to be repented of, and therefore they cannot be the effects of true repentance. 'Twas then indignation and revenge upon themselves, because they had done evill, which the Apostle observed and commended as good in those *Corinthians*

Secondly, There is an anger with others, which is alſo good. It is a duty to be angry, when we ſee others act againſt or depart from their duty; He hath no zeale for God, who, on this ground, cannot be angry with man. And while the anger of man waxes hot, purely, upon this account, the Spirit of God is the fire which boyles it up. We are angry for Gods ſake, when we are angry becauſe God is diſhonoured. This is a grave, ſerious, a vertuous, and a holy anger; while the Apoſtle gives a reſtriction to ſome anger (*Ephes. 4. 26.*) he gives not onely a permiſſion, but a command for this.

Thirdly, There is a pettiſh, or fooliſh anger; when we are angry with we know not what, and angry we know not why, angry with thoſe things which cannot intend us hurt; ſome are angry with the ſtone they ſtumble at, with the raine that wets them, with the winde that blowes upon them; if they be not humored, they are angered. *Jonas* was angry when he ſaw a Gourd withered, and a great City not deſtroyed.

Fourthly, There is a ridiculous cowardly anger, like that of a whelp, or curre, who barks, but runs away. As ſome are more afraid then hurt, ſo others are ſo much afraid, that you need not fear they will doe you any hurt. Their anger is but a bluſter, and evaporates into words.

Fifthly, There is a ſlow, wrathfull, revengefull anger; an anger which is ſteeped in malice; a ſevere tough anger; an anger, the coales whereof are raked up in the aſhes of a ſeeming forgetfullneſſe, but with an intendment to breake out into a conſuming flame. Such was that of *Eſau* againſt his brother *Jacob*, when he ſaid; *The dayes of mourning for my father will come ſhortly, and then will I ſlay my brother.* Father and brother ſhould have had but one Funerall, if the reſolves of his revengefull ſpirit had not layne croſſe to the counſell of God.

Sixthly, There is a vehement paſſionate furious anger, a raging anger, both towards others and our ſelves; with which *Bildad* here chargeth *Job*. *He teareth himſelfe in his anger.*

This anger, though in a reaſonable Creature, yet is unreaſonable; it knowes no bounds, nor doth it keepe any. Gramarians ſay, that *ira* the Latine word for anger, comes from *ire*, *Zanch. in Eph. 4.* which ſignifies *to goe*; and they give the reaſon, becauſe a man in anger goes out of himſelfe, out of his wits, off from his reaſon;

*Ira furor bre-
vis.*

Plutarchus.

son; and when a man is pacified, and the storme downe, he doth *redire ad se*, retorne againe to himselfe. Such anger is a short madnesse, and madnesse is but a long anger. They who are fullest of reason, are furthest from this anger, and most displeased with themselves for it, if at any time it appeare upon them. Yet anger may be improved to excellent services, not onely as it warmes the spirit to resist that which is evill, but as it carries us on to good against resistance; In which sense one of the Ancients tells us, that as reason ought to be the Chariot-driver in man, and hold the reines: So the two Horses, that should draw on the Chariot of man in all his actions, are the *Concupiscible*, and the *irascible appetites*; These two as they are qualified, modified, and kept under the reines of reason, are of continuall use, otherwise they breake all, and our selves too; as here it is said of Job, *He teareth himselfe in his anger*. Of this anger note;

Furious anger may hurt others, but it hurts our selves most.

None are more their owne enemies then angry persons are; *Doest thou well to be angry*, said God to *Jonah*, yea, saith he, *I doe well to be angry, even unto death*, Jon. 4. 9. He means it not onely of being angry till he dyed, but of dying for anger. That must needs be hurtfull, yea mortall to man, which carries in it a resistance against the immortall God. Some anger is not onely a grieve for what is upon us, but a kinde of stomacking at him who layes it upon us; if we doe not confesse it to be so, the Spirit of God knowes it to be so, and tells us plainly it is so, and therefore such anger cannot but hurt and teare our selves.

For the avoyding of this tearing, vexing anger, take these brief Counsels.

First, In Provocations, *have an eye upward*; This will balast the spirit, and make it steady; Heaven is above all stormes and tempests, and the more we converse there, the lesse stormy are our hearts. *David* had provocation enough to make him angry, and boyle up his passion to the height (2 Sam. 16. 5.) *Shimei* cursed him, but he looked up, *God hath said to him curse David*, and then how calm and meek was his spirit? As that is a good anger which is for Gods sake, so, looking up to God will keep us from evill anger.

Se-

Secondly, *Turne anger upon your selves*; not to teare your selves (as *Job* is supposed here) but to consider and reprove your selves: The more any man is acquainted with himselfe, the lesse angry will he be with others. A true sight of our selves, shewes us so much cause to be displeased with our selves, that we shall have little leisure and lesse cause to be angry with our brethren. He that looks much into himselfe, will see so much to doe, and to blame at home, that he will not find much to blame abroad, especially he will not doe it with passionate anger. Anger alwayes riseth from some over-valuing of our selves; we thinke our selves ill dealt with, or dealt with below our worth when we are angry. Now he that knowes himselfe fully, can scarcely thinke himselfe undervalued by any; he hath lower thoughts of himselfe, then others can have of him: There are not many receipts for the cure of anger, better or more approved then this.

Thirdly, *Correct your anger before you imploy your anger*; doe with this Passion as Physitians doe with their drugs; some drugs which are healthfull for the body, excellent to purge, and dispel noxious humours; must yet before they are used be corrected and receive some allay; you may poyson the body with them else, and destroy it rather then repaire its decayes: So in this case, your anger will teare, and undoe you, unlesse you correct it, and take off the sharpnesse and virulency of it. And as you doe with your Horses, especially with stomackfull Horses; we first bridle and saddle them, and then ride them, else we cannot have them under command: Thus we must deale with anger; it is necessary to be angry sometimes; and he is a foole that cannot be angry at all; onely get this wisdom, to bridle and saddle anger before you use it; lest it carry you away; and hurry you without any command.

Fourthly, *Let not your anger hang upon your spirits, or continue with you*: That's the Apostles advice, *Ephes. 4. 27. Let not the Sun goe downe upon your wrath.* It is ill being in the dark with so bad a Companion; Anger may passe through the heart of a wise man, but, *Solomon* saith, *It rests in the bosome of fooles.* It is lawfull to doe some things, which to continue doing is unlawfull; we cannot continue the actings of faith and love too long: But that Spirit which saith, *Be stedfast in faith, let brotherly love*

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continue; never ſaid, be ſtedfaſt in anger, or let contendings among brethren continue. Anger againſt ſin, and enmity againſt the ſeed of the Serpent muſt continue, but the continuance of anger againſt any other, whether things or perſons, is ſinfull.

Fifthly, If you will avoyd this anger, avoyd the occaſions of it. They that are ſubject to paſſion, ſhould keepe out of the way of paſſion. That King did wiſely, who when curious glaſſes were preſented to him, broke them himſelfe; and gave this reaſon, leſt another breaking them it ſhould provoke him to anger. 'Tis alſo very memorabſe, That when *Cæſar* had gotten the Cabinet of *Pompey* his implacable enemy into his poſſeſſion, he would not look over his Papers, becauſe he would not diſcover that which might ſtirre his paſſion, chuſing rather to burne them; then to be burnt by them. 'Tis wiſedome not to ſearch into that which being found may over-ballance our wiſedome.

Sixthly, Give a candide Interpretation, both of words and actions; The glaſſe through which we looke, gives its colour to the object. Anger is uſually blowne up by miſ-conſtructions. What we judge ill meant, is alwayes ill taken; Love thinks no ill, and therefore believes and hopes that all is well. Give that which troubles thee another name; if there be a miſtake in it, yet ſay, it is thy friends infirmity, or that he did it out of ignorance; if what he ſpake pincheth, ſay it proceeded from familiarity, or freeneſſe of ſpirit.

Seventhly, Give not an eaſie eare to reports; doe not alwayes heare what others ſay of thee, or what 'tis ſaid they doe. Many teare themſelves with anger, when they heare themſelves torne with ſlander; and while they have a curioſity to hear what others ſay of them, they want patience to bear what they heare. 'Tis better we ſhould be in the dark concerning our own wrongs, then that we ſhould wrong our ſelves by that paſſion which the light we get about them ſtirres up in us.

He teareth himſelfe in his anger.

But was this juſtly charged on *Job*?

I conceive that his friend, (as in other paſſages, ſo here) ſinned againſt the Law of Love, while he charged *Job* with ſo much anger. It is hard to diſtinguiſh trouble of ſpirit, from paſſion and diſtemper of ſpirit. Yet the teſtimony of God himſelfe

selfe concerning Job, assures us that he was a meek man, a very mirrour of patience; which will not consist with this accusation in the height and heat of it. And though it cannot be denied, that Job discovered some passion and impatience, in these conflicts, yet all put together, did not amount to this totall sum; He teareth himselfe in his anger; much lesse to that unquietnesse and dissatisfaction, with which Bildad presseth him further in the latter part of the Verse;

Shall the earth be forsaken for thee? and shall the rock be removed out of his place?

Here Bildad taxeth Job with pride, as before with anger, or rather with an angry pride; *Shall the earth be forsaken for thee?*

The words are Proverbiall, and in their generall sence are appliable to any thing which is very hard, or to man impossible to be done. Such expressions are usuall in all Languages. As when 'tis said, you may as well look for fish in the ayre, or for starres in the Sea, as to see this thing done. So here, this which thou desirest, is as likely to come to passe, as that all men will shortly remove from off the face of the earth, and that the Rocks will move.

More particularly, some understand it thus; *Doezt thou thinke thy selfe such, or so great a man, that if thou dye, and be taken out of the world, mankinde shall dye with thee, or that the earth shall be forsaken when thou leavest it?* The Septuagint renders; *What, if thou dye, shall all under heaven want Inhabitants? Art thou the Atlas of the world? Doezt thou bear up the fabrick of it? Must all things run to desolation, unlesse thou doezt order and uphold them? Why makezt thou such a stirre about thy afflictions, and thy death? Is there no man fit to dwell in this house, when once thou art turned out of doores?* Job gave his friend such a sarcasticall check (Chap. 12.2.) No doubt but yee are the people, and wisdom shall dye with you. Here Bildad payes him in his owne coyne. *Shall the earth be forsaken for thee? &c.* Thus he rebukes his pride, as if (according to this Interpretation) Job had thought that the safety of the whole world were wrapped up in his. Or as if some prodigious changes must needs follow his change. Bildad was growne somewhat warme, and checks Job's supposed height of spirit, with too much of his owne. *Shall the earth be forsaken?*

*Hic loquendi
modus hyperbo-
licus pro re im-
possibili usus
est in omni lin-
gua: qui talia
expectat, in cæ-
lo querit pisces,
in mari stellas;
in Italia Tana-
im, in Sybia
Tyberim Sanct.*

*Quid enim si
mortuus fueris
inhabitabilis e-
rit quæ sub cælo.
Sept.
Ita de tua mor-
te & vita lo-
queris ac si mor-
tuum omnium
salus & inter-
tus ex te pen-
deret. Pined.
Non sine fastu
videtur Bildad
Jobi fastum
velle proculca-
re, at excandue-
rat. Paraph.*

And shall the rock be removed?

No such matter; how high so ever thy thoughts of thy selfe are, or how necessary so ever thou conceivest thy selfe to be, to the standing and continuance of the world. Yet know, the world shall continue when thou fallest, yea there shall not be the least stop observeable in the whole course of nature, when thou hast paid thy debt to nature. Not onely shall not the rocks be removed, but not a hillock, not a pebble-stone shall be taken out of its place, though thou be took and hurled out of thine. Indeed the world is indebted to Jesus Christ for its consistence, the earth had been forsaken, had it not been for him, and the rock had been removed out of his place. But the best and wisest of men may be spared, and no great hurt done.

Secondly, For the clearing of this obscure passage, we are to recall to mind, that the state of the controversie between *Job* and his friends, was about the providence of God, and the dispensations of Justice: His friends said that good men receive good at the hand of God, and evill men evill. Hence they had all along charged *Job* for a wicked man, for an Hypocrite; because he suffered such things. Now for as much as they asserted, that God laid evill upon evill men, and withall observed that *Job* was so impatient under his sufferings, tearing himselfe in anger, as if he had suffered unjustly; therefore *Bildad* speaks thus; *Shall the earth be forsaken for thee? or shall the rock be removed out of his place?* That is, dost thou expect that God for thy sake should change that course which he hath setled as firmly as the rocks, or as the earth? Dost thou think to make God alter the method, either of his Justice, or of his providence? Thou mayest as well hope to turne the motion of the Sun, that the earth shall be forsaken, and the rocks removed out of their place, as to expect this. Friend! doe not you think either to justle or dispute God out of his way. Hence

Thirdly, Some Interpret the last clause of God himselfe, who had determined to chastise the sinfullnesse of *Job*; *Shall the rock be removed out of his place?* i. e. *Shall God?* God is often called a rock in Scripture, a rock is the Embleme of stedfastnesse. Dost thou think to remove God who is stedfast as a rock? or to put him besides his purpose by thy crying out of oppression, or crying up thine owne innocency. For shame give over.

Fourthly,

*Exponitur per
Lypsiem, ubi
minus dicitur
quam intelli-
gitur. Millies
moriaris, nam
propter hoc
mundi cursus
turbabitur, me
nec aut moni-
culus vel calcu-
lus a loco suo
dimovebitur.
Bold.*

*Hac sententia,
quod adversita-
tes accidunt pro
peccatis firma
est, sicut terra et
rupes, numquid
ergo poterit re-
movari propter
illas disputatio-
nes. Aquin.
Per rursus Deus
est intelligendus
quem immuta-
bilem dici in-
star immensi Sa-
xi neque commo-
vendum a loco
iudicii. Rab.
Dav. Variabil.
Num deus prop-
ter unum cla-*

Fourthly, Others by the rock interpret *Job's* friends, or the opinion which his friends held. As if he had said; *The opinion which we hold concerning the punishment of wicked men, is as strong upon our spirits, and as much settled there, as the rock is in his place, and therefore thou shalt move us from our opinion, when thou hast removed a rock, which is numbred among things impossible, or extreemly difficult.* All these Interpretations center in one common sence: implying that the Lord having appointed wicked men to punishment, will no more change this appointment, then he will remove the rocks, or alter the whole state of things here upon earth. And *Bildad* seems to intimate that it is more unreasonable to divert the course of Justice, or to let the wicked goe unpunished, then it is miraculous to overthrow the whole course of nature. *Shall the earth be forsaken for thee? or shall the rock be removed out of his place?* Hence we may learne this generall Truth, that

God will not alter his counsells, nor the course of his providence for any mans sake whatsoever.

You may as soone say, he will alter the whole frame of heaven and earth, or that he will remove the Rocks out of their place, as he will doe it: The course of Justice is as firmly settled as the course of nature is. It was indeed a mistake in *Job's* friends, to thinke because God hath settled a course of justice, that therefore he would never change the forme of justice; for though all the wayes of God are just, and he will doe justice unto all; though we may (as the Prophet is charged peremptorily) *say to the righteous it shall be well with him, and woe to the wicked;* yet he varies the manner, the means, the times, and seasons of executing justice, as seemeth best unto himselfe. The justice of God shall stand though the Rocks remove, and the earth be totally forsaken; yet take heed of saying that justice hath forsaken the earth, or is removed, because we see it not acting in its wonted state and outward equipage. That which the Lord speaks to shew the unmoveable settlednesse of his mercy, is as true in reference to the settlednesse of his Justice, (*Jer. 31. 35, 36.*) *Thus saith the Lord, which giveth the Sun for a light by day, and the Ordinances of the Moon, and of the Stars for a light by night; which divideth the Sea when the waves thereof roare; the*

*rem, quod te
nocentem dicas
et praefer modum
affligi. desinat
sua solitum
exercere justitiam. Merc.
Bildad se suosq;
amicos rupes
nominat, si mi-
tur perstantes
in sua opinione.*

Lord

Lord of hosts is his name. What followes? *If those Ordinances depart from before me, then the seed of Israel also shall cease from being a Nation before me for ever.* As if he had said, when I change the Ordinances of heaven, of the Sun, Moon, and Starres, then will I take my mercy from *Israel*; I will never doe the one, therefore I will not doe the other. The Lord promised at the renewing of the Covenant with man, *Gen. 8. ult. That day and night, summer and winter, should not cease while the earth remained.* Now saith the Lord, *if you can make me to alter the course of the heavens, of the Sun, Moon, and Starres, then I may doe this against my people.* We have the like assurance given, *Jer. 33. 25.* Where the Lord from that consideration of the settlednesse of the frame of nature, argueth the settlednesse of his owne Covenant of grace, and Promise of mercy to his people. Thus also we may argue, in reference to his Justice, that you shall as soon get the stars blotted out of heaven, the Rocks removed, the earth forsaken, as God will forsake the right distributions of Justice towards man. It was said of a man, and he but a Heathen, *That the Sun might as easily be stayed, or turned aside, as he from doing right.* How much more is this true of the righteous God, with whom there is no shadow of turning? And though we cannot say to any man, as *Job's* friends to him; If God punish you not sooner or later here in this world, he must alter the whole course of his judiciary administrations; yet we may say to many, if God save you eternally, he must alter the whole course of his mercifull administrations; he must make a new Gospel, yea a new Christ, if you attaine eternall Salvation. For by the rules of the present Gospel, and by the way which Christ hath already manifested to save sinners, you cannot be saved, how much soever you presume of salvation: Shall the Gospel be forsaken for you, or shall the Promise be removed out of its place, which as it is more immoveable then a Rock in helping those that turne to God and believe, (*Isa. 54. 10.*) so it will move no more then a rock towards the help of those who still turne from God, and continue in unbelief. *Shall the rock be removed out of his place?* Thus much of the Preface. *Bildad* hath spoken to the person, and reprov'd him; he now speaks to his cause.

J O B. Chap. 18. Vers. 5, 6, 7, 8, 9, 10.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

The light shall be dark in his Tabernacle, and his candle shall be put out with him.

The steps of his strength shall be straitned, and his owne counsell shall cast him downe.

For he is cast into a net by his owne feet, and he walketh upon a snare.

The grin shall take him by the heele, and the robber shall prevaile against him.

The snare is laid for him in the ground, and a trap for him in the way.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

THe miserable condition of a wicked man is laid forth in this Chapter.

First, Allegorically.

Secondly, Plainly.

By way of Allegory to the 17th Verse; and in plaine expressions to the end of the Chapter. Here are foure Allegories.

The first from light, *vers. 5, 6.*

The second from hunting and fowling, *vers. 7, 8, 9, 10.*


The third from Law-proceedings, or the manner of Proccesse in Courts of Justice, *vers. 11, 12, 13, 14, 15.*

The last Allegory is taken from husbandry, *vers. 16.*

The 5th and 6th Verses containe the first Allegory; *Yea, the light of the wicked shall be put out.* The Vulgar reads it interrogatively, *Shall not the light of the wicked be put out?* But the Originall is absolute; *The light of the wicked shall be put out.*

The first word hath an emphasis in it; *Yea, the light of the wicked shall be put out.* *Yea*, imports a vehement affirmation, carrying

Nonne lux impij auferetur? Vulg.

 *Gam, particula firmiter corroborat prius dicta.*

ing what is affirmed against all opposition (*Gam*) yea, it shall be thus (saith he) which specially reacheth two things.

First, How much soever thou art angry with us for saying it, yet it shall be thus. Be thou as angry as thou wilt, thou shalt not help thy selfe: Thou mayest entangle thy selfe more, but thou shalt not at all loose thy selfe. A man that hath a burthen upon his back, cannot ease himselfe by striving and struggling with it, but the more he struggles, the more he is troubled.

Secondly, This, yea, may beare respect to the exaltation of wicked men, to the height of their prosperity, yea, let them have gotten as high as they will, downe they shall, as the Prophet *Isaiab* speaks of *Lucifer*, (Chap. 14. 13.) *Thou hast said in thine heart, I will ascend into heaven, I will exalt my Throne above the Stars of God, yet thou shalt be brought downe to hell, to the sides of the pit.* The higher we build in our owne thoughts, without God, the lower is our fall, and the more unavoydable. *Thou shalt be brought downe.* Or take the Allegory in the Text, how much light soever the wicked man hath, though he seem to have as much as the Sun; though he seem a fountaine of light, yet out he shall, he shall be put out like a candle. *Yea, the light of the wicked shall be put out.*

Here are foure expressions about one thing; First, *The light of the wicked shall be put out*; Secondly, *The sparke of his fire shall not shine*; Thirdly, *The light shall be darke in his Tabernacle*; Fourthly, *His candle shall be put out with him.* We are not curiously to insist upon distinctions, to find out the difference between light and a spark, between light and a candle, &c. Though a difference there be; yet I conceive the speaker did not so much intend that, but heaps up a great many words of near alliance, or of one signification, the more to ratifie his assertion, that the thing should certainly be done. A wicked man shall be extinct, put him under what notion you will; let him have light, or spark, or candle, he shall goe out in darknesse.

But what is this light?

There are three sorts of light; first, morall; secondly, spirituall; thirdly civil light.

Morall light, is the light of wisdom, prudence, and understanding. And thus some of the elder learned Rabbins, and latter Hebricians too interpret this Text. As if he had said, the wicked

wicked man shall be made a very foole, destitute of wit, reason, understanding, and ability to judge, or know what evill is upon him, or what is good for him. The spirit of counsell shall be taken from him. That's a sore judgement.

Secondly, There is spirituall light; and that is double. The light of the knowledge of God; and the light of comfort from God. The knowledge we receive from God is light. And the joy we receive from God is light. Some Interpret the place of this spirituall light; Though a wicked man, an hypocrite hath a great measure of this light; yet his light shall be put out; as Christ threatens, *Mat. 13. 12. & 25. 29. To him that hath shall be given, and he shall have abundance, but from him that hath not, shall be taken away, even that which he seemed to have.* That light of knowledge, with which hypocrites seemed to shine, shall be taken away from them. Many hypocrites are irradiated vvith much light, and have great flashes or flushes of joy and comfort; these shall be taken avway, their light shall be put out; yea, their sparks shall dye, they shall be left in utter darknesse: though they compasse themselves about vvith sparks of their ovvn kindling, as the Prophet speakes, *Isa. 50. 10, 11.* Though this be a truth, yet (I conceive) it is not the thing that *Bildad* intended. But vve are rather to take it for civill light, that is, the light of outvvard prosperity. And so these vvords are a gradation, teaching us, that not onely vvhatsoever a carnall man reckons his greatest splendour, but what he calls his smallest ray of temporal blessednesse, shall be vvrappt up in darknesse and obscurity. Outvvard prosperity, may be called *light* upon a three-fold consideration

Lucis nominibus significatur quicquid lucet in oculis quicquid splendet in fortuna, &c. Merr.

First, Because as light refresheth and cheareth the spirits, (there is a terrour in darknesse, and vvhen light comes, vve are freed from that terrour:) so doth outvvard prosperity, and the presence of vvordly accommodations.

Secondly, Light helps us on in our vvork; no man can vvork, till he have either the naturall light of the Sunne, and fire, or some artificiall light. Prosperity and peace carry us on in our vvordly affaires. A man vvho hath much light of knowvledge about him hovv to vvork, may yet have so much darknesse of affliction about him, that he cannot vvork, or move in the most proper spheare of his Activity.

E

Thirdly,

Thirdly, Light makes us conspicuous; we are seene what we are in the light. Thus outward prosperity makes men appeare. Poverty is joyned with obscurity, *What parts, or gifts, or abilities, or worth soever is in man, he is scarce ever seene above-board, if he be under the straights of poverty and affliction. The light of the wicked shall be put out.* I have heretofore spoken of the prosperity, and also of the decay of wicked men; therefore I shall not insist upon it here. Note, onely first, that

The glory of wicked men, their excellency, their light shall certainly come to nothing.

*Cum sit
actiua & quo-
dammodo intran-
situm, recte
dicere possis,
lux impij ex-
tinguetur.*

They shall be quenched as a fire of thornes (*Psal. 118. 12.*) which any man may suddenly quench, and if no man will, it will suddenly quench it selfe. Yet further, the word which we translate to put out, is active, or intransitive; so some render it here; *The light of the wicked shall put it selfe out.*

Hence note:

A wicked man is usually the cause of his owne ruine.

He puts himselfe out: Sometimes he makes his owne tongue to fall upon himselfe (*Psal. 64. 8.*) his tongue undoes him, and he is buried under a heap, or pressed to death under the weight of his owne words. Sometimes his owne strength undoes him; sometimes his wit and parts undoe him; his great learning, and abilities, prove his ruine; he dyes as a foole dyes, because he thought himselfe wiser then any living. The prosperity of the wicked is not like the light of the Sun, but like that of a Candle, which consumes it selfe; and that, not onely naturally, as all worldly things doe, which will perish with the using, how warily soever we use them, but violently by their vaine and unwary using of it. In this the Justice of God is eminent upon wicked men: There was scarce a wicked man in the world ever extinguished, but he hath contributed, not onely meritoriously (for so all wicked men are wholly the cause of it) but instrumentally to his owne extinction. The wicked man is (*felo de se*) a murtherer, a destroyer, an extinguisher of himselfe: If all men should forbear him, or resolve to let him stand, yet he would worke out his own downfall here, as well as he doth his own damnation for ever.

Againe,

Againe, *The spark of his fire shall not shine.*

*Tis the same thing ; yet here is a progresse in the sence : Besides Sun-light, there is fire-light, and candle-light. But if a man hath neither Sun-light, nor fire-light, nor candle-light, then he is in darknesse indeed. If he have no fire burning, yet possibly he may have a few Coales, or sparkes of fire : Wherefore to note the utter extinction of a wicked man, he shall not have so much as a sparke of fire ; *The sparke of his fire shall not shine.*

שִׁבִּיב *vel*
flam-mam *vel*
scintillam *fig-*
nificat.

It is a great abatement to be brought from Sun-light, to fire-light ; For as the Apostle speaks in another case, (1 Cor. 15.) *There is one Glory of the Sun, another of the Moon, and another of the Starres ; and one Starre differeth from another in glory.* So we may say, there is one light of the Sun, another of the fire, another of the Candle, and one Candle differs from another in glory. Here is the Sun-light put out, and the fire-light, and the very sparke of fire. So that the threatned destruction, or extinction of a wicked man shall be totall, every sparke of it shall expire. The rich man (Luke 16.) was destitute of all good, when he had not so much as a drop of water to coole his tongue. He that begged a drop, had not a drop. Now, as he that hath not a drop of water, is under the greatest drought : so he that hath not a sparke of fire, is under the greatest cold or darknesse : And as the Prophet speaks (Isa. 30. 14.) to shew an utter destruction, under another notion about breaking a vessel ; *Because you have trusted in oppression and perversnesse, therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it like the breaking of the Potters vessell that is broken in pieces, he shall not spare ; so that there shall not be found in the bursting of it, a sheard to take fire from the hearth, or to take water withall out of the pit.* I note it for that, He shall break the vessel ; & so break it, that there shall not be so much as a sheard to take fire from the hearth, or a little water from the pit. When a vessel is so broken, that there remains not a sheard for any use, it is totally broken. What the sheard is to the vessel, that is a spark to the fire ; the vessell is totally broken, when there is not a sheard left ; and the fire is totally extinct, when there is not a sparke left.

Ex illo igne fa-
licitatis non re-
linquetur scin-
tilla, neq; mica
splendoris ; ex-
linguetur om-
nino.

So this carries not onely some extinction of the wicked mans light, but the utter extinction of the least light of a wicked man.

Againe, Consider the difference between these two, Light and fire. Fire is proper to the house and family: Light shines abroad every where; which imports, that as the renowne, fame, and glory, with which the wicked man shines to the world, shall be extinguished: So his fire, and his spark, that is, his family-glory and lustre shall be taken away; he shall be destroyed in his publick capacity, and in his private capacity: his glory abroad, and his glory at home; the Sunne, with which he shines in the spheare of this publick employment, and the fire, with which he is warmed in the hearth of his private relations and enjoyments, shall be utterly extinguished.

He hath not yet done.

The light shall be dark in his Tabernacle.

*Tum ipse tum
ipsum domus ex
illo splendore in
densissimas mi-
seriarum tene-
bras incideret.
BcZ.*

He had said before, *His light shall be put out*; why doth he say here, *His light shall be darke*? This seemes lesse then he spake before.

I answer, no; here is still an increase of the fence. To say, *His light shall be darke*, is more then to say, *His light shall be put out*; As was shewed Chap. 10. 22. upon those words; where Job describes the darknesse of the grave in purest straines of Eloquence, and having said, *vers. 21. It is the land of darknesse, and the shadow of death, a land of darknesse, as darknesse it selfe, and of the shadow of death, without any order*: He concludes, *and where the light is as darknesse*. But some may say, If it be a place of darknesse, as darknesse it self, how can there be any light there? Why doth he say, the light there is as darknesse, when he had sayd there is nothing but darknesse? It is to shew, (as that place to which I refer was opened) that the grave is so darke, that even that which hath an appearance of light is darknesse. Not onely is the darknesse dark, but the very light is darknesse. Thus here, not onely is the light of a wicked man put out, but the light of his Tabernacle (if there be any thing left there, that bears any imaginable likenesse to it) shall be darke, or more like to darknesse. Hence we may note; That,

God will make the very prosperity of a wicked man an affliction to him.

His

His light shall goe out, even to a spark; and if a spark of light remaine, that shall be but darknesse. He shall never enjoy good, if any good remaine for him to enjoy. Though after great sufferings he may have some ease, yet that shall be a paine to him. As it is the priviledge of the Saints, that their darknesse is light, their sorrowes joyfull, their wants a fulnesse; so it is the curse of the wicked, that their light is darknesse, their joyes sorrowfull, and their fulnesse a want. Wee may here remember that argument of our Saviour, which I have formerly made use of, (*Mat. 6. 23.*) If that which is appointed to comfort a man, turne to his sorrow, how great is his sorrow? So that here is a peremptory exclusion of all that is, or can be refreshing to a wicked man; his light is darknesse to him; and his very blessings a curse to him

Lastly, *His candle shall be put out with him.*

The candle gives an inferiour light; the candle is a family a household light; When the Sun goes downe, candles goe up, but when this mans Sun goes downe, he shall not have the helpe of a candle, as not the helpe of fire. Now he that hath neither the Sunne to shine on him, nor the fire to warme him, nor a candle to stand by him, what a condition is he in? which still aggravates the affliction of a wicked man. Some refer it to that custome of the Ancients, who set up many candles, or lights, when they made Banquets in the night. So, *his Candle shall goe out*, is, he shall never make Feast more, nor have merry meeting with friends more. But I rather take it in generall, for all the uses of Candles, not for that speciall use of Candles, Torches, or Lamps in great night feasts, when their multitude of blazes seemed to turne night into day, and to make darknes light.

Taking candle in the lowest sence, *His candle shall be put out with him*, is, he shall not have so much as a single candle, not the smallest candle, not so much as a rush-light left him. And this we finde once and againe in Scripture to expresse the saddest calamity of a people (*Jer. 25. 10.*) when the Prophet describes the destruction that should come upon *Jerusalem*; Moreover (saith he) *I will take from them the voyce of mirth, and gladnesse. And what more? The voyce of the bridegroom, and of the bride; the sound of a milstone, and the light of a candle. That is, I will remove all their*

comforts;

*Illustrum cum
tota meis con-
vivis flammis
Torq; geram
mixos una lu-
cerna vocor.
Matt. 1. 14.
Ep. 41.*

comforts; when the lowest meanes of comfort (bread and candle-light) are removed, then all comfort is removed. So (*Revel. 18. 23.*) the destruction of *Babylon* is described; *The voyce of harpers, and musitians, and pipers, and trumpeters, shall be heard no more at all in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a milstone shall be heard no more at all in thee, and the light of a candle shall shine no more at all in thee.* That is, thou shalt be utterly overthrowne, and ruined; where there is not so much as the light of candle found, what of mercy can be found? (*Rev. 22. 5.*) When the Holy-Ghost would expresse a state which should need no creature-comfort, he saith, *There shall be no night there, and they need no candle, neither the light of the Sun:* The Sun is the light of the day, and the candle is the light of the night. Now as the full prosperity of a people is set out, when they shall have so much light, so much spirituall or glorious light, that they shall not need the Sun, nor the candle: So the totall ruine of Nations, or persons, is set forth when they have neither Sun-light, nor candle-light. *Prov 30. 13. The light of the righteous rejoyceth; but the lamp of the wicked shall be put out.*

*Antiquitus ante
novas nuptas,
lampades &
sada accense
preferri sole-
bant.*

Some interpret Candle and light by Children or posterity; so they signifie (*1 Kings 11. 36.*) where God being about at once to punish, and to spare, saith to *Jeroboam*, *I will take the Kingdome out of his Sons hand, and I will give it unto thee, even ten Tribes. And unto his Son will I give one Tribe, that David my servant may have a light alway before me in Jerusalem.* We put in the margine according to the letter of the Hebrew, *That David my servant may have a lamp, or a candle;* that is, some of his posterity remaining and ruling in *Jerusalem*; his line shall not be extinct. The woman of *Tekoa* calls her Son, her coale, (*2 Sam. 14. 7.*) *So they should quench my coale which is left, and shall not leave to my husband neither name nor remainder upon the earth.*

If we take in this Scripturall sence of the light and candle in the Text, it enformes us yet more fully, that when a wicked man is extinguished, all that is his shall be extinguished, he, and his wealth, he, and his honour, he, and his children, he shall perish, and his candle with him; his name shall be blotted out, and there shall be no memoriall of him.

Lastly, A Candle goes out two wayes, either when the mat-
ter

ter is spent, and the fuell which it works upon consumed. Thus every mans candle goes out, his Candle wafts; wafts it selfe while it shines to him. Secondly, A Candle goes out by violence, when it is blowne out: So we must understand the Text; The wicked mans Candle shall not be left to consume, and weare it selfe out; He, and his; he, and his publick light; he, and his family-light; he, and his posterity-light shall be put out before they are wasted out. This *Bildad* reckoned as the portion of *Job*, and it is the portion of every wicked man; 'tis that which is due to him, that which he deserves, though he doth not alwayes receive present pay according to his deserts.

So much of the first Allegory, by which *Bildad* illustrates the dark condition of a wicked man, his light, the spark of his fire, and his candle are put out.

The Context of the foure Verses following, shew the misery of wicked men, under a second Allegory, of hunting and fowling: where we have to doe with nets and snares, with a grin, and with a trap; all which are implements and engines belonging to fowlers and hunters, with which beasts and birds are ensnared and taken.

The misery of the wicked man is here set downe two wayes.

First, In generall; *The steps of his strength shall be straitned.*

Secondly, We have the speciall wayes how this shall be brought to passe.

First, He shall bring himselfe into a snare, as is shewed in the latter end of the 7^h verse, and in the 8th; *His owne counsell shall cast him downe; he shall be cast into a net by his owne feet, and he walketh upon a snare.* The man runs into it alone; if there be none to drive him into the net, he will hasten into it; if no man set snares for him, he will set a snare for himselfe; he must be catcht. That's the first way, how his steps come to be straitned, he himselfe straitens them by his owne counsels.

Secondly, If this wicked man should not goe into the snare, yet he shall soone be brought into it. (*vers. 9, 10.*) *The grin shall take him by the heele, and the robbers shall prevaile against him.* The snare is laid for him by others, many are contriving the methods of his destruction; there are traps set in his way, and he cannot escape. So that either he shall doe it himselfe, or if he
doe

doe not, others shall. That's the summe of this context.

Vers. 7. *The steps of his strength shall be straitned, &c.*

*Impli gressus
sunt actiones o-
pera desideria
& omnia qui-
bus ad optatum
finem contende-
bat.*

This shewes the judgement in generall; all beasts and birds taken in nets, or snares, are brought into a strait; *The steps of his strength* By [steps] we are to understand his motions, his actions, his undertakings; whatsoever helps him towards his desired end.

And these are not ordinary steps, but the *steps of his strength*; that is, his strongest steps. Mr. Broughton reads, *His violent passages shall be straitned*: steps of strength, for strong steps, is an Hebraisme very frequent. And these steps of strength may be:

First, The strength of his minde, and wit, there lyes much strength within; man orders and layes his designs by the strength of his understanding.

Secondly, The strength of his authority; for therein a mans strength lyes too; let such a man have never so much civill power, he shall yet be straitned.

Thirdly, The strength of his body, or of his hand; the steps of his outward strength as well as of his inward, and authoritative strength, shall be straitned.

Fourthly, A man sets steps of strength, or addes strength to his steps, by his friends, and relations, by his alliance and confederates, by the helps, and aids, by the seconds and assistants which he hath abroad in the world. Every step which some men set, is upheld from without, they goe not alone. We may understand the Text in any of, or in all these ways. The steps of strength, or the strongest steps which he sets by the strength of his understanding, or by the strength of his authority, or by the strength of his body, or by the strength of his friends, and relations, the steps of all these strengths shall be straitned.

IN Significat
potentiam illam
quæ conjuncta
esse solet cum
dolore, quem
quis peccando
sibi vel aliis in-
fert. Bold.

Further; The originall word signifies not ordinary strength, or strength in generall; but that strength which is usually accompanied with trouble, and with that trouble which flowes from, or is the issue of sin; a painfull strength. For as many have painfull weakneses upon them; so some have painfull strength. And hence also the Hebrew word signifies riches, or power, which are unjustly gotten, and as unjustly kept. This kinde

kinde of strength, is strength with a paine; when a man gets and maintaines what he hath gotten by sin. And there are none who have had so much paine with weaknesse, as some in all ages have had with strength. *The steps of his strength shall be straitned.*

Straitned] To be straitned in common Scripture-phrased, signifies onely to be afflicted; Mr. Broughton renders it by the word *distressed*; *His violent passages are distressed.* And hence Christ (*Luk. 12. 50.*) speaks of his sufferings, or of the pre-apprehensions of his sufferings, what effects they had upon him; *I have a Baptisme to be baptized with, and how am I straitned, till it be accomplished.* Did not John baptize Christ in Jordan some yeares before? What was this baptisme?

There is a threefold baptisme: First, The baptisme of water; Secondly, The baptisme of the Spirit: Both these baptisimes Christ hath been baptized with: he was plentifully baptized with the Spirit, and he had been baptized with water in Jordan. But there is a third baptisme, that is, the baptisme of blood, or the baptisme of suffering, and that is it, which Christ spake of there; he had not yet been so baptized, drenched, or washed in blood, in his own blood, as he was soone after in the Garden, and upon the Crosse. This was the baptisme that he was to be baptized with; And, saith he, *how am I straitned?* That is, how is my soule afflicted at the approaches and appearances of it? *How am I besieged with it:* for to that the metaphor may allude. The same word is used (*Luke 19. 43.*) where Christ foretells the destruction of Jerusalem; *Thine enemies shall cast a trench about thee, and compass thee round, and keepe thee* (they who are thus kept in are straitned) *in on every side.* It may referre also to the shutting up of a beast in a pound, or to a woman in travell, who when her paines take hold upon her, how sore are her straits? All shews how great a stresse, and distresse was upon the soule of Jesus Christ; because he had then such a baptisme to be baptized with.

So then, to be straitned is to be afflicted. Outward afflictions are straits, either upon the body, or state; and the very fore-sight of these put many to inward straits.

And hence (on the other side) to be enlarged, signifies prosperitie, or a good estate. We have David so expressing himselfe

(*Psal. 31. 8.*) *Thou hast set my feet in a large roome.* Again, (*Psal. 66. 12.*) *We have gone thorow fire and water: but thou hast brought us forth into a wealthy place;* which some translate, into a roomthy place; That is, into much prosperitie. *Solomon* (*Prov. 4. 11, 12.*) gives us a negative to this in *Job*; *When thou goest thy steps shall not be straitned:* That is, Thou shalt not be afflicted, or thou shalt not come into any trouble. When *Isaacs* servants had digged a first and a second Well, the heardsmen of *Gerar* contended about it, saying, the water is ours. Then his servants digged a third Well, and for that they strove not; therefore he called the name of it *Rehoboth*, that is, roome; for now, said he, *the Lord hath made roome for us* (*Gen. 26. 22.*) We may say of all our comforts, and mercies, *Rehoboth*, here is roome: but of all our afflictions they are straits. So that, *the steps of his strength shall be straitned*, is neither more nor lesse then this; he shall be brought into trouble Hence observe;

First, who is it that is threatned with these straits? It is the sinner, the wicked man here spoken of, he is the subject of the whole Chapter: then learne:

Sin brings into straits.

There are none brought into such straits, as they who walke in the broad way. If you would be at liberty, keep in the narrow way, and walk, as they who are bound. None are freer from bondage then the servants of God (indeed none are at all free but they) yet none are more bound then they. As for those who would have more roome for their steps, then the commandements of God afford, they shall have but little roome for themselves. They will be found sooner or later in the stocks, or in the net, in the snare, or in the grin, who walke loosely. Sin brings us into a twofold strait

First, Into straits of minde, a man shall not know what to doe, who doth he cares not what. Thousands have run themselves into these straits, who had roome enough in the world; they walked which way they would, they washed their footsteps in butter, and the rocke powred them out rivers of oyle; yet how have their poore soules been staitned by turning aside after vanitie

Secondly, Sin straitens the outward man, the body is brought into prison, into deaths, and dangers. For one who is brought into

into straits for his Conscience, there are hundreds who are brought into straits by acting against Conscience. Some are brought into straits for doing their dutie; but most for doing against dutie; with whom are prisons peopled, are they not with those who breake their bounds? who are generally in the straits of poverty, while they walke abroad, are they not such as walke disorderly? 'Tis sin which usually cloatheth a man with raggs, and (though some are fed by it) which snatcheth the bread out of his mouth; Who are they that are brought into the straits of a shamefull death, and fall under the stroakes of Justice? are they not such as transgresse the rules of Justice, and practically oppose Government?

I grant there is a strait into which some are brought by the closenes of their walking with God, yea, by the enlargednesse of their hearts towards God. *Paul* was in such a strait, (*Phil. 1. 23.*) Then a man is in a strait when he knowes not what to choose; *I am in a strait between two*; why? *I know not which to choose, whether to live or dye*; it was the height of his grace which put him into this strait: but O the straits that men are brought into by the lownes and basenes of their spirits, their wickednesse entangles them in such straits, that they know not how to live, and yet are altogether unfit to dye.

Further, The providence of God hath cast many into straits too. *Jehoshaphat* (*2 Chron. 20. 12.*) was brought into a great strait when he said; *Lord, we know not what to doe, but our eyes are towards thee*. When wicked men bring themselves into straits, they either despaire of helpe, or their eyes are towards the creature for it. But when God brings his own people into straits, their eyes are towards him for helpe. The providence of God brought *Jehoshaphat* into those straits; and the providence of God brought him out of them, and gave him not onely enlargement, but renowne and glory; God can quickly recompence us for all the eyills which he layes upon us, but sin cannot. Sin can wound, but it cannot heale, it casts into straits, but it cannot enlarge.

And sin brings not onely wicked men, but even good men to straits, even to great straits. What was it that brought *David* into that condition (*2 Sam. 24. 14.*) when he said; *I am in a great strait*; Was it not his sin? when he would needs be num-

bring the people; and pride himselfe in the multitude of that Nation which he governed, and commanded; this humbled him into a grievous strait. And what was his strait? It was a hard election that God put him upon, whether he would chuse pestilence, or famine, or sword; one of those three he must; such a libertie of chusing is a sad restraint. Our wills are then bound, when they have a freedome to make such a choice. Thus *David* was hampered, when he went beyond his line. Sin will bring Saints to straits, much more will it bring wicked men to straits.

God sometimes brings his own people to straits when they sin, that he may keep them from further sins: (*Hos. 2. 6.*) *I will hedge up thy way with thornes, and make a wall,* (that is, I will bring thee to straits,) *that thou shalt not finde a path.* God brought them into the straits of affliction, that they might not wander into straits by transgression. It is better to be straitned with a hedge of Gods making, then with a hedge of our own making. The care of God makes a hedge to keep us from sin. Our sin makes a hedge (not as the efficient, but as the procuring cause) to curbe our carelesnesse. The word of God is one hedge, his rods are another. It is best to be kept within bounds by the former; but 'tis well if the latter keepe us in.

Againe; *The steps of his strength shall be straitned.*

Note,

Wicked men shall be straitned when they are in their strength, and judge themselves furthest off from straits.

To have said he shall be straitned when he is weake, when he is low, and poore, had not been much: but here he speaks of God, acting like God, against wicked men: when they are in their strength, and flourish, and verdure, and greennesse, then they shall wither, when they thinke they have most roome, and are at greatest libertie, both in their estates and spirits, then they shall finde themselves shut up (as it were) in prison. There is a Text (*Job 20. 22.*) which is very cleare to this sence, I will but name it here, because it will come shortly to a fuller handling, where *Zophar* speaking of the hypocrite, saith; *In the fulnesse of his sufficiencie, he shall be in straits,* that's an amazing expreffion. Here he saith, *the steps of his strength shall be straitned;* that's very much:

much: but there in the fulnesse of his sufficiency he shall be in straits. See the difference between the Saints, and wicked men; between up-right-hearted godly men, and wicked false-hearted hypocrites. Paul saith (in a higher sence) (2 Cor. 12) *When I am weake, then am I strong.* But when a wicked man is strong, then he is weake; and when he walkes at large, then he is in straits; that is, weaknes surprises him in his strength, and straits attend his greatest enlargements. *The steps of his strength shall be straitned.*

Thirdly, Note briefly this;

There is no strength of the creature that can protect it from the wrath, or from the judgement of God.

Let him step as strongly as he will, if he be against God, God can straiten him quickly: As he saith of Zenacherib; *I will put my hooke in his nose.* (2 King. 19. 28.) He thinks himselfe a Leviathan, who (as he is described, Chap. 41. 27) *esteemeth iron as straw, and brasie as rotten wood, darts are counted as stubble, he laugheth at the shaking of the Speare.* One would thinke then that there is no putting of a hooke into the nose of this mighty Monster, no drawing him up with an angle: yet the Lord will put a hooke in the nose of Leviathan, and pull him up with a single hayre, as if he were but a sprat; The Leviathans, the Elephants, the Lyons, are as nothing before *Jehovah.* *Can thine heart endure? or can thine hands be strong in the dayes that I shall deale with thee?* saith the Lord to *Jerusalem* (Ezek. 22. 14.) No; they cannot. For then the Dukes of Edom shall be amazed, the mighty men of Moab trembling shall take hold upon them, &c. Exod. 15. 15. Hannah concludes in her song (1 Sam. 2.) *By strength no man shall prevaile;* man cannot prevaile over other men by strength, much lesse shall man deliver himselfe by strength from the hand of God. How great soever the single or united strength of the creature is, if it be strength against God, a strength of acting against the designe of God for his people; feare not, the steps of that strength shall be straitned. It is no matter what the strength of any creature is, if the strong God be with us, he can quickly straiten it. *The steps of his strength shall be straitned.*

And his own counsels shall cast him downe.

There are two things by which man supports himselfe, two pillars,

pillars, like the two pillars spoken of in *Solomons Temple*, *Jachin* and *Boaz*, which signified, *He shall establish and strength*. There are two pillars, of Nations and persons; first, Power; secondly, Policy or Counsell. Counsell is as much a mans strength as his strength is. Now that it might appeare, that a wicked man shall have all his props pulled away, and all his pillars throwne downe; As 'twas shewed in the former part of the verse, that his strength shall not helpe him, so here, 'tis shewed that his craft and counsell shall not. And this is spoken not barely, but with an aggravation; For, first, That his counsell shall not help him, is bad enough; but *his counsell shall cast him downe*, and that is farre worse; Secondly, It had been a sore affliction to have said of his counsell, as he said of his strength, it shall be straitned, or overthrowne, but he saith that which is farre more afflictive, his counsell shall overthrow him, *his counsell shall cast him downe*. Thirdly, It had been a great judgement to have said, his counsell shall be cast downe, but it is a farre greater to say, *his counsell shall cast him downe*. There is no difficultie in these words; therefore I will but give you two or three notes upon them. First learne;

The vanitie of all helps without God.

Strength cannot prevaile, and counsell shall not. Gods counsell cannot be throwne downe, and therefore it will hold us up from falling. But that counsel (and such is the best of mens) which may be throwne downe it selfe, can never keep us from falling. *As Riches prevaile not in the day of wrath*, (Pro. 11. 4.) so wisdom and wit, shall not prevaile in the day of wrath. Though you could give counsels as deep as hell, yet they cannot protect you from a hell of troubles here, or a hell of torment after. There is no trusting to any thing without God, if these two pillars be pulled away, strength and counsel, upon what basis shall a man establish himselfe.

Againe, Here is not onely shewed the inabilitye of counsels to support a man; but here is shewed the activitie of counsels against a man, his counsels shall cast him downe.

Hence observe;

God turnes the counsels and projects of wicked men upon their own heads, or against themselves.

This

This shewes the extreame vanitie of humane policie, as sepe-
 rated from holy policie, or from the wisdom which is from
 above; seeing it is not onely unable to help us, but it doth us
 hurt. As that which shews the extreame wickednesse of mans
 heart by nature, is this, that it is not onely unable to doe good;
 but it is vehemently active against good, and sets it selfe against
 the whole Law of God, and would overthrow it, or cast it
 downe. Nature doth not onely pull her hand from the worke
 of GOD, but puts out her hand to resist it. So that which
 shewes the extreame vanitie of the counsels of men is this, that
 they are not onely weake to helpe them, but strong to ruine
 them. The Psalmist tells us (*Psal. 64. 8.*) *God shall shoot at them*
with his arrow suddenly, so they shall make their own tongues to fall
upon themselves, all they that see them shall flee away; (A text
 formerly toucht at, yet consider it againe) how doth a mans
 tongue fall upon himselfe? or if it doth, what hurt is there in
 that? what weight is in a mans tongue? it is a little piece of
 flesh, there is not a bone in it, and I am sure it can breake no
 bones where it falls? The tongue is here taken tropically for
 words spoken, or counsels given by the tongue. So that when
 he saith, *their tongues shall fall*, his meaning is, their counsels
 shall fall upon themselves, and be their fall. It is an old *Adage*; *Consilium ma-*
Evill counsell is worst to the counseller. It may doe hurt to those *lum consultori*
 against whom it is given, but it shall certainly doe them hurt *pestimum.*
 by whom it is given. (*Psal. 7. 15.*) *He made a pit, and digged it,*
and is fallen into the ditch which he made; his mischief shall re-
turne upon his own head. The making of a pit, is onely the laying of
 plots, or the setting of designes to doe mischief; these shall be
 most mischievous to the designers. (*Psal. 9. 17.*) *The Lord is*
knowne by the judgement which he executes: That is, it appears
 God hath done it, he doth it so exactly: why? he gives instance
 in the latter end of the verse; *The wicked is snared in the worke of*
his own hands, that is, his own counsels shall cast him downe.
 (*Pro. 26. 27.*) *Who so diggeth a pit, shall fall therein, and he that*
rolleth a stone, it shall returne upon him. Doth every man fall into
 the pit that he diggs? is every man bruised with the stone that
 he rolls? No; There may be just cause to dig pits. The meaning
 is, he that digs a pit to catch others. But shall every one that
 digs a pit to catch others, fall into it? I thinke not so neither.

We

We may as lawfully dig pits, that is, set counsels to take some men, as wee may dig pits to take wilde beasts, Foxes and Wolves, or any hurtfull creature that would annoy mankind. But the wicked man who digs a pit for the innocent, who prepares mischief for those that have done him no wrong, shall fall into the pit himselfe. *And he that rolls a stone*; That is, he that would roule a stone upon a just man (for you may roule a stone upon a wicked man, and bring the wheele over him; but he that roulles a stone, or that moves every stone to bring evill upon a righteous person, this man) shall feelee the stone returning upon him, that is, his own counsell shall cast him downe.

Some of the Ancients have observed from the phrase of rouling a stone and digging a pit, that every wicked man digs a pit, and roulles a stone; he digs a pit downe to hell, and he roulles a stone up against heaven. Every act of sin is the digging of a pit downward, and the rouling of a stone upward. He at once makes his grave in hell, by sinning, and throws a stone of defiance and rebellion against heaven. That's a profitable meditation, though I cannot give it for the proper meaning of the Text; *Who so diggeth a pit shall fall therein, &c.*

And yet it is not the same hand that digs, which thrusts him into the pit; nor the same hand that roulles the stone that causeth it to returne. The hand of wickednesse digs the pit; the hand of malice roulles the stone, but it is the hand of Justice that puts him into the pit, and causeth the stone to returne upon him. And as (*Mat. 10. 13.*) Christ speaks to his Disciples whom he sent forth to preach the Gospel; *When you come to any house salute it, and if the house be worthy, let your peace come upon it.* But they might say, what if the house be not worthy, shall we lavish out our peace at adventure? were it not best to try first whether the house be worthy or no, before we salute it, and offer them peace. No, saith Christ, venture a peace upon it, worthy, or unworthy, and if they be worthy, your peace shall come upon them, and if they be not, what then? be not troubled, your peace shall not be lost; If they be not worthy, *your peace shall returne to you.* Thus it is with Saints, and those that are upright; we may say to such, be not afraid to bestow peace, or bestow a prayer upon those that are unworthy; for if it mis-

carry

carry in reference to them, if they get no good by it, you shall; your peace shall returne into your own bosomes, your prayers, and good wishes shall not vanish into ayre, your peace shall returne, or let it returne, take it home againe. On the other side, when a wicked man intends mischief, or wisheth a curse upon the godly, when he plots evill against them, and hath done his worst, his curse shall not come; Though God may leave them under some outward evill, yet the curse shall not come upon them, because *the curse causelesse shall not come*. As the wicked world, is not worthy of them, or of the blessing which God gives with them, so they are unworthy of the curse which the wicked world (of which gifts they are very bountifull) gives out against them. What becomes of it then? It shall returne upon the head of the wicked, and they shall be burdened with their owne devices. See more of this subject, *Chap. 5. vers. 13.*

Take one thing further from this verse; *His own counsel shall cast him downe*. Counsel is a very precious thing, yet that shall undoe the wicked. Then note;

The best thing which an ungodly man hath, shall turne to his hurt.

There is nothing in the world, of a worldly nature, but may doe us harme. Onely the grace of God, the favour of God, can never doe us hurt, these never cast us downe: your wit may undoe you, your parts and your counsels may undoe you, but holines never undid any man; humbleness of minde, sinceritie, faith cannot be accused as guilty of any mans fall. I never heard an instance of a man cast downe by faith, cast downe by love, undone by meeknesse, or humilitie. But how many have been undone, by their proud wit, and high parts, by their cunning and their counsels. Surely, the best of naturall things may prove our ruine, if counsel may. Counsel is the spirit or quintessence of reason; reason drops out and distills it selfe into counsel; yet this may prove mortall and poysonous. That extensive promise is given to the Saints, (*Rom. 8. 28.*) *All things shall work together for their good*. Among those all things, we may even take in their sins; among those all things, we may take in their weaknesses, their ignorances, their simplicities;

The vertues of a carnall man worke him ill, when as the very sins of a gracious heart work him good. Though the godly have low parts, and are unable to advise themselves, much lesse others, yet this shall not cast them downe. They shall thrive better by their ignorances and inabilities, then the other by their knowledge and subtilty.

Do'us aut vir-
tus, Quis in
hoste requirit?

From all we see againe, that a totall overthrow is the portion of the wicked man, his strength shall be straitned. And because many a man, who hath lost all his strength, hath yet a cunning pate; therefore 'tis added, *His counsel shall cast him downe*: if a man can neither prosper by counsel, nor strength, in what a condition is he? It was said of old, *Who would require in an adversarie, cunning, or strength?* It is a hard choice which to desire, whether a mighty, or a subtle enemy: but when we deale with an enemy that hath neither strength, nor subtiltie, or if he have, both his strength shall be straitned, and his counsel shall be destroyed, why should we feare him? If you aske, how comes it to passe, that the counsels of a wicked man shall cast him downe? I answer, Sometimes, notwithstanding his great wit, he gives foolish counsel. Secondly, Though he give counsel like an Oracle; yet God turnes that into foolishnesse. He can never thrive by counsel, whose great understanding is either so darkned that he gives foolish counsel, or when he hath given wise counsel, yet sees it deserted, as if he were a foole.

Bildad is still describing the miserable state of a wicked man, (in application unto *Job*) under the Allegory of Hunters or Fowlers.

First, The wicked man throwes himselfe into a snare, as was seene at the close of the former verse, and is further prosecuted in this.

Vers. 8. *For he is cast into a net by his own feete, and he walketh upon a snare.*

Secondly, Others shall set a snare for him.

Vers. 9, 10. *The grin shall take him by the heele, and the Robber shall prevaile against him, &c.*

So that, the straits into which this man shall fall, are of two sorts: Some of his own making, and others which are made by his enemies.

In

In this 8th verſe, *Bildad* carries on that firſt branch of the manner how he is taken; *He is caſt downe by his own counſel*, in the former verſe; and here, *He is caſt into a net by his own feete*; Some read it, *He is ſent into a net by his own feete*, ſo Mr. *Broughton*; or, *He hath ſent his feete into the net*, ſo the Latine translation: which way ſoever wee read it, the words are but an explanation or amplification of the latter part of the 7th verſe; *His own counſel ſhall caſt him downe*.

Immiſit in rete pedes ſuos.
Vulg.

He is caſt into a net by his own feete.

The word in the Hebrew which we translate *net*, is not farre in ſound from the Latine, *Rete*, and is derived from a roote which ſignifies to poſſeſſe; and the reaſon is given, becauſe when once a net hath taken either birds or beaſts, it holds them faſt, as a man doth his land, or inheritance, as his poſſeſſion; whatſoever comes into the net, is (as it were) poſſeſt by it.

רֶשֶׁת *rete*,
quidam a רָשַׁת
poſſidit dedu-
cunt, quod re-
tinet ea quæ
capiuntur.

But what is this net?

There is a threefold interpretation of that.

Firſt, Some by the net underſtand ſin; *He is caſt into a net*, that is, he is overcome by ſome temptation, or corruption, and ſo is inſnared; ſin is a net, and the worſt of nets; ſin is a net to catch the ſinner (*Pro. 5. 22.*) *His own iniquities ſhall take the wicked himſelfe, and he ſhall be holden with the cords of his finnes.* (*Prov. 29. 6.*) *In the tranſgreſſion of an evill man there is a ſnare, but the righteous ſhall ſing and rejoyce.* The proverb may be taken two wayes, either that there is a ſnare in his tranſgreſſion, for others, a wicked man tranſgreſſing layes a ſnare for his neighbour, or elſe that in his tranſgreſſion there is a ſnare for himſelfe. I rather take the meaning of *Solomon* in this latter ſence; Sinnes are ſoule-ſnares, ſoule-ſhackles, and the offers which ſinne makes are as the baite of the ſnare; for that which drawes men into the ſnares of ſinne, is the pleaſure, or the profit of ſin, ſome advantage or ſatisfaction is held forth, to entice affection. *Muſes* was invited by ſuch a baite, but he ſaw they were but the *pleaſures of ſinne for a ſeaſon*, therefore he would not come into the net.

*Peccata ſunt
animarum re-
tia, vincula,
laquei, volupta-
tes ſunt eſca.*

Secondly, By this net, we may underſtand thoſe meanes or courſes which bring a wicked man into ſtraits and undoe him; and then his feete are his actions and puttings on to execution,

by which he hoped to bring his counsels about, of which we reade in the former verse; But he is every way disappointed, *His own counsel shall cast him downe, and his feete cast him into a net.* Now, when both a mans most serious counsels and assiduous endeavours turne against him, how is it possible that he should prosper?

Thirdly, The net may be interpreted, as for the way to his ruine, so for the ruine it selfe into which he falls, his troubles, miseries, and afflictions are his snares; for as the wicked mans sinnes are a net and his own wayes are a net, so that is a net to which these nets leade him, punishment and misery, these hamper and bewilder those fast enough, who fall into them. *He is cast into a net by his own feete.*

But here it may be questioned, doth any man cast himselfe knowingly or willingly into a net?

Surely no; he is said to be cast into a net by his own feete, not as if the man did actively contrive and promote his own undoing, or did weave a net purposely to entangle himselfe; but God so disposeth of his plots, God so orders, and over-rules his actions, that he makes his own feete carry him into the net, while he thinks they are carrying him into a Paradise of freedom and content; at least, that he is making an escape from danger, and that his feete at next step will set him beyond the borders of feare or trouble; the over-ruling hand and providence of God that doth all this; as *Joseph* spake to his Brethren, (*Gen* 45. 8.) when he discovered himselfe to them in *Egypt*, whether they had betrayed and sold him; *Now it was not you that sent me hither, but God*; they sent him thither instrumentally and enviously, but it was God that sent him thither providentially and graciously, it was his power and wisdom which ordered that dispensation sweetly, else his Brethren had made foule worke of it; or they sent him thither to make him a slave, that was their designe, but God sent him thither to make him a Prince and Ruler, to make him a preserver of *Egypt*, and of his own Familie too; as he concludes in that verse; *He hath made me a father to Pharaoh, and Lord of all his house, and a Ruler throughout all the Land of Egypt.*

Now as God over-rules the evill actions of men for the good of his own people; so that they may say, it was not yee that did

Retia sunt supplicia per quae homo a consecranda & obtinenda voluptate detinetur.

Deo sic disponente & illum suo facto devorante. Jun:

did this but God, yee thought otherwise, but God hath brought good out of it; so God over-rules the actions of evill men to their own hurt, when a wicked man casts himselfe into a net by his own feete, it is not he that doth it, but God, he intended nothing but good, and advantage, not mischiefe, or misery, not a snare or a net to himselfe, but God was too hard for him, and beate him both at and with his own weapon; he brought him into the net.

Hence observe;

First, *That no man is Master of his own designs or actions.*

Man intends great things, his head is full of devices, but he cannot carry his worke through to the end which he intends; wicked men cannot perfect their own purposes and propofals; neither can the good. This is a common truth; *The way of man is not in himselfe, neither is it in him that goes to direct his own steps*, saith the Prophet, (Jer. 10. 23.) That is, he hath not such a command of his way, or of his steps, as to be sure to reach, or attaine unto his end; men would never come into snares, if the dominion of their wayes were in their own hand. *A mans heart deviseth his way, but the Lord directeth his steps*, (Pro. 16. 1.) Not that the heart lyes more out of the command and government of God, then the feete doe; for he saith, (vers. 1. *The preparations of the heart in man, and the answer of the tongue is from the Lord.*) But when Solomon saith; *A mans heart deviseth his way*, &c. I conceive his meaning to be this, that the Lord permits men a greater liberty of thinking, then he doth of acting, (not that it is lawfull for them to thinke any thing which it is not lawfull for them to act, but) he gives them scope to lay their plots and devise their devises to imagine strange things, and he never checkes or takes them off; but when once they come to acting and working, then he comes forth and stops them. God hath suffered many to take compleate counsels against his counsels, and to lay devilish plots against his divine plots; but he never suffered any to compleate their actions against his Counsels. When once wicked men come to practising, let them looke to themselves. God never troubled those first men of the second world, while they were drawing the Scheame, making the model or platforme of their *Babel*; but when they fell to building, he quickly came downe and confounded them.

Secondly,

Secondly, Observe;

That as a wicked man keepe not the way which God hath appointed, so he comes not to the end which himselfe expected.

He is walking in the way of sinne, and God brings him to punishment, and into snares, there is his end which he looked not for; hee goes he knowes not whither; as Christ speakes, (*Joh. 12. 35.*) *He that walkes in darknesse* (that is, in ignorance, or in an evill way, what of him!) *he knowes not whither he goes.* But doth not a man that walkes in darknesse and ignorance propose some end to himselfe? yes, he doth, especially such as are here spoken of; men full of parts, counsel, and wisdom, these are full of designes; but though they are, yet they know not whither they goe, because they shall not goe to that which themselves have designed, but they shall goe to that whither the just judgement of God determines them. *He knowes not whither he goes;* An ignorant man walkes in darknesse, and because he is ignorant of Gods way, he misseth his own end, he proposeth happinesse to himselfe, and he falls into mischief; thus he knowes not whither he goes; wicked men are great lovers of themselves, and it is out of selfe-love that they goe in such wayes as prove nets to themselves. They goe meerely to save or exalt themselves, but they cast downe and destroy themselves; thus they know not whither they goe.

Thirdly, Observe;

It is a severe judgement of God upon wicked men, that they should be the meanes of their owne ruine.

That their own feete should cast them into a net; this speaks wrath pour'd out upon them; as it is a great mercy when God directs his people to use the proper meanes of their own saving and deliverance, helping them to walke in such wayes as have a tendency to their own good; so it is a judgement of God upon wicked men, when they through ignorance, or obstinacy, betray their own peace, or run desperately upon their own destruction.

And are cast into a net by their own feete.

Solomon in the first of the *Proverbs*, vers. 18. dehorts the young man from ill company, and intisers to sinne, by this argument; *Their feete* (saith he) *ran to evill, and make haste to shed bloud, &c.*

And

And they lay waite for their own blood, and lurk privily for their own lives. These men said, (*vers. 11.*) *Come with us, let us lay waite for blood, let us lurk privily for the innocent without cause ; we will take the spoyle, we will rob and oppresse ; yet when the Holy-Ghost comes to make up the judgement concerning the actings of these men, he saith onely this, They lay waite for their own blood, and lurk privily for their own lives ;* As if the men had entred that unholy league, on purpose to spoyle themselves, and cut their own throats. They thirsted for their neighbours blood, but they drank their own, they coveted their neighbours goods, but their own became a prey and a spoyle. It will appear at last that all the waiting and privie lurking of wicked men for their brethrens either estates or lives, hath been against their own soules, and a cruelty to themselves ; this is a great aggravation of the misery of a wicked man, that he hath so great a hand in it himselfe. The Lord saith by the Prophet *Hosea* ; *O Israel, thou hast destroyed thy selfe,* (Chap. 13. 9) and by *Jeremy* (Chap. 4. 18.) *Thy way and thy doings have procured these things unto thee.* There is a great difference between these two, between that in the Prophet *Hosea*, and this in the Prophet *Jeremy* ; the one saith, *Thou hast destroyed thy selfe ;* the other saith, *Thy sinnes and thy doings have procur'd these things to thee.* It is true, the destruction of all men, of all Kings and Cities is from themselves meritoriously, whatsoever destruction comes upon them, their sinnes and their doings deserve it ; and this is misery enough. But when the Prophet would shew the greatnesse of their misery, he tells us, that their destruction was from themselves *instrumentally* ; not onely hath thy sinne procur'd destruction from me, or caused me to send destruction and judgements, but thy sinnes have been the very meanes, by which thou art destroyed. They have lifted up their hand to pull thee downe. In the 14th of the *Proverbs*, and the first, the foolish woman is described by her difference from the wise, in this ; *Every wise woman buildeth her house, but the foolish woman plucketh it downe with her hands ;* here is her folly and her misery, it would have been misery enough, if (when shee had built a house, or had a house built,) other hands had pluckt it downe over her head, but it is a farre greater misery when a woman shall be so foolish as to plucke the house downe upon her own head ; this is the judgement
that

that God leaves many worldly wise men and Politicians too, that when they have plotted a great while to pull the house upon the heads of others, it falls upon their own heads; and when they have prepared snares, set their nets, and are waiting to catch their prey, they are ensnared, and their own feet cast themselves into the net.

שׁוּב signifi-
cat quicquid in
modum reris
perplexum &
implicatum est.

And he walketh upon a snare.

Est proverbiale
periculi, sicut
ambulare super
prunas. Drusi.

That's the second Branch; Mr. Broughton renders, *He walketh upon the platted grin*. The fence is neere the same with the first, and therefore I shall but touch it. The former word noted a more violent and suddaine action, *He is cast*; here, *He walketh*: Walking is an ordinary pace, and implies an ordinary course of life. Now when it is said, *He walkes upon a snare*, it shewes that as (in the former clause) a wicked man often falls suddainly and violently into danger; so his whole life is a life of danger; the wicked man lives, but he lives miserably, he lives in the midst of a snare. Some interpret this as a proverbiall speech; *To walke upon a snare*, is like that of walking upon burning coales, or upon fire, both are proverbiall, for extremitie of danger. Hence observe;

That an ungodly man is oft times secure, but never safe.

Is he safe that walkes on snares? whose ordinary course is upon the borders of death? Such is the walke, and the way of an ungodly man; while he would avoyd, he falls into the pit; when he thinkes himselfe most sure, then is he neereft confusion; *He walketh upon a snare*. Indeed, every thing that a wicked man hath, or that he sets himselfe about, is a snare unto him.

First, his Table is a snare; when he comes to his Table, and there finds comfortable provision, the fat and the sweet upon it, then he rejoyceth in his portion, and saith, soule take thine ease, eate, drinke, and be merry; yet the curse overtakes him there, *His Table is made a snare, and that which should be for his good, is to him an occasion of falling*, (Psal. 69. 22. It is a sore evill, when there is no bread upon the Table, but when a Table full of bread is a snare and a famine to us, that is farre worse.

Secondly, His riches are a snare to him; That which a rich man counts his strong Tower, becomes his strong prison. (1 Tim. 6. 9.) *They that will be rich fall into temptation and a snare,* (his

(his riches are a snare, a greater snare then povertie) *and into many foolish hurtfull lusts, which drowne men in destruction and perdition.*

Thirdly, His wit, parts, and learning, are a snare, for which he is so much admired in the world, O he is a very witty man, a wise man, a man of a deep reach, a *notable head-piece*, what a nimble, what an eloquent tongue hath he? see how gracefully he expresses himselfe; yet all this is a snare, it had been better for him if he had been a foole, or dumbe, then to have had all that wit, those great abilities, considering how he hath imployed them. A carnall man presumes to ensnare all the world with his wit and words, and these are often a snare for others, but chiefly for himselfe.

Fourthly, All his relations, his wife, children, friends, all the comforts that he hath in the world are snares to him.

Fifthly, Religion so farre as he professeth it (a wicked man may make profession of Religion (I say) his very Religion) is a snare, Religion as the world beares, and as many conceive, the notation of it, hath its name, (*a religando*) from binding, Religion is a bond, it should be a bond to all men, but it is a snare to wicked men, it should be a bond to tye men fast to God, to tye them to duties, to tye and hold them in the way of holines, but it is onely a snare-bond to wicked men; their outward profession causeth them to flatter themselves in their inward corruption, and they take to themselves by so much the more liberty in evill, by how much they give up themselves the more to a kinde of bondage in doing good.

Sixthly, and lastly, Which is more then all, *Christ is a snare to a wicked man*, when he hath Christ in his mouth, when he talkes of Christ, he doth but walke upon a snare. *If the Sonne make us free, wee are free indeed*; but none are more really in bondage, then they who are but seemingly freed by the Sonne *To those that believe, Christ is precious, but to the unbelievers and disobedient, he is a stone of stumbling, and a rocke of offence, that they may stumble and fall, and be broken,* (1 Pet. 2. 7, 8.) what a wofull condition are such in, who not onely cast themselves into a net, into troubles and vexations, but whose highest injoyments, temporall and spirituall, their profession of Religion, yea, their pretensions to Christ himselfe, are a continuall walking upon a snare.

Bildad proceeds yet further in the explication of this Allegory.

Vers. 9. *The grinne shall take him by the heele, and the robber shall prevaile against him.*

Wee saw the wicked man catcht in his own snare before; now here is a snare layd for him; his overthrow is discovered two wayes in this 9th verse.

First, A secret evill is set for him; *The grinne shall take him by the heele.*

Secondly, Open violence shall ruine him; *And the robber shall prevaile against him.*

The grinne shall take him.

פִּנָּה e. 7 ap
prehendere &
apprehensu si-
miter tenere.

The word signifies not onely to take, but to hold that which is taken, and to hold it so as not to let it goe, to hold it firme and strongly, to keepe in safe custody. As the Spouse speakes of Christ (*Cant. 3. 4.*) *I caught him, and I would not let him goe.* It is this word; now as the soule putting forth faith upon Christ, doth not onely take him and lay hold upon him, but layes hold so, as not to let him goe, sticking close, and cleaving to him. Strong faith doth this, such as her faith was when shee said; *I caught him, and held him, and would not let him goe*; so evill doth not onely take, but hold the wicked fast, so fast, that it will not let them goe; that's the meaning of the word.

The grinne shall take him by the heele.

Before he spake of a net, and of a snare; now of a grinne. Here are all sorts of hunting and fowling Instruments heaped together for the compleating and furnishing of this Allegory. Here, we have *the grinne*.

פִּנָּה laqueus a
פִּנָּה flavit
perflavit sibi-
lavit.

The originall roote signifies to blow or puff with the breath; so the word is us'd (*Pro. 29. 8.*) *Scornfull men bring a Citie into a snare*; so we translate; it is the word which is here translated *grinne*, and we put in the margin of our Bibles opposite to those words, *Bring a Citie into a snare*, or, *set a Citie on fire*; because proud scornfull men will not give over contentious speaking, till they blow the spark into a flame, and so set a whole Citie, yea.

yea Kingdome on fire; or as some render it, till, *they blow it up*, as a house or Tower is blowne up by the violence of Gun-powder. That Citie and State is indeed brought into a snare which is thus blowne up or set on fire by the unquiet breathings and vexings of scornfull men.

*Exsufflant ur-
ben.*

The word also signifies to *whistle softly*, because fowlers and hunters use to draw the prey into the danger of the Grinne by a kinde of soft muscicall whistle. And indeed every man is brought into the grinne or snare by a *whistle*, that is, by some enticing fallacious voyce, tempting him to sin. And hence the same word signifies both.

*Sibilo utuntur
Aucupes.*

The grinne shall take him by the heele.

The heele is taken foure wayes in Scripture.

First, For the whole body; as in the third of *Genesis* and the 16 verse; *Thou shalt bruise his heele*; The Serpent bruised the whole body of Christ, or (as some understand the heele in that Text) the whole humanity of Christ, which is but as the heele to his divinity. The divine nature being farre more excellent then the humane, which alone suffered. For though he suffered who had two natures, yet but one did suffer.

Secondly, The heele is taken properly and strictly for the lowest part of the body; *Jacob tooke his brother by the heele* (Gen. 25. 26.) Thus here. For a grinne is usually set to catch by the heele, not by the head, or other members of the body.

Thirdly, The heele is put tropically for the actions and motions of this life, (Psal. 49 5.) *Wherefore should I feare in the dayes of evill, when the iniquities of my (heel) shall compasse me about?* That is, when my sinnes or faylings in what I have done, come to my remembrance, or are chastened upon me: every mans heele hath some iniquitie. As wee shall have some dirt cleaving to our heeles while we walke in a dirty world, so there is some dirt, some defilement upon all our actions, which we may call, *The iniquitie of our heele.*

Fourthly, In a tropicall sence, the heele signifies the latter part of a mans life, or old age; so some will needs understand it here; as if the sence were thus; Though the wicked man prosper a great while, the first, the fore-part of his life, yet towards the heele of his life, that is, the later end of his life, be-

fore he come to his grave, he shall be catcht, some mischiefe shall fall upon him, or he shall fall into mischiefe, he may prosper a great while, but the grinne shall catch him by the heele, it will have him towards the end of his life. But I passe that.

And the robber shall prevaile against him.

Ubi pra-
do, latro quod
con. am a'at.

*Constringens
prævalet ei hor-
ridus: nimirum
venator five
auceps. Jun:*

M Broughton reads it, *the savage shall lay hold on him*; the word which we translate *robber*, signifies any wilde barbarous sort of men, who live out of rule and order; properly a man that lets his hayre grow disorderly, because robbers and violent persons use to let their hayre grow so, either to disguise themselves, or terrifie others. Some by the *Robber*, understand the poore; others, his rich creditors; we, in pursuance of the Allegory, may call the *Robber* the *hunter*, or the *wood-man*, who sets the grinne, and layes the snare, this man, this cunning hunter prevailes against him. When the hunter hath set his grinne for the bird or beaft, as soone as they are caught, he comes in and prevailes upon them. The grinne doth not kill, but hold fast till the hunter comes. *The grinne shall take him by the heele, and the hunter or robber shall prevaile over him.* So we translate the word, (*Job 5. 5.*)

*Exardescet con-
tra eum suis.
Vulg.*

Further, the word signifies also a *thirsty one*; hence the Vulgar translates in the abstract, *Thirst shall prevaile or wax hot upon him*, putting the abstract for the concrete, thirst for the thirsty one, *Thirst shall prevaile against him*; which is thus explained, The wicked man is caught by the grin or toyle, and there he vexeth himselfe till he is weary and thirsty, as beasts that are catcht in a toyle, vex themselves and labour till they pant and breath for life, and are very thirsty; Thus the wicked man shall be catcht in a grinne, wherewith striving to get loose, he becomes the more troubled: It comes nere the same sence in generall, which soever of these we take, namely, that the wicked man as he runs into the snare, so there he shall perish, he shall be held fast till the hunter makes an end of him, and he that sets the snare destroys him. Which falls in with the former interpretation, that the Lord in Justice against wicked men, orders both the grinne to catch, and the hunter or robber to prevaile.

Vers. 10. *The snare is layd for him in the ground, and a trap for him in the way.*

Here are two words of a different roote; for though we translate *snare*, as in the former verse, yet the originall varies; our language is not copious enough for the Hebrew in this particular. The word which here we translate a *snare*, signifies properly a coard or rope, and it comes very neere in sound to our English word *Cable*, which is a great rope, because ropes and coards straiten and hold fast as a snare doth. The word is metaphorically applyed to cruel Creditors, who will be sure to tie their debtors fast as with a coard, that they shall not get loose: It signifies also a pledge, or an earnest; because that ties us to performance.

The other word that we translate a *trap*, is derived from a roote which signifies to catch, to snap suddenly; *The trap is layd in the way*; that's another engine, by which hurtfull Creatures are taken by hunters. Here are variety of expressions, all tending to the same thing. Reade the like congregating of these words, *Psal. 140. 5. Isai. 24. 17, 18.*

The trap is layd for him in the way.

That is, it is set cunningly, closely, and secretly, it is hid for him; so some translate.

And how is it hid?

It is a hidden trap two wayes.

First, By the cunning skill of him that layes it; He layes it with care, and that it may not be discovered, he covers it with leaves, or shadowes it with boughes.

Secondly, It may be sayd to be hidden in reference to their blindness who are taken with it; To a blind man all dangers are hidden dangers; they are laid close, though they be laid open; especially when there is a judiciary blindness upon men, that is, when God blindes them on purpose that they may fall into the net and the snare. *Solomon* tells us, (*Prov. 1. 17.*) *In vaine is the net spread in the sight of any bird*; therefore snares and traps are layd in secret; for, *in vaine is the net spread in the sight of any bird*. Which may be taken two wayes.

First, We may referre the word *in vaine*, to the bird; as if he had said, it will not help the bird, or cause the bird to withdraw

הביל *funis*
stringendo seu
ligando.

מלכודת *capiendo*
לכד *enim capere*
denotat.
Omnia quæ ad
rete pertinent
h'c cogeruntur,
& per eleganter
expositionem
eadem fere
res pluribus
sententijs am-
plificatur.
Pined.

draw from the danger, though the net be spread in his very sight. The bird is so hungry after the Corne strowed by the net, that though you lay the net in his sight, yet it is in vaine, the bird will come and venture for the corne; we may exemplifie it thus; That when men are given up to any lust, it is in vaine that the net is spread in their very eye; though they see the danger of sinne, and be told of it; though it be said, if you goe there, you perish, if you goe in such a way, you will be damn'd and undone; though the net be layd in their very eye, yet it is in vaine, for they see the baite, and they must goe forwards, pleasure and profit, upon which lust is set, carries them on against all counsel and perswasion. Thus it is in vaine to such silly birds, they get no good by it, they will not be warned, though the net be spread in their very eye. (*Isa. 26. Chap. vers. 11.*) *Lord, when thy hand is lifted up, they will not see it;* so it is in this case, these fooles will not see what they doe see, they are so blinded with somewhat that sin promiseth, that though they be told of the danger, they will not take notice of the danger. When man is departed from God, who is light, he sees no danger, no evill, though he see it. He hath no spirituall, yea no rationall sight of that, of which he cannot but have a sensitive sight. He falls into the snare which he sees, yet (which aggravates his misery) he knowes not that he is fallen.

But rather secondly, *In vaine is the net spread in the sight of any fowle;* that is, it is in vaine for the fowler: for if the bird see the net, he will hardly come into it, therefore it is that fowlers make it a great part of their art to keep the net and snare secret. And *Solomon* intimates, that if any man hearing of the danger, withdraw not, he is more a foole then the bird, for he will not come into a seene danger. Who can pity those who are taken in a trap which they saw, and yet would not avoyd; They who perish upon these termes, seeme to be in love with perishing. *The trap is layd for him in the way.*

From all layd together, the *net*, the *snare*, the *grinne*, the *trap*, and the snare a second time, all prepared for the wicked man. Observe;

First, *Wicked men are catcht at unawares.*

A trap, a snare, a net, note surprizall; These are like strata-gems

gems or ambuskadoes in warre, it is one thing to meete an enemy in the open field, and it is another thing to lie in ambush and use stratagemes to take him. *Snares take unawares.* Solomon (Eccl. 9. 12.) speaks of this misery of man; *Man knowes not his time, as the fishes that are taken in an evill net, and as the birds that are caught in the snare; so are the sons of men snared in an evill time, when it falleth suddenly upon them; the snare takes suddenly, it gives no warning, there is no prevention, no fence against it.*

Secondly, Observe;

Wicked men are usually taken when their hopes are highest, when they thinke themselves in the very enjoyment of their own desires, and the possession of the good they have a long time lookt for, then God takes them away, and destroyes them.

The ground of this observation is, because snares, grinnes, and traps are bayted with meate or some thing that is pleasing to the creature; to be catcht in a trap, is to be catcht with a pleasant morsell. The bird lookes to be well fed, else he would not be ensnared; he seekes for meate where he finds a trap. As the Table of some wicked men becomes their snare, so many run into a snare while they thinke they are coming to a full and well-furnished Table. Hence it is that when wicked men are neerest their hopes, then good men may be furthest from feares; For their hopes, or the things that they hope for, are but as baytes to entice them into a snare; they are catching at the bayte, and thinke nothing of the snare. *When they shall say, peace and safety, then sudden destruction commeth upon them* (1 Thes. 5. 3.) *Upon the wicked he shall raine snares* (Psal. 11. 6) When it raines we expect plenty, the clouds usually drop fatnesse. The wicked mans cloud drops leanenesse, and raine a shower of snares upon his head. Thus when men are lifted up with hopes of great worldly enjoyments, when they say the day is their owne, they are but running into the net, and the grinne will catch them. True Scripture-hopes never make us ashamed, but pure Creature-hopes ever leave us disappointed, and while they offer us a baite, leave us in the trap.

*Non est quod nos
terreant impro-
borum insolentes
minæ; cum e-
nim tuta omnia
sibi pollicentur
& aperto rictu
jamjam prahen-
sur prædam vi-
dentur, tum ca-
piuntur, &c.
Merl.*

Thirdly, Note;

When wicked men are once catcht, they cannot deliver themselves.

Snares are set for such creatures as cannot easily be taken, they;

they are so swift of wing or foote, that you must take them at an advantage, or you cannot take them; but the wings of the fowle, and the strength of the beast, availe them not, when the trap hath taken them. Wicked men have usually great abilities, they are swift of foote, and nimble of wing; it is hard to take them, their power and policy are their securitie; but when the Lord brings them into a snare, neither wings, nor feete, neither strength, nor swiftnesse, neither wit, nor greatnesse shall be able to deliver them. *I (saith the Lord, Amos 2. 9.) destroyed the Amorite, whose height was like the Cedars, and he was strong as the Oakes, yet I destroyed his fruits from above, and his rootes from beneath.*

Observe; Fourthly;

A wicked man when he is taken in a judgement, the more he stirres to deliver himselfe, the more he is intangled.

Thus 'tis with birds or beasts taken in a net or a toyle: wicked men are *as a wilde Bull in a net* (Isa. 51. 20.) they tumble and trosse to get out, but their bands are made the stronger, by their stirring, and their attempts to escape danger, engage them faster in it.

Fifthly; Grinnes and snares and traps are all artificiall, nature doth not set them, the skill and industry of man sets and lays them. Hence observe;

God prepares instruments to take wicked men with.

He hath his hunters, and his fowlers, he hath men skilfull to destroy all sorts of wilde beasts, who rise up to annoy his people. Some men are wilde beasts, tearing and spoyling all that come within their reach, they are Wolves and Foxes, ravenous Birds and Vultures; for these the Lord hath hunters and fowlers, that can set traps and grinnes and spread nets to take them, they have an art in it. The Prophet speakes to this allusion, (*Jer. 16. 16.*) *Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after I will send for many hunters, and they shall hunt them from every mountaine, and out of the holes of the rocks. Nimrod was a mighty hunter before the Lord; The Lord had him in his eye, or he did not feare to hunt and oppresse in the eye of the Lord. (Gen. 10. 9.) The Lord hath his hunters,*
and

and his fiſhers too; the true Miniſters of Chriſt are fiſhers of men; and the falſe Prophet was called *a ſnare of a fowler in all his ways*, *Hof. 9. 8.* As God hath fiſhers to catch the ſoules of men for good, ſo he hath fiſhers to catch the bodyes and powers of men for their deſtruction and hurt, when they uſe their power to the hurt of his. He hath all ſorts of crafts-men at his call. In the fiſt of *Zachary (v. 18. 20th)* there are *four* Carpenters, (ſome read *Smiths*) what to doe? *To breake the hornes*; That is, the powers that vexed the Saints, that pushed *Judah* and *Iſrael*. When tyrants put forth their hornes, God gives Commiſſion to his Carpenters and Smiths to come with Hammers. And when men begin to play the Foxes and the Wolves among his Sheepe, he ſends his hunters with nets and ſnares and traps to ſpoyle theſe ſpoylers

Sixthly, Obſerve from the accumulation or heape of words here uſed, nets, and ſnares, and grinnes, and coards, and traps, why all theſe? doe they not intimate to us, that

God hath many wayes, variety of wayes, to catch and take evill men with.

If the net ſhould not take, the ſnare ſhall, if not that, the grinne ſhall, if not the grinne, the coard ſhall, if not that, the trap ſhall: It is threatned in the Prophet; *He that flyes from the Lyon, the Beare ſhall take him, he that flyes from the Beare a Viper ſhall ſting him.* His avoyding of one danger, ſhall be his falling into another, and while he thinkes to out-run his trouble, he runs into it. As God hath infinite wayes to doe his people good (he hath more wayes of bleſſing and delivering us then one; though he can make any one way doe it, yet he hath variety) And as the Lord pardons ſin abundantly, (*Iſa. 55. 7.*) or multiplies to pardon, that is, he pardons more then one ſinne, and pardons more then one time, he multiplies acts of pardon. So the Lord hath many wayes to vex and afflict wicked men, he hath variety of judgements, a treaſury, a magazine ſtored with them; He can ſet up ingine after ingine, inſtrument after inſtrument, if one fayle another ſhall fulfill all his pleaſure. Sword, famine, peſtilence, povertie, captivitie, are all at his command; He can puniſh abundantly, or multiply to puniſh, he can multiply puniſhments both of a new kinde, and of the ſame kinde.

Retis, caſſis, laquei funiculi, decipula nominibus utitur ut doceat innumeras eſſe in manu dei rationes quibus homines ſua ferocitate ac rapacitate aliis moleſtos capiat, & captos lace- ret. Merle

He can adde a snare to a net, a trap to a snare, a grinne to a trap, or he can set up more nets, more snares, &c. till all the wilde beasts and ravenous birds be taken.

Observe; Lastly;

Wicked men are to be numbred amongst wilde and hurtfull creatures.

I note this from the allusion of hunting and fowling; they are either wilde or hurtfull creatures for whom we set snares and traps; no man sets a snare to take a *sheepe*, or a grinne to take a *chicken*. Beasts and fowles that will not come to hand, or that prey upon those which come to hand, we destroy with nets and traps. God would have us see what wicked men are in the provision he makes to take them; they are of a wilde nature, they are such as care not for community, all their care is for themselves alone. Such is the nature of all wilde and savage creatures, they live to themselves, they make not a common stock, nor looke to the publike, but every one is for himselfe. (*Nah. 2. 12.*) they are called Lyons, *who teare in pieces enough for their whelpes, and strangle for their Lyonesses, and fill their holes with prey, and their dens with ravin*; and that's all the care they take; just enough for their own wives and children, who are there called their whelpes and Lyonesses; Just enough to fill their own holes or houses, let others be as empty as they will, what's that to them. Let the publike shift for it selfe. Such possibly will pretend the Common-wealth, but they intend onely their private wealth, or the publike no further then themselves are concerned in it, or may gaine by it. Is it not just that these men should be brought into a snare, that every one should set up a trap, and use meanes to catch them. For as he is a good Common-wealths-man that feeds the sheepe, and takes care of oxen; so he is a good Common-wealths-man too, that sets a snare for Foxes and destroys the Wolfe. As in a spirituall reference it is a part of our duty to take the Foxes as well as to feed the sheepe, so also in reference to civills. They who are like wilde *naturall brute beasts*, of a savage and hurtfull qualitie, are as the Apostle Peter speaks (*2 Epist: 2. 12.*) *made to be taken and destroyed*. God hath raised them up (as he saith of Pharaoh) *even for this same purpose, that he might shew his power in them.*

Thus.

Thus farre *Bildad* describes the wicked mans fall, under the Allegory of Hunters and Fowlers, with their snares, traps, coards, and grinnets.

V E R S. 11, 12, 13, 14, 15.

11. Terrors shall make him afraid on every side, and shall drive him to his feet.
12. His strength shall be hunger-bitten; and destruction shall be ready at his side.
13. It shall devour the strength of his skin, even the first-born of death shall devour his strength.
14. His confidence shall be rooted out of his Tabernacle, and it shall bring him to the king of terrors.
15. It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.

THIS Context contains the third Allegory, under which *Bildad* shadowes out the miserable state of a wicked man, which he doth with a very tragicall stile, in allusion unto a proceeding at Law, as divers Interpreters state the intendment of these words. And this is pursued and set forth gradually three wayes.

Allegoria ab exemplo foreſi reorum, qui gravissimis criminibus tenentur.
Jan:

First, By those perplexities, griefes, and gripings which follow the wicked while they live, (*ver. 11, 12.*)

Secondly, By the torments of their dissolution, (*ver. 13, 14.*) where we have the *first-borne of death*, and the *king of terrors*, to whom the man is brought to receive his doome.

Thirdly, From that wrath and vengeance which is powred out, not onely upon their persons, but upon their estates, houses, and families, when they are dead, and taken out of the world, at the 15th vers; *It shall dwell in his tabernacle* (when he shall be cast out of his dwelling, and) *brimstone shall be scattered upon his habitation.*

That I may not interrupt the opening of these words in making out the Allegory upon every passage, I shall shew it briefly upon the whole in five particulars.

First, A wicked man is here compared to a notorious Malefactor, whose crimes render him as abnoxious to the Lawes of man, and the severest sentence of a bitter death.

*Terrores sunt
quasi apparito-
res & lictores
regis cuius me-
minit (v. 14.)
Jun:*

Secondly, The terrours and distractions spoken of in the 11th and 12th verses, are as the Sergeants and Officers of the Court, who prosecute offenders, to arrest or apprehend them, and so to bring them to Justice.

Thirdly, The troubles which this wicked man is cast into, shadow out the smart upon his body, fines and confiscations upon his estate, which in legall proceedings are inflicted upon offenders.

Fourthly, Death it selfe, which is the chiefe and summe of all punishments, is here compared to a dreadfull King, or to a king of terrours, who is as the Judge before whom this offender is brought for his tryall, and final sentence.

Fifthly, The abiding of evill upon his tabernacle, and the pourcing out of destruction, expressed by *brimstone scattered upon his habitation*, is an allusion to that part of the Judgement which is pronounced upon malefactors, whose houses are pulld downe when themselves are put to death, and their dwelling places made for ever inhabitable. *Netles shall possesse their pleasant places, thornes shall be in their tabernacles,* (Hos. 9. 6.) The place that harbour'd such wretches in former times shall be unfit for man to dwell in; onely wilde beasts, *the Owle and Shrike-wle shall rest there, and finde for themselves a place of rest,* (Isa. 34. 14, 15.) for, *Brimstone shall be scattered upon his habitation.*

In all this Bildad secretly strikes thorough the sides of innocent Job: he is the mark at which his parable aymes. Bildad had heard Job complaine; First, of terrours (Chap. 6. 4. Chap. 7. 14.) and now he leaves them as his portion. Secondly, he had heard him complaine of spoyling and desolation (Chap: 16. 7. 11.) and now he tells him of destruction at his side, and of a desolate Tabernacle. Thirdly, He had heard him complaining of paines and dolor upon his body, (Chap: 9. 17, 18. Chap: 10. 16, 17. Chap: 13. 25, 26. Chap: 16. 13, 14) and now he tells him, *That the strength of his skin shall be devoured.* Fourthly, He had heard Job speaking of himselfe as a dying man, as a man already arrested by death, as a man for whom the graves were ready, and he saying to corruption, *Thou art my father, &c.* and here he tells him

him of the first-borne of death, and of the king of terrors.

From all which *Bildad* seemes to argue the matter thus against him in the present Allegory.

Onely wicked men are terrified and tormented with feares of destruction, with the killing thoughts of the first-borne of death, with the dreadfull apparitions of the king of terrors.

But thus it is with thee by thy own confession.

Therefore thou art a wicked man, thou art an hypocrite, and unto thee of right all these evils doe belong So much of the Allegory in generall.

I shall now open the termes and parts of it distinctly.

Vers. 11. *Terrors shall make him afraid on every side.*

The word which we translate *Terrors*, signifies extreame terrors, such as put a man out of his wits, or make him not himselfe; Thus it is said (1 Sam 16. 14.) concerning *Saul*, that the Spirit of the Lord went from him, and an evill spirit from the Lord troubled or terrified him.

There is a twofold terror.

There is a terror from without, and a terror from within.

Terror from without, is the evill which we feele; the terror from within, is the evill which we suspect or feare.

The Text is chiefly to be understood of the later sort of terrors, *Terrors shall make him afraid*; Though he be full of outward trouble, yet inward trouble shall be most troublesome and vexatious. The deadly arrow shall dwell in his side, and the sorrowes of death shall take hold of him, before death comes neere him. *He dyes alwayes, that lives alwayes in the feare of death.*

These terrors are conceiv'd by some to be nothing else but the afflictions, twitches, and stings of conscience, which heathen Poets call *Furies*; These they fancied continually hurrying and vexing notorious offenders, bloudy and treacherous men. Such they supposed posselt with furies, which were nothing else but disquietments of conscience, when guilt rising up, looked gastly upon them, and stared them in the face.

Others interpret these terrors of Devils, or evill spirits; *Terrors shall make him afraid*; That is, evill spirits terrifie him, This differs little from the former; for he may truly be said to

Nos generaliter quoscunq; terrores intelligimus esse magna ex parte illi per Satanam suscitari. Merc.

*Terrores sunt
Dæmones.
Reb: Sel.*

be hurried and vexed with Devils, who is terrified with his own evill conscience; That conscience which hath nothing of God in it, hath much of the Devill in it, and is an open Court for evill Spirits.

Yet wee may further distinguish of three sort of terrours.

First, There are terrours from God, and these the Saints the best on earth may be filled with. (*Psal. 88. 15.*) *Heman* complaines, *from my youth up while I suffer thy terrours I am distracted. Thy terrours*, that is, the terrours which thou (O God) sendest or inflictest.

Secondly, There are also the terrours of Satan; As God sets himselfe against his people, so he lets Satan loose upon them; who can easily dart terrours into their spirits; as God shoots in his poysoned arrowes, so doth the Devill too; God doth it as a Judge, the Devill as an Executioner.

Thirdly, There are terrours of conscience; conscience performs many parts in man; First, Conscience acts the part of an observer, or watcher; Secondly, Conscience acts the part of a witnesse, and brings evidence against us; Thirdly, Conscience acts the part of a Judge, and pronounceth sentence; Fourthly, Conscience doth the office of a tormentor; Conscience it selfe can punish those, whom it adjudges to punishment; Conscience gives deeper wounds then care, and may well be compared to the *Vulture* which Heathens feigned eating out the heart or liver.

All these terrours make wicked men afraid; God terrifies some immediately; others are terrified by Satan; and a third sort by the gripes and convulsions of their own consciences. Or we may joyne all together, God awakens conscience, and gives Satan libertie to terrifie sinfull men.

Hence observe;

A wicked man is subject to continuall terrours.

Terrour doth not alwayes seaze upon him, but it alwayes may; there is no keeping off terrours, unlesse sin be taken off, unpardoned sin pursues with feare; guilt and terrour are as the shadow and the body; as by the shining of the Sunne, the body casts a shadow, so by the darknesse of sin guilt causeth terrour.

There is a threefold terrour upon a wicked man.

First,

First, There is a terrour rising from the evill which he actually feeles; whiles he is pained, he is afraid, and is jealous that his present sufferings are but the earnest of those which are to come, or but the foretastes of a fuller cup of sorrow.

Secondly, There is a terrour from the evill which he really foresees; though at present he feeles nothing, yet he foresees much; and while he is at ease, he doubts and suspects he shall not.

Thirdly, There is a terrour where there is no reall evill either felt or foreseene, but onely imagined. The figments of the braine trouble as much as visible or sensible troubles; no feare is more terrible, then that which is a feare of nothing; Evills which are not, nor ever shall be, render our lives as burdensome, as those which are. Of such terrour the Psalmist speakes (*Psal. 53. 5.*) *There were they in great feare,* (where was that? in some place of great danger sure, or in *valley of the shadow of death*: the Psalmist tells us; *There were they in great feare where no feare was.*

But can a wicked man be in any place where no feare is?

I answer, where ever he is there is a feare that he might feare, but he is often there, where there is no such feare as he feareth; his usuall feare is no feare, or the thing which he feares is meere-ly a fancy, a shadow of feare; that vvhich he feares he vvould not feare, did he but know vvhat he feared; *There were they in great feare where no feare was* *They shall fly* (saith the Scripture) *at the noyse of the shaking of a leafe*; that is, they shall feare vvhere no feare is; There's no hurt in the falling of a leafe, much lesse in the shaking of it; and therefore no reall feare, or nothing to be feared.

Put these three together, and it must needs be that the life of a wicked man under sin and guilt is subject to continuall terrour; vvhat vvith the trouble he feeles, and vvhat vvith the trouble he really foresees, and hath just cause to feare, and vvhat vvith those troubles that he fancies, *fearing where no feare is*, he must needs have a life full of terrour, or, as the Text speakes, *Terrour shall make him afraid on every side.*

Again, Consider the miserable state of this vvicked man is not describ'd by outvvard evils, vvich vex the flesh, and are grievous to sence, as poverty, sicknes, paine, but by *terrour*, vvich

which is an affliction upon the spirit ; Hence observe ;

That terrours are worse then troubles, the feare of evill is more grievous then the feeling of it.

The dread of an enemy is more killing then an enemy ; The Lord assures *Israel*, (*Exod. 23. 28.* and *Dent. 7. 20.*) *I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite before thee.* These hornets may be taken properly ; God who sent an Army of lice and flies to destroy *Aegypt*, might much more use hornets, which are a more terrible creature, and have a more cruel sting, to subdue the *Canaanites* ; Yet the hornets may be rather taken metaphorically, for the sting and terrour wherewith God did strike the hearts of those enemies ; *I will send a hornet before you.* That is, terrours. Which we finde fulfil'd (*Josh. 24. 12.*) *I sent the hornet before you, which drave them out from before you, even the two Kings of the Amorites: but not with thy sword, nor with thy bow.* What these hornets were is plaine in the second Chap. of *Josh.* ver. 11. where *Rahab* the Harlot made this acknowledgement ; *That the feare of them was fallen upon the people of the land, and that their hearts did melt because of them.* Before ever *Israel* did strike a stroake, they overcame, before ever the *Canaanites* saw the hoast of *Israel*, they fled before them. God sent an Army of feares before the Army of the *Israelites* ; *Your feare is fallen upon us.* Feare is a cruel hornet, it quickly stings to death It is said (*Hest. 9. 2.*) *The feare of the Jewes fell upon all people ;* feare overcame them first, and then the *Jewes* overcame them, putting in execution the Kings commandement ; *They layd hands on such as sought their hurt, and no man could withstand them.* They who cannot withstand the feare of an enemy, shall never be able to withstand the enemy himselfe.

Now, as when a people are taken with the terrour of an enemy, the enemy needs not take them ; they are conquered without fighting, and beaten without a battel. So dismaying feare of any kinde, or from any other cause doth the like ; when that once takes hold upon the heart, 'tis no matter whether the evill it selfe ever come in sight. For as joy and comfort are better then those things from which they result. *Paul* speaking of those darke times and places, when and where Gospel-light had

had not shined, yet adds (*Acts 14. 17.*) that, *God did not leave himselfe without witnesse, in that he did good, and gave us raine from heaven, and fruitfull seasons, filling our hearts with food and gladnesse.* Food is a great mercy, but gladnesse is a better. Some have been satisfied with gladnesse, who have not been fill'd with food (*Hab. 3. 17.*) but no man was ever satisfied with a fullnesse of food, while he was empty of gladnesse. *David* prayes, *Lord restore to me the joy of thy salvation,* (*Psal. 51. 12.*) The joy of salvation is more refreshing then salvation; though a man be in the state of salvation, yet if he have not the joy of it, what is salvation it selfe to him? As we may have many outward temporall mercies, and yet not have the joy of them, so we may have spirituall and eternall mercies without that joy which is annexed to them. *David* had the salvation of God, his soule was in a safe state, he was not fallen from grace, nor out of the love of God, yet he wanted the joy of it. Now, (I say) as the joy of salvation to our feeling, is better then salvation it selfe, and the gladnesse we have with our food, then our food; so the terrours, affrightments, and amazements which come with any judgements, are more afflictive then the judgement: and God can seperate these two when he pleaseth. For as God can give a man food, and no gladnesse at all, riches and no comfort at all; so he can give trouble and no terrour, affliction and no feare at all. Many a good man hath had abundance of the one, and not the least touch of the other. But as trouble is the portion of a wicked man, so terrours usually accompany his troubles, if they come not before his troubles.

Againe, The words, *on every side*, are an allusion to a besieged City. As Christ threatens *Jerusalem*, (*Luke 19. 43.*) *The dayes shall come upon thee, that thy enemies shall cast a trench about thee, and compasse thee round, and keep thee in on every side;* Thou shalt not be able to escape any way, there shall be no path, no Port open; so here, terrours shall make him afraid *on every side*, his soule shall be so straitly beleagured with Armies of evils round about, that he shall not have the least hope to make an escape. This is the height of the misery of a wicked man. It is ill to have terrour on any side, but to have terrour on all sides, how terrible is it? The Prophet *Jeremy* gives *Pashur* that wicked false Prophet this doome, (*Chap. 20. 3.*) *Thy name shall not*

be call'd *Pashur* (he would give him a new name, what was that?) but *Magor-missibib* (the word of the Text) feare round about, which way soever thou lookest, thou shalt see fear, or thou shalt have Visions of amazement round about thee.

Yea, a man that is under the guilt of sin, hath feare not onely round about him, but above, beneath, and within him; he hath terrours coming upon him from above; *The wrath of God is revealed from heaven against all unrighteousnesse*; He hath terrours from beneath, Hell smoakes up wrath against him, and vomits consuming fire to burne him up; He hath a spring of feare within, his owne spirit is restlesse, and meditates terrour every moment. Now he that hath terrour falling from above, rising from beneath, springing from within, and begirting him round on every side, shall never want his belly-full, his heart-full of terrour.

A believer may have much terrour upon him, and manifold terrours about him, but he is not beset with terrour on every side; he hath ever some passage, some way free; when many doores of hope are stopt, yet he sees some open; or if none appeare open, yet he hath hopes to see those blocks and barres removed. At least, he hath courage to venture, though he hath but little hope to speed. When he is at worst, he argues it as the Leapers did (*2 Kings 7. 4.*) *If we say, we will enter into the City, then the famine is in the City, and we shall dye there; and if we sit still here we dye also.*

Thus many times a godly man is put to it, if I goe such a way I shall dye, I see no hopes; or if such a way, I shall be lost too, I see no hopes. But though death waited upon these two Proposals of the Leapers, yet then they had a third which gave them some glimmering beames of light, some remote appearances of life. *Now therefore come and let us fall unto the host of the Syrians, if they save us alive we shall live: and if they kill us, we shall but dye.* As if they should have said, We cannot make an absolute conclusion either for or against our selves, if we goe out to the *Syrians*, come, we will try and put it to a venture, at the worst we can but dye, and 'tis possible, that we shall live.

Thus at the worst, a Believer hath something, upon which he can pitch, if not with a probability, yet with a possibility of escape and deliverance. And if we should suppose his terrours on

on every side, so that the Creature can yeeld him no possible reliefe or remedy, yet the way upward is open, and he can send to heaven for help and comfort, when the earth shewes him nothing but terrour on every side. When he walks in much darknesse of spirit, and sees no light, even then the Prophet counsels him, *to trust in the name of the Lord, and stay upon his God,* (Isa. 50. 10.) And though God seeme to cloud his face, and cloath himselfe with thunder against him, though he seem to forbid his trust, and to beat him off when he stayes upon him, yet he can plead interest, when he hath no evidence, and sticks to the Covenant of *his God*, when he hath no encouragement from God. *Saints had rather trust and stay upon an angry God, then a pleased creature.* And hence the Apostle when he speaks of the forest temptations which befall the Saints, yet assures them (1 Cor. 10. 13.) *That as there had no temptation taken them, but what was common to man, so, that God was faithfull, and would not suffer them to be tempted above what they were able, but would with the temptation also make a way to escape, that they might be able to bear it.* Here is a comfortable word; though you have terrours on every side, yet you shall escape; you shall have strength to bear it, while it is upon you, and you shall not alwayes bear it: God can and will make a way for his escape; onely a wicked man is so compassed about and made afraid *with terrors on every side*, that he shall not escape; though, as it followes in the last words of the Verse;

They shall drive him to his feete.

There are different readings of this clause.

First, Thus; *His feete shall breake him*, or he shall stumble so hard (through his feare) against the ground that he shall fall, and his feete (by reason of his fall) shall break him. As if he had said, when he assayeth to flee away from terrours, he shall break himselfe by falling, not deliver himselfe by fleeing.

Secondly, Mr. Broughton renders; *They shall presse him at his feet*; That is, where ever he goes terrours shall presse him: As if he had said; If this man who hath terrours round about, and on every side, should at any time make an escape, and breake thorough them; yet *terrors shall presse him at his feet*; where ever he goes, terrour will follow and over-take him. To *presse a man at his feete*, as, to tread upon a mans heeles, may

Confringent enim pedes sui: ut pedibus in terram allidatur & proster-natur.

be taken as a Proverbiall speech, noting a very hard and a close pursuite.

*Decisunt eum
ad pedes ejus.
Jun: i.e. fugi-
entis & vaga-
bundi vestigiis
insistunt, donec
sistunt ipsum
regi. Id.*

A third renders it thus; *And shall cast him downe at his feete; Terrours shall make him afraid on every side, and cast him downe at his feete; At whose feet? It is resolved thus; At the feete of the King of terrours, or, of the Judge.* This man thinks to make an escape, and get out of the hand of trouble, but terrour shall arrest him, and cast him downe bound at the feet of the Judge.

The sence is faire from each of these three rendrings, but I rather take a fourth.

They shall drive him to his feete.

*Huc illuc vagus
& errabundus
præ metu: nullo
loco possit sub-
sistere, ubiq;
obversante ei
terrore.*

That is, *They shall make him flee or run for it; Terrour shall hurry him up and downe, and even drive him to his feete.* While his minde is unsetled and cannot rest, his body shall not. His heart wanders, and so doe his feet. He cannot stay any where, because wheresoever he comes, terrours follow and dogge him, *He may change his place, but he cannot change his company; in what place soever he is, terrours are with him; these presently drive him to his feet, he would out-run his terrours, or finde a place, where they should not finde him, but he cannot.*

The approach of terrours have a different effect, as persons differ.

First, They drive some to their defence.

Secondly, They drive others to their feete.

When terrours and troubles appeare to men of courage, and of a sound minde, they goe to their armes and weapons, they stand upon their guard. (*Hest. 8. 41.*) As soone as *Ahashuerosh* had granted the *Jewes* liberty to defend themselves against their enemies, they presently gathered together, and stood for their lives; *they gathered themselves together; they did not run away, they were not driven to their feete, but to their hands.* Their enemies had Authority to destroy them (for the Kings Writ was not withdrawne; onely he sent a second Writ whereby the *Jewes* had liberty to defend themselves) terrour was on every side, yet they gathered together to stand for their lives, and to oppose their enemies.

Thus when terrours appeare and draw neare the innocent, God gives them a spirit and power to stand upon their Guard, and to withstand their dangers. But when terrours meet guilty

ty consciences, they drive them to their feete, they see no hope nor helpe, but in running away, and that shall not helpe them neither. Such was the judgement upon *Jerusalem*, as Christ intimates (*Mat. 24. 20.*) when he bids them pray, *That their flight might not be in the winter, nor on the sabbath day.* This implied, that their best help should be in their flight, and their strongest refuge in running from the danger; The terrour which made *Cain* afraid on every side, drove him to his feet; His own tongue could not conceale the course which his heart intended; *I shall be* (saith he) *a fugitive and a vagabond in the earth* (*Gen. 4. 14.*) The terrour which pursued our first Parents after they had sinned, drove them also to their feet; *Adam and his wife hid themselves from the presence of the Lord among the Trees of the Garden* (*Gen. 3. 8.*) Hence note;

Flight is an argument of guilt.

When troubles drive us to our feete, not to our hands, when we dare not resist our dangers, but run from them, in such cases, either our dangers are extreame great, or which is worse, our spirits are extreame little, and our fortitude nothing at all. It is a miserable safety which is sought by running away; such feare shewes the mans condition to be worse then his affliction. God threatens his owne people, that if his feare did not keepe them from sinning boldly and presumptuously against him, their owne feare should make them run cowardly and basely from the face of their enemy, they should *be driven to their feete*, not to their hands for helpe, and they are but miserable helpers: They that flee, flee in confusion, and so may as well run upon the danger, as from it; they may soone run into their hands whom they feare, but they cannot get out of the reach of their feare. When the spring of feare is within our selves, we cannot be delivered from feare, untill we are delivered from our selves.

Thus the righteous God either keeps wicked men in on every side, as close Prisoners, that they cannot flee, or else being *driven to their feete*, they flee and run from that which such as they cannot escape, as is further evident in the next Verse.

Vers. 12. *His strength shall be hunger-bitten, and destruction shall be ready on his side.*

וְיָמָיו
וְיָמָיו
et in fames opu-
lentia ejus.

The Hebrew is very elegant, and speakes in the abstract; *His strength shall be famine*; not famished, but famine, his strength shall turne famine, or famine shall be his strength. We render, fully to the sence of the Text, *His strength shall be hunger-bitten.*

There are two opinions about *this strength*; what is meant by it.

First, Some understand it of his Children. As if having shewed calamity falling upon his person in the former Verse, he intended here to shew the calamity of his family. *His strength*, that is, *his Children shall be hunger-bitten.* And the reason why this word is applyed to Children, is, because Children, especially the first-borne, are their Parents strength. (*Gen. 49. 3.*) *Jacob* saith of *Reuben*; *Thou art my first-borne, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.* All Children are their Parents strength, in reference to their birth and generation; dutifull Children are their Parents strength, or a strength to their Parents by defence and preservation. (*Psal. 127. 4, 5.*) *As arrowes in the hand of a mighty man, so are Children of the youth, happy is the man that hath his Quiver full of them.* Arrowes are offensive weapons, yet because that which smites our enemies, is a means of safety unto us, we may well call these living arrowes our defence. *Jacob* called his youngest Son *Benjamin, The Son of the right hand*; as hoping (say some) that Son would prove a strength, or as his right hand to him, yet that phrase doth rather speak the neernesse and dearnesse of that Son to him, whom he would love and take care of, as of his right hand.

And thus we may Interpret it here, *His strength shall be hunger-bitten*; that is, want shall enter into his family, and eat up his Children: This curse is at once Prophefied and threatned, (*Psal. 109. 9, 10.*) *Let his Children be fatherlesse, and his wife a widdow; let his Children be continually vagabonds, and beg; let them seek also their bread out of desolate places.* It is an affliction when Children are left fatherlesse, and the wife a widdow; but for Children to be hunger-bitten, and to beg their bread, or to eat their

their bread precariously, meerly upon courtesie, this is a great judgement. As it is a truth, that the Children of many wicked men are hunger-bitten, so some Expositors fix upon this Interpretation as the truth of this place. But I rather keep to the first Channel, that the description of the wicked mans personall evils is here continued, and therefore

Secondly, By *strength*, understand his riches, his fullnesse and worldly abundance; his very abundance shall be resolved into want. This Hebrew word is sometimes Translated *riches* or *substance* (*Hos. 12. 8.*) And riches are elegantly called *strengheh*.

First, Because riches strengthen a man to attempt great matters, they make him daring and venturous. He that hath a full Purse, and a great spirit, what will he not enterprize?

Secondly, Riches are a strength of defence, or as a strong Tower (especially in the opinion of worldly men) to protect against the assaults of trouble, and the approach of dangers.

Both these wayes riches are a mans strength. But in both these the wicked rich man shall be shorten'd, his strength shall be hunger-bitten. Hence note;

Creature-fullnesse cannot preserve from want, Creature-strength cannot preserve from weaknesse.

He saith not, the strong man shall be hunger-bitten, but his strength shall, and his very plenty shall be famine; The blessing of God gives plenty in famine, or sufficiency in want; but where the blessing of God is wanting, there is a want in all outward sufficiency. Christ tells the Devil in answer to his first temptation in the fourth of *Matthem*, *Make these stones bread*; It is written, *man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*. A man may have bread, and yet not live, he may fill himselfe with all manner of worldly comforts, and yet be comfortlesse (*Luke 12.*) The life consists not in abundance. A full Purse, or a full Table cannot maintaine life. The Promise is, (*Psal. 33. 19.*) That God will deliver the soules of his from death, and keep them alive in famine. As God can deliver his in death, and continue life, without the meanes of life; so he can let a wicked man famish in fullnesse, as well as take away his fullnesse. Which latter *Hannah* in her Song (*1 Sam. 2. 5.*) speaks as an experience; *They that were full have hired out them-*

*Elegantè rebo-
ri tribuit. quod
i. finet impro-
erat tribuen-
dum. Merc.*

themselves for bread, and they that were hungry, ceased. That is, the rich had not so much means left as would feed them with ordinary bread, much lesse with dainties and curious fare; they hyred themselves out for bread; they were forced to worke for a living, yea to sweat for a crust. 'Tis extreamest famine, when they that have bread enough, cannot fill themselves; but 'tis extream famine when they who were full have no bread. The Prophet threatned famine in that extremity, (*Isa. 5. 13.*) *Their honourable men are famished, and their multitude are dried up with thirst.* If there be any water to be had, the multitude, the common sort will have it; water is a common commodity, (even as the ayre is) and usually lyes in common to all. And if there be any bread to be had, great and honourable men will have it, though the poore starve. Therefore to say, *Their honourable men are famished*, argues the greatnes of a famine. And that's the reason which some give of *Dauids* choyce (*2 Sam. 24. 14.*) when God offered him, which he would of those three Judgements, *Warre, or Famine, or Pestilence*; he chose the pestilence; and gives the reason; *Let us fall now into the hand of God, whose mercies are great, but let me not fall into the hand of man.* He durst venture himselfe rather to the sword of God, then to the sword of man; not as if he thought, that man could strike harder, or wound deeper then God, but because he knew God would temper his stroakes with mercy, which man would not. And yet *David* makes choyce of that judgement, which put him in equal hazzard of falling by it, with the meanest of his Subjects. For had he chosen the sword, the King might have secur'd himselfe in some strong Fort or City; thousands of the people might fall by mans sword, and his person not come neere the danger. Againe, if he had chosen famine; *David* being King would not want, as long as there had been a bit of bread to be found in the whole Land. The famine might have glutted it selfe upon multitudes of his people, while he, possibly, might have had a plentifull, at least, a sufficient Table. Therefore *David* to shew the ingenuity of his spirit in this election, chose a judgement, to escape which his outward Greatnesse and power gave him not the least advantage; *He put himselfe meerely upon the mercy of God, who chooseth to be punished by the immediate sword of God*; whereas if the sword of man or famine be sent against a Nation, Princes can

can make the best shift to avoyd the danger in the one, and hunger in the other. For as (according to that of the Prophet) when the poore can get no water , so when the great and the rich can get no bread, then famine hath its full scope, rides (as it were) in triumph, and hath done its worst.

His strength shall be hunger-bitten.

Yet this hunger is not to be confined literally to the want of materiall food ; For while the man continues in his strength, and hath all creature-comforts about him , somewhat pincheth and pines his spirit , he is vexed and hunger-bitten in the midst of plenty. Hence note ;

A wicked man is never satisfied.

The righteous shall abide satisfied , there shall be no hunger upon his spirit : *dis-satisfaction is the hunger , contentment is the fullnes and satiety of the soule.* Many are hunger-bitten, who have more bread then they can eat. Was it not so with Haman ? we read him boasting of a banquet, yea making proclamation of his strength, power, and greatnes (*Hest. 5. 11.*) *Haman told them of his glory, and of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King ; and he said moreover, yea Hester the Queene did let no man come in with the King unto the banquet which shee had prepar'd, but my selfe, and to morrow I am invited unto her also with the King, &c.*

This man had all the honour and power, which that mighty Monarch could powre upon him ; neverthelesse , we may report him hunger-bitten, as appeares in the next verse ; Yet all this (saith he) availeth me nothing , so long as I see Mordecai the Jew sit at the Kings gate. As if he had said ; *What though I and the King banquetted with the Queene to day, and shall to morrow, yet it is not onely hunger, but death to me to see this man thrive whom I would not have live.* Thus because he could not have his will upon an honest man, to subdue and destroy him , all that he had was nothing to him, for it avayled him nothing. *What we account death us no good, is to us (how good or how great soever it is) no better then nothing.*

There is such a spirit in wicked men, though they live upon
L the

the fairest termes in the world, though they be quiet and peaceable, and have profits and pleasures more then they can manage, or tell what to doe with, yet all is nothing, unless they can have their wills upon such as stand in the way of their pride and ambition. What tell yee me (saith such a one) that I have a great estate, that I may take my fill of pleasure, unlesse I may also take my fill of revenge, and throw downe every man that stands not by my favour, or with my interest. Nor is it any wonder, that wicked men are never at rest with what they have; seeing it is not possible that he who makes the world his all, should ever be satisfied, if he had all of it, much lesse (which is all that any man but the first ever had, or I believe ever shall have) with a piece of it. *Abab* had a Kingdome, he was rich and full; yet though he had the fulnes of a Kingdome, he was *hunger-bitten for a vineyard* (1 King. 22.) This is a sore judgement, and it is daily inflicted upon the spirits of many wicked men: they have bread enough, riches enough, gold and silver enough, yet they are bitten with hunger after some forbidden fruit; which if they get not, all is lost to them which they have gotten. And as somewhat which they want, hinders their enjoyment of all they have: so somewhat which another man hath, hinders them more then all their own wants. Such a man prospers, and is in power, this bites their soules, this gnaws their bowels, and they cannot be quiet. *His strength shall be hunger-bitten.*

And destruction shall be ready at his side.

אֵיךְ proprie
vapor et nubes
que sursum at-
tollitur, unde
pro infortunio et
calamitate, qua
super aliquemut
nubes quaelan
incidit sumitur.
Meret

The word which we render *destruction*, signifies vapours, ascending up from the earth, condensed into a cloud: and (among the Rabbins) it is usually applyed, to any (as we speake) misfortune, or calamity, which comes suddainly and falls downe upon us like a cloud when it melts and dissolves into a storme-shower; Any unexpected evill may well be called destruction wrapt up in and dropt from a cloud. *Destruction shall be ready prepar'd or fixt*; so the word is rendred, (Psal. 108.) *O God, my heart is fixt, or my heart is prepar'd.* So here, destruction prepared, or ready at hand, it is not to be now debated or resolved on, what it shall be; That's done long agoe. Some interpret this *readines*, in allusion to a judiciary tryall, where the penalty

penalty is ſet and determined by the Law. Deſtruction is ready according to Juſtice for the offender; It is ready, as it followes in the Text.

Fortè parata deſtructio eſt pœna & ſupplī- cium conſtitu- tum legibus, & præparatum ſon- tibus. Pined:

At his ſide.

Some of the Rabbins, who interpret the former word *Strength*, for *Children* (as was toucht before) in purſuite of that, interpret *his ſide*, for, *his wife*. The Hebrew word ſignifies either the ſide or the rib; hence 'tis rendered, *Deſtruction ſhall be ready at his rib*, or, *upon his rib*; that is, deſtruction ſhall be upon his wife, who was a rib taken out of Man (*Gen. 2. 21.*) Thus the Rabbins deſcant upon it; *His ſtrength*, that is, his children ſhall be hunger-bitten, and *deſtruction ſhall be ready at his ſide*, that is, it ſhall waite upon his wife whether ſoever ſhee goes. So here is a deſcription of compleate deſtruction. The wicked man, in his perſon, as alſo in his wife and children ſhall be deſtroyed.

Others expound it onely of wounds in his own ſide or rib. In the booke of *Samuel* we reade of wounds given, under the *fiſt rib*, becauſe there wounds are moſt killing and deadly.

Another reades it in the Concrete, *not deſtruction ſhall be ready at his ſide*, but *the Deſtroyer ſhall be ready at his ſide*; His enemy ſhall waite on him to deſtroy him. But the abſtract hath a greater force and elegancy. To ſay, deſtruction ſhall be ready at his ſide, is more then to ſay, the deſtroyer ſhall be ready at his ſide.

Effraeter parat- tus ad coſtas. Cajet:

Therefore fourthly, all that I conceive lyes in this expreſſi- on, (*Deſtruction ſhall be ready at his ſide*) is this, to ſhew that he ſhall have a ſuddain and an unavoydable deſtruction; for thoſe evils which are at our ſide, are ſo neere us, that we can hardly acquit our ſelves of them. Evills at a diſtance may be avoyd- ed, but if they come up cloſe to our very ſides, how can wee eſcape?

Latrones dicti ſunt quaſi late- rones, latent e- nim ad inſidias et ex latere a- riuntur.

Some *Criticks* tell us, that *latro* the Latine word for a theeſe, is *quaſi latero*, becauſe he lyes by ſide of a man, he ſkulks in a buſh, or rides cloſe by the travellers ſide, talking with him, and then falls upon him; that's alſo the elegancy of the He- braiſme.

Habere aliquid ad manum & ad latus utrum- que ſignificat habere aliquid proximum.

Hence Observe;

First, *God hath destruction ready for evill men; he hath bent his bow, and made it ready; he hath also prepared for him the instruments of death; he ordaineth his arrows against the persecuters,* (Psal. 7. 12, 13.)

When we see a bow bent, and the shaft puld out of the quiver, and put upon the string, then a man is ready to shoote; Divine destructions may be acted as soone as threatned, they are not to prepare, but prepared.

When the Lord denounceth eternall judgement upon wicked men, he saith; *Goe to the fire that is prepared for the Devill and his Angels;* The fire is made, the treasure of wrath is full. As the mercy of God is a ready mercy, and as his pardons are ready for his people; his pardons and mercies are not to seeke, he hath them at hand, he is *good and ready to forgive,* (Psal. 86. 5.) Whereas most men, though they will forgive, yet they are not ready to forgive, they are hardly brought to it, though they doe it at last. But God is ready to forgive; he hath (as it were) pardons ready drawne (as a man who would be ready to doe a businesse, he will have such writings as concerne the passing of it ready) there is nothing to doe, but to put in the date and the name; yea indeed the date and the name are put in from all eternity. Thus the Scripture speakes to shew how forward, God is to doe good; He needs not fit his heart to it, his heart is ever in the exactest fitnes. Now as God hath mercies ready for his own people, so he hath destructions as ready for the wicked. They are as ready as if he had made, and kept them by him ready made from everlasting.

Againe, As a godly man is usually ready to doe good, *O God, my heart is prepared* (saith David) so God is ready to bring evill upon them who continue to do evill; and therefore feare not when you see men ready bent and set to doe mischief, their destruction is more ready then they are to destroy, and God can bring destruction upon them in a moment.

Secondly, Note.

Destruction comes suddainly upon wicked men, and surprizes them unawares.

Christ will come at last upon all the world suddainly, but the surprizall shall onely be upon wicked men. The Apostle shadowes

shadowes this in two Allusions, (1 Thes. 5. 2, 3.) *For your selves know perfectly that the day of the Lord so cometh as a thiefe in the night; for when they shall say, peace and safety, then suddaine destruction cometh upon them as travaile upon a woman with childe, and they shall not escape.* The theefe gives no warning, and the travaile of a woman with childe, many times gives, as little.

Now as in the great day of Judgement, God will come as a theefe, and as paine upon a woman with childe, so also in the lesser dayes of judgement, those of this life.

Observe, thirdly;

There is no running away from that destruction which God sends

Can a man run from his side? destruction is at the side of a sinner; where ever his side is, there destruction is; Evills which have a Commission from above, never faile to finde the offender; we may escape the evill which man plots, man may make ready a thousand deaths for us, and we out-live them all; as *Paul saith of himselfe; In Damascus, the Governour under Aretas the King, kept the City with a Garrison, desirous to apprehend me: And thorow a window in a basket, was I let downe by the wall, and escap't his hands.* Paul got cleare away, though man laid destruction at his side; but if God lay destruction, there is no window to get out at, nor basket to be let downe by; we can neither stand before the judgements of God, nor out-run them.

Vers. 13. *It shall devoure the strength of his skin, &c.*

The 13th and 14th verses containe the second degree or step of the misery of a wicked man. *It shall devoure the strength of his skin.* Destruction was ready at his side, in the former verse, now it devoures; the word signifies to swallow up at a bit, and so to devoure as to consume and bring to nothing; it notes those consumptions which fire and sword make. They are terrible consumers, cruell devourers; these shall devoure like a hungry monster.

The strength of his skin.

The originall word which we translate *strength*, signifies properly a bough or branch of a tree; it signifies also the barre of a doore.

And.

And hence it is that some render, *It shall devour his branch*; and by this branch the members of his body may be meant, because as the body of a tree shoots forth branches, which are as its members, so the body hath many members, which are as its branches, and so the same word may very well serve both.

Comedet vestes
cutis ejus, come-
det vestes ejus
primogenitus
mortis. Jun:

Againe, Others translate, *It shall devour the barres of his skin*; bones are as the barres of the skin, and therefore the strength of the skin, like barres, the bones beare up and support both skinne and flesh.

The strength of his skin.

Devoret pul-
chritudinem e-
jus. Vulg:
Mors devoret
speciosa ejus,
70.

The Vulgar reades, *It shall devour the beauty of his skin*; the strength, say wee, the beauty saith he. The Septuagint followes that reading, death shall devour his most beautifull things, or those things which were most amiable and pleasant in his eye.

Our reading is very sutable both to the context and to the originall word; for the members of the body are the strength of it, and the barres of a doore are the strength of it; therefore, *it shall devour the strength of his skin*, containes and takes in both.

It shall, what shall? What is the antecedent? Some say the devourer is famine, of which he spake in the former verse; *His strength shall be hunger-bitten*; famine shall devour; famine is a great devourer, famine eates up both the strength and the beauty of the skin, it suckes the marrow of the bones, all fade before the face of famine, (*Lament. 4. 5.*)

Others understand destruction or misery in generall, as the devourer, *destruction shall be ready at his side, it shall devour*. That is, destruction shall devour the strength of his skin; so it is onely a repetition of the same thing, with an elegant force and heightning of the sence.

The first-borne of death shall devour his strength.

The thing to be opened in this latter branch (the sence being the same with the former) is, what we are to understand by the *first-borne of death*, and how this phrase and forme of speech is us'd in Scripture; There are divers opinions about it.

Mors devoret
primogenitum
ejus. Rab. Dav:

First, One of the Rabbins conceives, that it is to be expounded

pounded by an Hypallage; as if the *first-borne of death shall devour*, were put for *Death shall devour his first-borne*: That is, his strength, as the first-borne is called. But wee need not make such an inversion in the words; and therefore

Secondly, This *first-borne of death* say others, is the *Devill*, because he was the Author of death, he brought death into the world, for he brought sinne into the world, he by temptation and *Adam* by hearkning to the temptation. The Apostle makes the derivation of death from *Adam*, (*Rom. 5. 12.*) *Death entred by one*, and we may safely derive its pedigree yet higher by one; for death entered *that one*, by the *Deuill*.

Againe, The *Devill* may be called the *first-borne of death*, because he hath the power of death in his hands: So the Apostle, *Heb. 5. 14.* *For as much then as the Children are partakers of flesh and blood, he also himselfe likewise took part of the same, that thorough death he might destroy him that hath the power of death, that is, the Devill*; He that hath the power of death is the *first-borne of death*. The *Devill* hath the power of death, not as if the *Devill* could by his will cause men to dye, or passe a sentence of death upon them; for this is too high a priviledge for the *Devill*, he hath no such power of death; It is the sole priviledge of God himselfe to have this power of death. The power of death, and the power of life are committed to Christ, whom he will he slayes, and whom he will he makes alive. But the *Devill* is said to have the power of death as Christ gives him a Commission, armes him with a power to inflict death upon wicked men and unbelievers; or he hath the power of death, not as a Judge, but as an Executioner; He is therefore called (*Revel. 9. 11.*) in the Hebrew *Abaddon*, and in the Greeke *Apollyon*, that is, the *Destroyer*, or, if you will, the *Executioner*, the *Hangman*. God puts the businesse into his hand, therefore he it is that hath the power of death. Some of the Hebrewes say upon that place, that God doth set some speciall evill Angel over some wicked men, he puts the power of death concerning them into his hand; and so he is the *first-borne of death*; but I shall not stay upon that.

Thirdly, Others by the *first-borne of death*, conceive that we are to understand the disease which first seazeth upon the body before the man dyes; for death when it seazeth upon the body, appears

*Angelus mori
propositus vel
moris princeps,
cui a domino
potestas data est
homines interi-
mendi. Merc:*

*Primogenitus
moris est mor-
bus gravissimus
Rab: Jos:*

*Morbis gravis
simus, a quo
mors absit pro-
ximè ex usa
seri. tur a mors
appellatur, quod
enim parū dif-
fert a forma
perfecta illius
sibi nomen ven-
dicare solet.
Sancti:*

*Primogenitus
moris est ma-
ior animi quem
mors præmittit
ut sibi præparet
hospitium.
Cajec.*

*Primogenita
mors est, quæ
naturalis etatis
prævenit finem.
Aquini: Lira: :
Primogenitus
moris est pro-
verbiale dictū,
pro morte non
vulgari sed vio-
lenta & maxi-
me Horrenda.
Primogenita
mors. Vulg:
Primogenitus
moris est mors
quæ præ aliis
mortibus, tan-
quam fratribus,
in enecando du-
plicem veluti &
potissimam po-
tētiā habet*

appeares first in a disease or a distemper, and so the disease is as it were the eldest sonne of death. The disease being that which death sends forth and necessarily followes, it is therefore called the *first-borne of death*; as it were death it selfe; for those things which are neere accomplishment, though they are not fully accomplished, receive the name, title, or denomination of the thing accomplished. As a man contending with another, if we see he hath a great deale the better of him, though the other make resistance, yet we say, he hath the victory over him: And as Christ himselfe (*Joh. 19. 30.*) when he was alive upon the Crosse, struggling and striving with the powers of darknesse about the deliverance of Man, cries out, *it is finished*, and yet the work was not then done, it was not finished till he dyed indeed; but because he saw he had the better of the day, and he was assured that he should carry it through, therefore thus he spake before the worke was totally and compleatly finished. So a disease, a malignant disease, a mortall disease, taking hold upon any man, may be call'd the *first-borne of death*; that is, such a disease as death hath begotten; or you may call it death it selfe, because death will certainly and suddainly follow.

Fourthly, The *first-borne of death*, say others is that trouble of minde, that anguish or sorrow which death sends as a har- binger to take up its lodging in the spirit of a wicked man; *The afflicting fore-thought of death, is a death, or the first-borne of death.*

Fifthly, Some take the *first-borne of death*, to be an early death, or death in the flower and strength of age.

Sixthly, The *first-borne of death*, is some unusuall or extra- ordinary death; that is, looke upon that death which is most deadly, that death into which many deaths are collected, that death which is (as it were) an aggravation of all that is in death, this death is the *first-borne of death*: hence it is that the vulgar translation reads, not, *the first-borne of death*, but *the first-borne death*; that is, whatsoever death is more deadly, and bitter, more cruell and painfull, that death, which among all the wayes of dying, carries away the preheminance, that death, which is the very strength of death, and hath in it a double portion of dying, that's, *the first-borne of death*. And so the *first-borne of death*, is nothing else but a proverbiall speech for an

extraordinary death, for an extreame bitter death; For as it is among our children, there is the first-borne, the eldest, and then the younger, as they stand in their degree, but among them all, the first-borne is chiefe; so here, That death which among all other deaths is the chiefest, such a death is the *first-borne of death*, and such a death shall seaze upon the wicked man. And hence also Mr. Broughton (as I conceive) avoyding the letter of the Originall (which he seldome doth, yet here he doth it,) instead of *the first-borne of death*, saith, *a strange death shall eat the branches of his body*. And we finde in Scripture this usage of the word applyed to others, in whom there is an eminency, or a high degree in any kinde, though not literally the first-borne, because the first-borne hath the preheminance above the rest of his Brethren; as Jacob saith of Reuben, his reall first-borne; *Thou art my might, and the beginning of my strength, &c.* And the Law provided, that a double portion should be given to the first-borne, yea though he lay under some accidentall disadvantages, (*Deut. 21. 17.*) *He shall acknowledge the Son of the hated for the first-borne, by giving him a double portion of all that he hath*; though he were a son of a wife that he hated, yet this must not be pleaded as a bar to his priviledge. Though the mother was hated, yet the sonne must be honoured. Where note (by the way) that he speakes comparatively of hatred, that is, though she were a wife whom her husband did not love with strength of affection, yet if she hath borne him his strength, his first-borne, he must acknowledge his right, by giving him a double portion. According to this Analogy we are to understand the Prophet Isaiah speaking of the *first-borne of the poore*, (*Chap. 14. 29, 30*) *Rejoyce not thou whole Palestina, because the rod of him that smote thee is broken; for out of the Serpents roote shall come forth a Cockatrice, and his fruit shall be a fiery flying Serpent, and the first-borne of the poore shall feede, and the needy shall lye downe in safety*. The *first-borne of the poore*, is not to be interpreted of the eldest son of the poore, but by the *first-borne of the poore*, the Prophet meanes those who were most poore, extreame-ly poore, those who were so farre from having a double portion of worldly things, that they had no portion at all. Or they are called the *first-borne of the poore*, because they had onely a double portion of want and poverty, or were oppressed under the very strength of it.

*Scriptura ob
maxima primo-
genitorum præ
alii filijs privi-
legia vocare so-
let primogenitū
quicquid in suo
genere alius an-
tecellit. Bold:*

M

Now,

Cetus sanctorum quos primitivos appellavit, non quod emnes primi naturae fuerint matrum uteros sed quia major honor primogenitis lege tribuebatur, eorum praestantiam significavit per hanc Apellationem. Theod. in 1 Colos.

Now, to shew that God would raise his Church, and lift her up, and give his afflicted people deliverance, He assures them, that *the first-borne of the poore*, that is, such as were doubly poore, doubly afflicted, should feed and be comforted. Thus, In the 12th of the Hebrews, ver. 22, 23. Beleevers are all called the *Congregation of the first-borne*; But yee are come to *Mount Sion, and unto the Citie of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, and to the assembly and Congregation of the first-borne, &c.*

Why *the first-borne*, not because all beleevers, all Saints are elder brethren, or such as were the first-borne of their parents; for the first-borne may be an unbeliever, and the younger may be a Saint, a beleever. But he calls them the *Congregation of the first-borne*, because they shall all be dealt with as *the first-borne*, they shall all be lookt upon as the strength of Christ, and all shall have a double portion, they shall all have that honour which the first-borne hath, a fullnes of excellency and dignity; hence their title, is, *the Congregation of the first-borne.*

So we are to understand that of the Apostle, (Col. 1. 18.) where we finde two expressions, standing directly opposite to this in the Text; he calls Christ *the first-borne from the dead*; He is the head of the body the Church, he is the beginning, and the first-borne from the dead; as Bildad here speaks of the first-borne of death, or the first-borne death; So Christ is called (as it were) in way of opposition, *the first-borne from death*. Christ is called *the first-borne from death*, not onely because he was the first that did arise to an immortall life, (some there were that did rise before, as when Christ dyed the graves were opened, and some arose, but Christ was the first that did arise to an immortall life) and so he was (in a sence) begotten and borne againe; there was an heavenly nativity in his resurrection, therefore he is called the first-borne from death, death gave him up, and was delivered of him for ever. Now (I say) Christ was not onely called the *first-borne from death*, (upon this account) but because he was the chiefe, and (as it were) the exemplar and leader in the resurrection, he was the highest in the resurrection, and his resurrection was most glorious. Thus he was *the first-borne from death*, he arose with the greatest glory and preheminence.

In the 15th verse of the same Chapter, Christ is called *the image of the invisible God, the first-borne of every creature*; that is, the highest, the fullest of glory among all creatures; for we are here to take heed of the sense of the *Arrians*, and others that follow them, who take hold of this Scripture, where Christ is called *the first-borne of every creature*, as if the sense were onely this, *that Christ is the chiefest creature* (though it be a truth, that according to his humane nature he is a creature, and so the chiefest creature, but they restraine it to the whole person, as if he were onely the chiefest of creature) and not God at all. For he is not onely in his humane nature the chiefest creature, but according to his divine nature, the beginning of all the creatures; so he is called (*Revel. 3. 14.*) *The beginning of the creation of God*, which we may explaine by, *the first-borne of every creature*, he is the beginning of the Creation of God, not *principium principiatum* onely, *the beginning begun*. Christ may be called the beginning of all the creation of God, because God looked on him first: but also he is *principium principians*, the beginning of the creation, because every creature had its beginning from him. Christ is the active beginning, or beginner of every creature; For as the Evangelist *John* gives it out (*Chap. 1. ver. 2, 3.*) *The same was in the beginning with God; All things were made by him, & without him was not any thing made that was made.* Again, the Lord speaking of *David* to the height in the Letter, and of Christ in the figure, saith, (*Psal. 89. 27.*) *I will make him my first-borne, higher then the Kings of the Earth*; that is, he shall be my chiefest, my highest, my onely one. Thus as the first-born among the living, or from the dead, still denotes the choicest of those who live, so the *first-born of death*, is the chiefest, the highest, the strongest death that any man dyes when he is gathered to the dead.

Lastly, Some labour much to fix it upon a particular death, and would shew us what this first-borne of death, this most deadly death is; and upon debate, the vote cast it upon famine; which some conceive also most proper to this place, in reference to the words before, *His strength shall be hunger-bitten, destruction shall be ready at his side. The first-borne of death*; that is, (say they) *Famine*, the chiefest of deaths shall devour his strength, and make an end of him: For though wee

Dubio procul:
la primogenita
mors est fames,
qua non est in-
firmitas vel
morbus sed con-
tinua mors, qua
non datur ama-
rior, &c. Bold:

may say, there are as many deaths as there are diseases and wayes to death, yet there are three great deaths, which doe as it were strive for preheminence; first, Sword; secondly, Plague; and thirdly, Famine; these are, as it were, the *first three* among the Destroyers of mankind: sometimes in the Prophets God puts a fourth, and saith, *My foure sore Judgements*; as if they were Judgements above all the rest: and then I remember the *evill beast* comes among them; but sword, pestilence, and famine are the *first three*, and according to this opinion famine is put for the first of the three, the chiefest of the three, like the *Tachmonite* (2 Sam. 23.) I finde one Interpreter so confident of it, that he saith without all doubt by the *first-borne death*, he meanes famine, which is not an infirmitie or a disease tending to or giving us warning of the approach of death, but is it selfe a continued death, and the most bitter death. And indeed the Prophet *Jeremy* in his *Lamentations* seemes to give the preheminence to famine; *They that be slaine with the sword, are better then they that are slaine with hunger; for these pine away, stricken through for want of the fruits of the field,* (Chap. 4. 9.)

But I rather take it of any sort of death, as it is heightned and made grievous by circumstances, then conclude or fasten it upon any one sort of death; For as any kinde of sinne may by circumstances be so aggravated, and made so exceeding sinfull, that it may justly deserve to be stiled, *The first-borne of sinne*; so likewise may any punishment or death, *which is the wages of sin.*

Hence observe;

The Lord hath various degrees of Judgements, and of deaths, to powre out upon the wicked.

Some deaths are but like younger Brethren, others are like the first-borne. It is with punishments and judgements as it is with sinnes, there is a difference in the degrees of them; though all sinnes be of the same qualitie, yet all are not of the same quantitie; upon some sinnes the sinner layes out his strength, and commits them with all his might, these may deservedly be called the *first-borne of sinne*, and such sinners the first-borne of sinners; as *Polycarpus* answered *Marcion* the Hereticke when he came into his presence, and asked him if he did not know him; *Yes, saith he, I know thee well to be the first-borne of Satan.* Now, I say,

ἐν πρώτῳ
τὸν πρῶτον
κὸν τῆ σατανᾶ.
Euseb. lib. 4.
Eccl. Hist.
c. 13.

I say, as there are degrees in sin and finners, among whom some are as the *first-borne*, so there are degrees in punishment; and therein lyes the exactnes of Justice to apportion and measure out to every one according to his sinne, whether in practice or opinion. To give a like judgements upon all offenders, would be very unlike to Justice; And there would be much inequality in such equalitie. The Lord tells *Babylon*, who was the first-borne of finners, (*Isa. 47. 9.*) *Judgements shall come upon thee in their perfection*; perfect judgements are the portion of a perfect sinner; where there is a compleatnesse of wickednesse, there the compleatnesse of wrath shall be powred out, even the first-borne of death.

Now, as the *first-borne* is our strength, so (which is observable) 'tis added in the Text; *The first-borne of death shall devoure his strength.* Hence observe;

That all the power of man fayles before the messengers of the wrathfull power of God.

Strength shall goe forth to devoure strength; Though sinne be armed, though an association, or an hoast of finners be in Armes, and stand upon their guard, though the strength of each one among them be the strength of stones, and his flesh of brasse, as *Job* complained his was not (*Chap. 6.*) yet God can provide a judgement that shall devoure it all at a bit, and swallow it as a morsell, he can have a *first-borne* judgement to dispatch the *first-borne*, the strength of finners. The Prophet *Isaiah* in a holy scorne invites all the enemies of the Church to joyne forces and counsels, to put their strength and their wit together: *Gather together on heapes, O yee people, and gird your selves* (and againe he saith) *gird your selves.* Of all strength, united strength is the strongest, united weaknesse is very strong, how strong then is united strength? Hence Politicians advise (*divide & impera*) divide your enemies if you would conquer them; but the Lord needs not take his enemies at an advantage, and therefore he saith; *Gather together, gird your selves, and yee shall be broken in pieces.* (*Isa. 8. 9.*) Make your selves as strong as you can, see if I cannot devoure your strength. Doe your worst against mee, and the best for your selves, yet all shall be brought to nought. Creatures may be dealt with, and kept out, but there is no fortie-

fortifying against the Almighty. When the Lord comes to assault or batter, then all our strong Holds, even our strongest holds shall be, as the Prophet speakes (*Nah. 3. 12.*) as the first ripe figs, which if they be shaken fall into the mouth of the eater; and by how much any man is the more confident, that his strong hold, will hold out in the day of assault or batterie, by so much the sooner shall it be rendred up or beaten downe, as it followes in the next verse.

Verf. 14. *And his confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of terrors.*

As if he had said, though this man was so strong, that he grew confident, (strong men are usually confident) yet not onely his strength, but, *his confidence shall be rooted out of his Tabernacle.*

His confidence.

בטח significat aliquam in re spes omnes fortias habere & toto animo con- quiescere.

The word signifies such an assurance and acquiescence of spirit, as puts a man out of doubt; A man of confidence hath no feare, either of danger or about successe; He is not afraid that the danger will come, or that the successe will not; he sits downe secure and fees not the least paine of so much as one jealous thought; *Confidence is the mother of securitie, and the daughter of pride.*

His confidence shall be rooted out.

He doth not say, it shall be shaken, weakened, or much abated, but it shall be rooted out, or grub'd up. The wicked mans confidence is compar'd to a tree that takes roote, and spreads it selfe in the ground, that growes up and sends forth goodly fruitfull branches; but when he hopes to devoure the fruit, *the first-borne of death devoures his strength*, and his confidence shall be rooted out; to roote out, notes totall destruction.

Hence observe;

The worst of men are apt to be confident of good things.

Such a one *Bildad* describes in this Scripture, and yet he is full of confidence, *None have so great hopes, as they who have least reason to have any.* Some wicked men have a plerophorie (as the Apostle speakes) their sayles are filld with confidence, they are sure

sure of good things in this life, and of eternall life, they are high-built in hope, but they have no ground, no foundation for their hope. Theirs is a meere presumption, who are full of sinne, and yet full of hope; full of wickednes, and yet full of confidence; Saints who are full of holinesse, are yet often full of feare; full of sincerity, yet full of doubts; fancies of faith, are easily gotten, and as easily lost. Many are high-flowne, who never knew what the laying of a good foundation meanes.

His confidence shall be rooted out.

Note;

Secondly, *The confidence of wicked men shall be destroyed totally; it is rooted out.* The confidence of a godly man may be shaken, and much unsettled: now he is well assured, and anon he questions all, but his confidence shall never be rooted out. (*Psal. 112. v. 10.*) *The desire of the wicked shall perish;* That is, those things that he is most desirous of, his desires live, yet they live as a punishment, not as a blessing, because the thing he desires, dyes; *His desires shall perish.*

As his desires perish, so his confidence shall. The thing that he was confident of perisheth, and at last confidence it selfe, both roote and branch, act and habit, is rooted out. *Solomon* (*Pro. 10. 20.*) by way of opposition sets the one over against another; *The hopes of the righteous shall be glad;* That is, he shall see the thing he hopes for, or the thing he hopes for shall come to passe, this will make him glad; When the man who hopes is glad, then his hopes are said to be glad; *but the expectation of the wicked shall perish;* that is, the thing he expects shall perish, and then his expectation shall perish too, he is weary of expecting, he waites no longer. *Faith is the substance of things hoped for:* but he that hath no faith, how can his hope have any substance, *i. e.* He can have no true hope in the good of the promise, who hath no true faith in the truth of the promise. Unlesse faith live, hope must needs give up the Ghost, or be as the giving up of the Ghost.

A godly mans hope failes not, because his faith doth not; the thing he expects may faile, worldly things faile him often, and so may his present sense of spiritualls, yet his expectation failes not: when nothing appeares to sense, his hope is vigorous and his confidence retaines not onely life but strength.

But

But when the fence of what a carnall man would have, is lost, his confidence is also lost, when the one goes, the other stays not long behinde. If our confidence be rooted in the earth, 'tis no wonder, if it be rooted up. Where the wicked mans confidence spoken of in this Text was rooted, will appeare yet further from the next enquirie.

His confidence shall be rooted out.

Whence? from what ground, where was his confidence rooted? The text saith;

Out of his Tabernacle.

The Tabernacle undergoes here a threefold interpretation.

First, Some conceive that this Tabernacle is his body; He trusted much in his strength, in the strength of his body, as much as in any other strength. Now (saith he) his confidence shall be rooted out of this Tabernacle; he thought he had much strength, such a good constitution of body, that it would have stood like a Castle against all batteries; but it proved a Tabernacle, whose stakes are quickly pulled up. The body of man is compared in Scripture to a Tabernacle; And the Septuagint clearly adhere to this translation, rendring it thus; *Health shall be broken off from his Tabernacle*; that is, his body shall decay. *Rumpatur de tabernaculo suo sanitas. Sept: Paul (2 Corinth. 5. 4.) Wee in this Tabernacle groane*; That is, in this body. *I shall shortly lay downe this Tabernacle*, saith Peter, (2 Epist. 1. 14.) that is, my body. The Lord Jesus while he was in the world did but *tabernacle* with us a while; *The Word was made flesh, and dwelt among us*, (Joh. 1. 14.) He dwelt amongst us as in a Tabernacle.

The body is called a Tabernacle; first, because it is weake; secondly, because it is moveable: When a Tabernacle is reported for strength or continuance, 'tis extraordinary. (Isai. 33. 20.) *Looke upon Sion the Citie of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that cannot be removed, and the stakes thereof can never be taken away, neither shall any of the coards thereof be broken.* This is a strange kinde of Tabernacle, this Tabernacle may goe for a house, yea 'tis better then any house, a Tabernacle that shall never be removed. The Prophet speakes thus by way of opposition to common worldly Tabernacles;

nacles; Tabernacles were ordinarily removed and taken down, their stakes were soone puld up, and their coards broken. But *Sion* at last shall be such a Tabernacle as shall not be removed. But how soone is the Tabernacle of mans body removed? the stakes thereof are easily taken away, and the coards thereof broken; There is no trusting to it for a day, yet the wicked man trusts to it, as if it were set up for Eternitie. Here's his confidence, he thinkes to live long, that his body should hold out in all winds and weathers, but downe it shall, downe he must. *Let not the strong man glory in his strength, but let him that glorieth glory in the Lord.*

Secondly, By *Tabernacle* we may (according to Scripture) understand *The place of Worship*; so his confidence shall be rooted out of his Tabernacle, is as if it had been plainly said, All the confidence (he may pretend to have very much) that hee liath in God shall faile him; The wicked mans confidence growes strong upon this consideration, that he frequents the Tabernacle, that he goes to the publick worship, and applyes himselfe to a bodily exercise in outward ordinances; Thus 'twas with the *Jewes* (*Jer. 7. 3, 4.*) their confidence was rooted in the Tabernacle, and at last it was rooted out of the Tabernacle; they cryed, *The Temple of the Lord, the Temple of the Lord are wee*; they thought to carry it against all, because they were a Temple, a Tabernacle, and they had the pure institutions of worship among them. In this they trusted and were rooted, when there was false swearing and lying among them, when they committed abomination against God, and dealt falsely with one another, yet then their confidence was in the Tabernacle. Some thinke *Bildad* aymes particularly at the O-ratory or publick place of worship, which *Job* had formerly frequented, and in which he had a great name; With this his friend checkt and upbraided him, that now his confidence was rooted out of his Tabernacle. *Eliphaz* took him up thus in the 4th Chapter, *Is this thy feare and thy confidence? thou buildest much upon thy religious attendance at the Tabernacle, that thou art a worshipper, yet God hath rooted out thy confidence, and manifested that thy Religion is vaine. Saints are planted in the house of God, (Psalm. 92. 13.) they have a kinde of rooting there; but though the Tabernacle bee a good rooting place,*

yet we cannot roote firmly there, unlesse we are rooted in Jesus Christ. To roote in Tabernacle-worke, or in the bare use of ordinances, as if that would carry it, and commend us to God, when there is no heart-worke, when there is no looking to the power of godlinesse, and to communion with Christ; what is this but building upon the sand? Many come often to the Tabernacle, who are meere strangers to Christ; they use pure ordinances, but are themselves impure. These may have a great name in the Tabernacle for a while, but God blots their names, and roots their hopes out of the Tabernacle, yea he puls them from the hornes of the Altar, or slayes them there, as *Solomon* gave commandement concerning *Isab.* *Many shall say, Lord, Lord, have we not prophesied in thy name, &c. To whom Christ will professe, I never knew you, depart from me yee that worke iniquitie,* (Matth. 7. 22, 23.) That Text is this second interpretation of the Text in hand, and speakes to us fully what it is (in this sence,) for any man to have his confidence rooted out of the Tabernacle.

Yet, thirdly, I conceive we are to expound this Scripture of a vulgar Tabernacle; and then *his confidence shall be rooted out of his Tabernacle*, is no more but this, it shall be rooted out of the place where he dwells; as if *Bildad* had said, the wicked man hath a great deale of confidence in his outward state and worldly prosperity, in the riches, honour, and greatnesse of his house, yet all these shall fayle him; And then the act of trusting is put for the thing trusted unto; *His confidence*; that is, that which he confided in, shall be rooted out of his Tabernacle, he trusted in and boasted of the multitude of his riches, when suddenly they made themselves wings, and fled away.

Hence, note;

First, *There is no assurance of earthly things.*

Confidence in that which perisheth in the using, must needs perish when we come to use it.

Secondly, Observe;

Where a wicked mans greatest confidences are, there his greatest disappointments are.

The world is his God, the earth is his hope, his Tabernacle
is

is his light; As his Tabernacle is full of the creature, so he is full of confidence in his Tabernacle; There he lives, and there he loves, yet nothing can protect him from the utter extirpation, when the wrath of God begins to dig about him; *His confidence shall be rooted up.*

This *Bildad* further aggravates in the last part of the verse;

And it shall bring him to the King of terrors.

It shall bring him; what shall bring him? his broken confidence will doe it; when confidence is spoyl'd, man is amazed; This brings to the King of terrors.

And who is this King of terrors?

The King of terrors! a strange title! we have heard and read of many titles given to the Kings of the earth, but rarely, if at all, of such a one as this.

Who is this King of terrors?

This blacke Prince, or (as some translate) Prince of clouds and darknesse, because darknesse and clouds are full of terror.

It was shewed before that some interpret the *first-borne of death*, to be the Devill, because he hath the power of death. The same opinion concludes *The King of terrors* to be the Devill, or *Beelzebub* the Prince of Devills. As the Poets fabled *Pluto* King of those infernall Territories.

The Scripture speaks sometimes poetically, yet alwayes homily and spiritually.

Secondly, The King of terrors, is strong and mighty terror. As the *first-borne of death*, notes the most deadly death, so, the *King of terrors* according to that Hebraisme notes those terrors which are most terrible. Such terror as overcomes, subdues, and keeps downe all other terrors, and makes them as subjects to it, such a terror as is chiefeft and greatest among terrors, that is, the King of terrors.

This Hebraisme is frequent in Scripture, in the language whereof a man of bloods is a most cruel bloody man, and a man of deceits, is a man exceeding deceitfull; and a man of sorrowes (as Christ is called *Isa: 53. 3.*) is a man full of sorrow; and a woman of fornications, is a woman extreameley immodest, and given up to uncleane desires. Hence this generall rule, *That a*

Principem Daemonum intelligit, sicut poeta plutonem regem inferni finxerunt. Rab:

Sel: Scriptura aliquando poetice loquitur. Merc: Rex terrorum videtur phrasi Hebraica dici maximus & potentissimus terror, qui inter ceteros principatum tenet.

Pined:

Nomen substan-
tivum genitivi
casus & nare-
ri multitudinis
junctum alie i
substantivo sin-
gularis numeri
vices gerit su-
perlativi. Bold:

*substantive of the genitive case plurall, joyned with another substan-
tive of the singular number, doth increase and aggravate the sence,
and stands in the place and force of the superlative degree.*

Againe, As because of the excellency and preheminency of the first-borne; every thing which doth excell in any kinde, may be call'd the *first-borne*; so by the like proportion, because of the eminency of a King, that which is great in any kinde, may be called *King*. In this sence (*Job 41. 30.*) the Whale is called *King over all the Children of pride*, because he is a creature of a vast and mighty body, and is described *full of contempt*, and prouder then the proudest. (*1 Sam: 25. 36.*) The feast that *Naball* made is said to be like the *feast of a King*, that is, a great feast. In that sence, great terrour may suitably be called here, *the King of terrour*. Some labour much to place it upon a particular; and say, *the King of terrours* is death; and so according to legall proceeding, which was toucht at the beginning, wee have the wicked man now brought unto execution, *Destruction shall be ready at his side, it shall devour the strength of his skinne, the first-borne of death*, (a strange way or kinde of death) *shall devour his confidence, and roote it out of his tabernacle, and he shall be brought unto the King of terrours, to death it selfe*; there's an end of him. The Philosopher (in this sence) call'd death *the King of terrours*, when he called it *the most terrible of terrible things*; there wee may rest the interpretation of this Scripture, he shall bring him to the King of terrours, that is, to death, or to his last end.

Calcet super e-
um quasi rex,
interitus. Vulg:

Calcere aut co-
culcare viceris
& triumphantis est.

There is another reading which I finde much insisted upon by the Latine Translator, who saith not as wee, *It shall bring him to the King of terrours*, but *terrour shall tread upon him as a King*, or, *destruction as a King shall tread and trample upon him*; and so it is an allusion to those Kings, Emperours, and great ones of the world, who prevailing over their enemies were wont to tread upon their necks; wee finde *Joshua* commanding the people of *Israel* to tread upon the necks of the *Canaanitish* Kings, in token of the victory obtained over them, (*Josh. 10. 22.*) And as God in his providence gave them power to set their feete in triumph upon the necks of Kings, so it was a Custome among the ancients, when victorious Princes led captived Princes in triumph, to lay them prostrate on the ground, and tread upon their bodies, or

or goe over their necks, in token of their totall overthrow and subjection. Thus (according to the present reading) death and destruction like a conquering King shall tread upon the wicked man. This hightens the sence still, to tread and trample upon another, is a note of absolute Conquest. (*Psal. 91. 13.*) *Thou shalt walke upon the Lyon and Aspe, the young Lyon and Dragon shalt thou tread under thy feete*; Thou shalt tread upon them, not accidentally, as a man treads upon an Adder or a Serpent in the way: but his meaning is, thou shalt intentially tread upon them like a Conquerour, thou shalt tread upon them to testifie thy dominion over them. So (*Luke 10. 19.*) when the Lord Jesus gave that promise to his Disciples that they should doe great things, he saith, *And you shall* (saith he) *tread upon Serpents*, that is, you shall have power to overcome whatsoever may annoy you; serpentine power is all hurtfull power, whether literall or mysticall. As the Apostle assures all beleevers, (*Rom: 16. 20.*) *God shall tread downe Satan* (that old Serpent) *shortly under your feete*. Thus death or destruction shall tread upon the wicked like a King.

Taking *this King of terrours* for death; which interpretation I pitch upon.

Observe;

That, death is very terrible.

It is the *King of terrours*; It is very terrible under a threefold consideration.

First, It is terrible, if we consider the Antecedents, the fore-runners, or harbengers of death, which are paines, sicknesses and diseases, these are terrible.

Secondly, It is terrible, if we consider the nature of it; What is death? Death is a disunion; all disunions are troublesome, and some are terrible. And as some disunions are terrible, so those are most terrible which rend that from us which is neereft to us. The disunion of neereft friends, of a loving husband and wife, how grievous are they? Now death makes a disunion of those that are neerer then husband and wife, even of soule and body. These are (as I may say) more then married together; Husband and wife are one flesh, but soule and body are one person. This marriage-bond is broken by the violence of death.

And

Mos erat apud imperatores constantinopolitanos ut cepum hostem & humi distentium in illius cervices et collum insultando conculcarent. Cedrenus.

*Mors sceptris
legionibus æ-
quat.*

And not onely is death a disunion, but it is also a privation: every privation hath some terribleness in it, but this is not an ordinary privation, this is a totall privation. Death is such a privation, as from which there can be no returne according to nature, this makes it very terrible; and as it is a totall privation of life; so of all those things which appertaine to life, all worldly riches, all worldly relations, all worldly comforts, all worldly honours are removed by death; it layes all low, it equalls the highest with the lowest; *Death is the greatest Leveller*, as the Poet saith; death levells Scepters and plowshares, it makes all alike.

Thirdly, There is a terriblesse in death in regard of the consequents; rottenness and corruption consume the dead, and darknesse covers them in the grave. These naturall consequents of death are terrible.

But death is yet more terrible if we step beyond this naturall consideration of it; This makes it terrible to Heathens, who look no further then the grave; but to looke on death as the fruit or wages of sin, and as sin is the sting of death, this renders it most terrible. We may make a threefold gradation of the terriblesse of death.

First, To godly men; secondly, to moral men, who live without any great wickednesse, yet still in a state of nature; thirdly, to wicked men, who have an awakened conscience as well as a conscience extreamely guilty.

Death is sometimes a King of terrors, very terrible to the godly; though they have reason to look on death (in a sence) as the King of Comforts, because when they dye they enter upon the enjoyments of their highest comforts, yet, I say, death strikes them with some terrour; especially in two cases.

*De non existen-
tibus & non ap-
parentibus ea-
dem est ratio.*

First, Death is terrible to a godly man, when his spirituall estate is unsetled; indeed when he sees all cleere between God and him, then wellcome death, there's no terrour in it, the palenesse of death pleaseth him better then the purest beauty that ever he saw in the world: but when the soule cannot see an interest in Christ, when the Conscience is ravelled, and the actings of faith stopt, then the heart is full of feare. He that is in a good estate, is not alwayes in sight of it; This darknesse breeds doubtings; That which is not seene gives us no more comfort, then that which is not at all.

Secondly, Death may be terrible, as a King of terrours to a godly man, not onely when his spirituall estate is unsetled, but also when his worldly estate is well settled, when he hath deeply engaged in the creature, and his earthly mountaine (as he apprehends) stands strong. Some godly men have much in the world, and that may quickly have too much of them.) Now, if once wee over-reckon the creature, though but a little, and cleave, though but weakly, to the world as our friend, wee shall reckon that as our enemy, which (as death cannot but doe) separates us quite from the world. Wee may observe some who judge that their spirituall estate is very well bottom'd (they have no feares about it) and yet the feare of death takes hold upon them, because their outward estate is so well bottom'd; they are not much taken with the pleasures of heaven, because they live pleasantly on the earth; it is their sorrow to leave the world while they finde so much joy in it; and they are hungry after life, because full of the things of this life. The Apostle speakes of some (*Phil: 3. 19.*) *Whose end is destruction, and whose glory is in their shame*; But I may say of godly men they ought to be ashamed of this sorrow, seeing their end is salvation. How dishonourable is it, that they should reach so greedily after a life, which they cannot hold, whose faith hath layd hold upon eternall life?

Secondly, To meere morall men, death is properly a King of terrour; they who cannot see any good in death, cannot but see it an evill to dye. Now it is impossible that they should see any good (except the stop of present evils) in their own death, who are not spirituall acquainted with, and in some degree experimentally interested in the death of Christ.

Thirdly, Death is most terrible to those who though they have the knowledge of God, and outwardly professe the Gospel of Christ, yet walke contrary to it. Death is not halfe so terrible to a morall heathen, as to a wicked Christian; their consciences are convinced, they understand what death is, and what follows death. Heathens live so much in the darke, that they see little of that, which is the terrour of death. But enlightened Christians (though continuing in the darknesse of sin) have heard and know that there is a Revelation of wrath from heaven against all unrighteousnesse. And that after death they must

must appeare before the righteous God in Judgement. They have learned, that death cuts downe unbelievers as fewel for the fire, that being carried out of the world, they are cast to hell. And that as present death is the wages of sinne, so the greatest part of that wages is payd in eternall death.

To close this poynt, seeing death is the *King of terrours*, it should be our study; as it is of our wisdome, to make this *King of terrours*, a kinde of *King of comfort to us*. Many beleevers have attained to this. And there are many considerations held out in the Gospel, which ease the paines of death, and set the soule above the terrour of it. Naturall men can say, *All must dye*, why should any man feare that which is common to all men. The naturall man can say also, that many indure more paine while they live, then all the paines of death. These poore shifts the naturall man can make to stifle the terrour of death. But a beleever moves upon higher principles. As

First, That death cannot at all breake the bond of the Covenant between God and us; the Covenant is alive though wee dye. (*Matth: 22. 31. 32.*) *I am the God of Abraham, the God of Isaac, and the God of Jacob.* They were dead, when God spake this. Now saith Christ here; *God is not the God of the dead, but of the living*; for all are alive to him, even the dead are alive to him; as their soules are alive, so their bodyes are as living bodyes to him, and though rotting in their graves, he owns them as much as when flourishing in stately pallaces; The relation of God to *Abraham* was as strong when he was dead as when he was alive; *I am the God of Abraham, the God of Isaac, and the God of Jacob.*

Secondly, Though death breakes the union between soule and body, yet death cannot breake the union between the soule and Christ; This also out-lives death; For as when Christ dyed, death could not breake that hypostaticall union between the divine nature and the humane nature; though death disunited the soule and the body of Christ, yet it did not disunite God and man in Christ. So though death triumph over the naturall union of soule and body, it can never breake the mysticall union between Christ and the soule; the union between Christ *God-man* and a beleever is inviolable, therefore why should they who beleeve feare death.

Thirdly,

Thirdly, The Apostle tells us plainly, that there is no terrour in death, while he assures us that the sting of death is out; and if death have no sting, it hath much honey for beleevers. Jesus Christ our true *Sampson* hath slaine this Lyon, and brought us a honey-combe out of the carkasse. Christ hath been the death of death for us, and why should that have terrour in it, which hath no life in it? Wee say the living Lyon is not so terrible as he is paynted, what terrour then is there in a dead or in a painted Lyon?

Fourthly, The Scripture often calls death *a sleepe, a rest*; And what terrour is there in rest and sleepe? what trouble in going to bed? And this sleepe must needs be sweet, because it is sleepe after labour, yea after sore labour, as *Solomon* speakes of the rest of a labouring man.

Fifthly, As it puts a period to our worldly comforts, so to all our sorrowes, and we have no reason to be sorry for that; It puts an end to our few dayes, and to our many troubles, and we have no reason to be troubled at that; And as it is an end of that sorrow and trouble which sin began, so it is a beginning of that happinesse and joy which Grace begins, and shall never end; it is the privation of our loosable habits, but it occasions the fruition of those that shall never be lost. It is the opening of the doore to eternitie, and therefore,

Sixthly, It is call'd *a Going to God*, in whom we shall have an eternall injoyment. Death is often in the old Testament called *a going to our Fathers*, or, *a gathering to our Fathers*; but know that as death is a going and a gathering to our earthly Fathers; so it is a going to our God, and a gathering to our Father in heaven.

Seventhly, This may abate the terrour of death; It is a dying to live, as well as it is a dying from life: we dye from a life, and we dye to a life, and the life to which is better than that from which we dye. The Grave is our long home, but it is not our last home; we shall rise againe and live for ever. As Christ argues (*Job. 12. 24.*) concerning his death; *Except a corne of wheate fall into the ground and dye, it remaines alone, but if it dye it brings forth fruit.* A man dyes as a Corne dyes, which dyes so as to spring out into a blade, and then to bring forth the eare, and at last full corne in the eare. Indeed if a man were to dye, and

there rot and never rise more, this were terrible; but to dye onely to live, and to dye from a miserable life that he may live a joyfull life, to dye as a graine of wheat dyes, to grow up in greater beauty than he had, yea in a glory that he never had, why should there be any terrour in this? Though in it selfe considered, as also to wicked men, death be a King of terrors, yet all these considerations layd together, are enough and enough to perswade the Saints to better thoughts of it, and that Christ the Prince of life and King of Comforts, hath deposed this King of terrors; so that as sin shall not, so death shall not have dominion over us: and though our flesh cannot rest in this hope, (in which Christ rested) *that God will not suffer us to see corruption,* yet we may fully rest in this hope, *that our flesh should be freed from corruption.*

Some heathen tyrants were wont to scorne Christians, who beleevd a Resurrection, when they fled to avoyd death and persecution; *Why are you (said they) so sparing of a life, which (you say) will returne againe.* And indeed why should we be sparing of our lives, when we know we shall receive them againe with advantage? why should we be afraid to let that goe which we cannot loose?

For as we should not be over-carefull to retaine that which we cannot keepe, nor spend many thoughts upon that which is gone with a thought; so we should not be over-carefull to keepe that, which when we have parted with out of our own hands, we know how to commend to a safe hand, even to him who will as surely returne it safe into our hands, as he at first put it into our hands.

Thus Bildad brings Job to execution, and leaves him in the hand of the King of terrors, death, yet (as he conceives) misery is not come upon him to the utmost. There is (as I may say) a divine fate attending the wicked man after death, his troubles dyes not when himselfe dyes; evill shall survive him, and dwell in his family, when he is turned out of his dwelling; Though this evill man shall know his place no more, yet misery shall know his place, and abide there too, as it followes: *It shall dwell in his Tabernacle, because it is none of his, &c.*

Vers. 15. *It shall dwell in his Tabernacle, &c.*

It shall] what shall? Who is this inhabitant, or this tenant? who lodges there? who is it? *It shall dwell.* There is neither person nor thing exprest, and the conjectures are various in making out an Answer to this Question, Who dwells there?

First, The Text is read, not as if others should dwell in his Tabernacle, but as if some of his should dwell in the Tabernacle of others. So the Chaldy Paraphrast, who finding the Hebrew word for *dwelling*, to be of the Feminine Gender, tells us, that 'tis the wife of that wicked man who was driven out of his dwelling, and at last taken hold off by the King of terrors; and so whereas we say, *It shall dwell in his Tabernacle, because it is none of his*; He saith, *His wife shall dwell in a Tabernacle which is none of his.* And in compliance with this rendring, he expounds the words as an argument of that misery which should fall upon the familie of this wicked man; A misery so great, that his wife should not have a house of her own to dwell in, but be forced to dwell in a Tabernacle which was not his: that is, to be either as a servant, or at best but as a sojourner in another mans house. It is an affliction for any man, when he dyes, to leave a wife, and not to leave her a roome of his own to live in.

Uxor ejus habitabit in tabernaculo non suo.
Chald:

Secondly, The vulgar reading carries a good sence, but departs too much from the Originall. Thus; *His companions shall dwell in his Tabernacle.* Some expositors who favour that translation, take no small paines to fit this to the Text, and to finde out who are meant by these companions.

Habitent in tabernaculo ejus socii ejus.
Vulg.

Some say, his friends, who were formerly his companions, they shall come to his Tabernacle, lamenting their losse, and mourning for him. But that's an honour rather than a judgement to the dead.

Others say, These companions are the wormes, *Worms shall dwell with him in the grave.* But that cannot be a speciall matter of judgement neither, because it is common to all mankind; when any man dyes, wormes are his companions; or he may say (as Job sayd, Chap. 17. 14.) *To the worme, thou art my mother and my sister.*

Therefore, thirdly, It is concluded, that by his companions are meant ſuch as ſometimes dwelt about him, or neere him: Thoſe neighbours, whom he living had oppreſſed, and wronged, vexed, and expulſed out of their dwelling, even they ſhall come when he is dead, and take poſſeſſion of his dwelling, they ſhall enter upon all. Mr. *Calvins* tranſlation comes neare this explication; *He that is none of his ſhall dwell in his tent*; He joynes thoſe words which we ſet laſt, (and render, *Because it is none of his*) to the firſt part of the verſe, and gives them not as a reaſon why evill ſhould dwell in his houſe, but as a deſcription of that perſon, who ſhould dwell in his houſe; *He that is none of his ſhall dwell in his tents*; that is, the man that had nothing to doe with him, or was a meere ſtranger to him, ſhall come and dwell in his tent. As if he had ſaid; *Neither his wife, nor his children, nor any of his kindred ſhall poſſeſſe what he hath purchaſed, ſtrangers ſhall take it, and divide it among themſelves; he that is none of his ſhall dwell in his tent.* And that's the judgement threatned, (*Dent. 28. 30, 31.*) *Thou ſhalt build houſes, and ſhalt not dwell therein; thou ſhalt plant vineyards, and not gather the grapes thereof; thine ox ſhall be ſlaine before thine eyes, and thou ſhalt not eat thereof.* It is a great evill when he that is none of ours, that is, a meere ſtranger dwells in our tents, and eats up thoſe good things, which we provide for our ſelves and families. Thus the Lord tells the Inhabitant of *Maareſhab*, that he will bring them an heire, (*Mic. 1. 15.*) and who was this? not one of their blood and lineage, but a ſtranger, the *Aſſyrian* ſhould be their heire, and make himſelfe Lord by the ſword of all their poſſeſſions.

Secondly; We may carry the interpretation more generally. For ſeeing that the puniſhment of a wicked man after death is here deſcribed, the meaning appeares thus; *It ſhall dwell, &c.* That is, *deſtruction or miſery ſhall dwell in his houſe.* We reade before, *Deſtruction ſhall be ready at his ſide*; now, *It ſhall dwell in his houſe.* As if he had ſaid; the deſtruction and miſery I ſpeake of, ſhall not onely be perſonall, and fall upon the wicked man himſelfe; but it ſhall be, as it were, hereditary, it ſhall deſcend and fall upon the head of all thoſe that belong to him; miſery ſhall inhabit his faire Pallaces.

Another keeping this way of interpretation, fixeth it thus; *Feare, or the King of terrour, ſhall dwell in his Tabernacle* But whether

*Habitabit in
tentorio ejus
cunctarum re-
rum interitus.*
Theod:

*Habitabit in
tentorio ejus
ſamor. Vatab:*

ther we say, *destruction*, or *fear*, shall dwell there, it matters little; for the difference is not considerable between these inhabitants, the one being the issue or consequent of the other.

A third saith; *Want* shall dwell in his Tabernacle; *nothing*, or *have-nothing* shall dwell in his Tabernacle; which is made out by reading the words, *Mibili lo*, for a nominative case, *Mibili lo* shall dwell in his Tabernacle, that is, *Want*, or, *nothing* to him; he shall have nothing remaining in his Tabernacle; when his person is gone, his estate shall be gone too; nothing shall dwell there; his house shall be full of want, replenished with emptiness: scarcitie shall be the furniturne of this mans habitation; his house shall be (according to that description of the earth, before the Lord put that rude heape into this exquisit method) *without forme and voyd*; emptinesse and confusion shall lodge in his house for ever.

Lastly, *It shall dwell*; That is, (as some conceive) some wild beast or noysome creatures shall dwell in his Tabernacle; *When one beast is out, many other beasts shall come in*; It shall be dwelt in by Satyres and Serpents, &c. And this is very consonant to other Scriptures. For we finde it threatned as a judgement upon wicked places, that the wicked being thrust out, wild beasts should succeed them, and hatefull birds make their nests, where men of such hatefull conditions nested. (*Isa. 13. 19, 20, 21, 22.*) *Babylon shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the Shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of dolefull creatures, and Owles shall dwell there, and Satyrs shall dance there. And the wild beasts of the Islands shall cry in their desolate houses, and Dragons in their pleasant pallaces, and her time is neare to come, and her dayes shall not be prolonged.*

Againe, *Isa. 34. 11. &c.* *The Cormorant, and the Bitterne shall possesse it, the Owl also & the Raven shall dwell in it, and he shall stretch out upon it the line of confusion, and the stones of emptinesse. And thornes shall grow up in her Palaces. nettles and brambles in the fortresses thereof, and it shall be an habitation for Dragons, and a Court for Owls. The wild beasts of the desert shall also meet with the wild beasts of the Island, and the Satyr shall cry to his fellow, the Shrickowl also shall rest there, and find for her selfe a place of rest. There shall the*

great

Nobis videtur
 מְבִילִי לוֹ
 pro nominativo
 esse. Grace sic
 apud reddipos-
 test, οὐκ ἔστι ἐν
 τῷ οὐκ ἔστι
 τῷ τῷ μετὰ
 αὐτοῦ, ἵ. ὑπὸ
 χεῖρ vel κτ
 Theodosis red-
 dit, ἀντιπα-
 ρία, inopia.
 Coc.

*Habitat in ten-
 torio ejus nihil
 habere.
 Habitabitur a
 fera aliqua &
 bestia sangui-
 naria.*

great Owl make her nest, and lay and hatch, and gather under her shadow: there shall the Vultures also be gathered, every one with her mate. See how large the Spirit of God is in describing these uncouth Inhabitants. When wicked men are gone, then wild beasts, Owls and Satyrs, whatsoever can be afflictive, or unwelcome to the spirit of man, is sent in to take up its lodgings and guest it in the houses of that sinfull generation.

I finde a learned Commentator, who collects this from the latter part of this clause, from *Mibili lo*, which we render, *Because it is none of his*: he finds these wild beasts in that expression, and therefore he doth not take the word *Mibili*, for an adverb negative, as we doe, but for a nounce, signifying *corruption*, or *putrification*, from the Hebrew word *Balah* to decay or wax old. So the word is used (*Isa 38. 17.*) *from the pit of (Beli,)* *destruction, or corruption.* Thus some render that in the 6th Chapter of this Book, ver. 6. *Can that which is unsavoury be eaten without salt? Mibili, Can that which is unsavoury through the corruption of salt, or which having been salted is now corrupted, (can that) be eaten?* as was shewed upon the place. Now taking that translation, here is a plaine description of noysome creatures, or vermine, dwelling in the wicked mans house. As if to the question, *Who shall dwell there?* This answer were returned; *There shall dwell in his Tabernacle, whatsoever is engendred of corruption, or filthinesse, whatsoever derives its pedigree from, or is the off-spring of any nastines or uncleannes, adhering to and remaining in his Tabernacle, this is the Tribe that shall dwell there.* As if he had said; *When he is gone out of his house, the stinke, corruption, and filth that he left behinde him, shall breed filthy creatures, nasty monsters enow to inhabite his Tabernacle; we know many noysome creatures proceed from putrification, such as are mice, rats, and spiders, as Naturalists observe, and experience teacheth.*

Thus we see what varietie of conjecture there is about the antecedent of this word, who are the tenants of this wicked mans house when he is ejected. If we follow our translation, that leads us to the third interpretation before given; *It, that is, destruction, or want shall dwell in his Tabernacle.*

Observe hence;

Non sumo 10-] *Bel*,
cem בלי Bel, pro negatione,
seu particula non, aut absq;
ut fere omnes sumunt, sed pro nomine, quod corruptionem, &c. significat, a verbo בלי quod est veterascere, putrifieri.
Bold.

The wrath of God dwells in the house, and upon the estate of a wicked man, when he is cast out of it, dead, and gone.

That's the scope of the verse; and these various interpretations meet in this one sence, that there is a wrath abiding in this wicked mans house. Whether his companions, such as were none of his, strangers dwell in it; or feare and destruction dwell in it, or wild beasts dwell in it, or vermine dwell in it, whosoever of these are the tenants, and possessors of his house after him: this is the meaning; that the wrath of God dwells there. As Christ speaks of unbelievers; *He that beleeueth not is condemned alreadie, and the wrath of God abides upon him*, Joh. 3. It dwells with or inhabits him; it is an abiding wrath. So, here; *It shall dwell*. He doth not say, some evill shall fall upon his habitation; some evill shall happen to him: but he useth a word that notes the perpetuities of it, *It shall dwell*. It shall not come, and lodge for a night, or sojourne for a weeke, or a month; but there it shall dwell, it shall be an inhabitant; wrath shall continue upon it.

As blessings abide upon the Tabernacles and dwellings of the people of God; they doe not onely happen in sometimes; but they take up their abode in them. *The houses of the Saints are the dwelling places, or the abiding places of mercy*. Mercy hath no where else to rest, but in such houses and hearts. So destruction, and wrath, wild beasts, and whatsoever discovers it selfe in a way of judgement, is the portion of evill men while they live, and shall take possession of their houses when they dye. When their bodies are past feeling, their estates, possessions and families shall feelee the wrath of God. *It shall dwell in his Tabernacle.*

Because it is none of his.

There are diverse translations of this clause. I shall touch onely upon three.

First, Some render it, *who is not*; Thus the vulgar; *His companions shall dwell in his Tabernacle; who is not*. And so the words are a description of man, vile and base. For as either things which are low in the esteeme of men, are said not to be, (1 Cor. 1. 28.) God useth things which are not, to bring to nought those things which are. Now, I say, as base things are said not to

Propter non
ei. Reg:
Ex non ei.
Cajer.
Non existente
in eo. Pagus
Qui non est.
Vulg:

be,

be, so are base men: and then the Tabernacle of him *who is not*, is the Tabernacle of a vile person. Or it is a description of one who is dead. Death is often noted in Scripture by *a not being*: *Jer. 31. Rachel weeping for her children, because they are not, would not be comforted.* *Revel. 17. 8. The beast which was, and is not*; That is, who is dead and gone, his power is broken. So, *Ezek. 28. 19. Thou shalt be a terrour, and never shalt thou be any more*; That is, thou shalt dye.

*Non ei amplius
deserviet suum
tabernaculum.
Pined.*

*En, quod non
sit ipsius.
Vatabl:*

*מכרי sa.
pe causam sub-
indicat, ut min
sit ex q. d. ex
eo, quod non
est ipsius.
Non est ipsius,
quia illud rapu-
it, i. e. rapto
construxit.*

*Merc.
Significat meri-
to impij domum
ad alienos tran-
situram, quod
ipse illam non
suis sumptibus,
sed alienis dis-
pendiis adifi-
cavit.*

Secondly, Thus; It shall dwell in his Tabernacle, *because it shall no more be to him*; That is, his Tabernacle shall no more be for his use or habitaion, therefore destruction or wild beasts may dwell in it, or take it up.

A third, renders as we; or we from him; *because it is none of his*. The negative particle, is also causall. And then the sence is this; It shall dwell in his Tabernacle, *because it is none of his*; That is, he never got it honestly. So our late Annotators give the sence; He did not come truly by it. This exposition is cleare, as giving an account why judgement dwells in a wicked mans house when he dyes, even *because it is none of his*. It was unduly gotten, and unjustly kept. So, here is a correction he calls it *his Tabernacle*, in the former part of the verse; but now he saith, *it is none of his*. For this Tabernacle was set up by oppression, bribery, and injustice, and so maintained. He built his house by unrighteousnesse, and now he is gone, nothing shall dwell in it but misery and judgement. When the earthly house of his personall Tabernacle shall be dissolved, the Tabernacle wherein his person housed, shall be left utterly destitute.

Hence observe; First,

That which a man gets unjustly, is none of his, he hath no right to it.

Man hath no right to possesse that which he hath obtained unrighteously. The Apostle speaking to the Church of the *Thessalonians*, (*2 Thes. 3. 12.*) directs all in their callings to be diligent, and laborious; and why? if a man be idle, and negligent, and will not take paines in his calling, all the bread he eats he steales, it is *none of his*: therefore he addes; *We command, and exhort you, by the Lord Jesus Christ, that with quietnes he work, and eat his own bread*: they who doe not worke, eat the bread of other

other men ; that is, the bread to which they have no title : as our sweat and labour are the best sauce to our meate, so the price which we must lay downe for it, else, it is none of ours. Indeed a man may be unable to worke, much more to sweat for his bread, and yet the bread which he eats may be his own. Such a one hath a right to every mans bread, and every man is bound in that case to relieve him. 'Tis Idlenes, not inability, which is the theefe. But he that hath abilitie to labour in his calling, and is idle, all the bread which he eats is stollen, 'tis none of his own. Hence we may inferre, if a man meerly upon his idlenes may be said to steale all the bread he eats, as having no right to it, much more that bread is not his own, that is wrung out of the hands, and pulled out of the teeth of others. That which is gotten by grinding the faces of the poore, or by doing wrong to the rich, this bread is not our own ; Houses and Lands so gotten, are not our own. That which is justly gotten is a gift from God, but that which is gotten unjustly, is stolne from men. Deceiving is theeving.

Secondly, observe ;

That which is unjustly gotten, shall not be kept.

All worldly things perish with the using, but such worldly things usually perish before we or ours can use them. Hence we have that dreadfull sentence, (Jer. 22. 3.) *Woe to him that buildeth his house by unrighteousnesse, and his chambers by robbery, that useth his neighbours service without wages, and giveth him not for his worke ; that saith, I will build me a wide house, and large chambers, &c.* This woe doth not onely belong to those who build houses by that which they get unrighteously, but it belongs to all who have any thing in their houses which is gotten unrighteously. House is not taken strictly for the dwelling place, (though that be a truth) but any thing that a man possesseth, or enjoyeth, or is part of his inheritance, is his house. *Woe to him that builds a house by unrighteousnesse.* Why? what woe shall be upon him? This shall be his woe, himselfe shall not long inhabit the house which he hath built, and the wrath of God shall inhabit it long when he is out of it ; destruction shall dwell there, because it is none of his.

Bildad goes further to shew the misery of this man. Not one-

ly shall destruction and misery dwell there, because the house is none of his; but

Brimstone shall be scattered upon his habitation.

Non dubium
quin in Jobum
contorqueat cu-
jus facultatum
pars igni calius
delapso consump-
ta fuit. Merc:

As if he had said, either the estate of a wicked man shall be conveyed over to, and possessed by strangers; or if not, yet it shall perish, it shall be consumed as with fire, and brimstone, from heaven; *Brimstone shall be scattered upon his habitation.* These last words of the Allegory, shew the extremitie, the utmost of the judgement; *Brimstone* is a dreadful word, it hath a favour of hell in it, the favour of eternall death in it; *Brimstone shall be scattered.* And it is conceived, that *Bildad* in this, either intimates the manner of that judgement which God sent upon *Job* in the first Chapter, when the fire of God fell from heaven, and consumed his sheepe. Fire from heaven is a sulphurous fire; Here *Bildad* seemes to say; *Thou art the man*; on thy habitation brimstone shall be scattered: thy flocks of sheepe were burnt with fire from heaven.

Or, That, he in this mindes *Job* of the terrible judgement of God upon *Sodome*, and *Gomorrhah*, of which we read (*Gen. 19. 24.*) whom God consumed from heaven by raining downe brimstone upon them; *Brimstone was scattered upon their habitation.* So the meaning is, The dwelling of this wicked man, shall either passe away to others, or misery shall dwell in it, or it shall be utterly consumed by fire; *Brimstone shall be scattered upon his habitation.*

It is very frequent in Scripture, when any great judgement is spoken of, to allude to the dealing of God with *Sodome*, and *Gomorrhah*, in scattering fire, and brimstone. *Dent. 29. 23.* The whole land thereof is brimstone, & salt, and burning, that is not sown, nor beareth, nor any grasse groweth therein, like the overthrow of *Sodom*, and *Gomorrhah*, *Admah*, and *Zeboim*, which the Lord overthrew in his anger, and in his wrath. *Psal. 11. 6.* He shall raine downe upon the wicked, fire and brimstone, this shall be the portion of his cup, *Ezek. 38. 22.* *Isa. 34. 9.* *Isa. 13. 9.* *Jerem. 49. 18.* In all these you shall finde an allusion still made to the consumption of *Sodom* and *Gomorrhah*. When God threatneth to bring a totall consumption upon a people, and to destroy them utterly from the face of the earth; then (saith he) I will do to you as I did to *Sodom*, and *Gomorrhah*;

Gomorrhah; that is, according to the Text, *scatter brimstone upon your habitations.*

Secondly, The *scattering of brimstone* is conceived by others, to note that speciall judgement, *Barrennes*, his beautifull habitation, (so the word signifies) or (as we may extend it) all his possessions, his fruitfull feilds and pastures, his goodly hills and mountaines, all these beautifull things, shall be as if brimstone had been scattered upon them; that is, they shall be barren, God shall strike them with barrennes, and they shall bring forth no fruit at all. (*Deut. 29. 23.*) Brimstone and barrennes goe together; *The whole land thereof is brimstone and salt, and burning, it is not sowed, nor beareth, nor any grasse groweth therein*; so the scattering of brimstone is of the same signification as *sowing with salt*, *Judg. 9. 45.* For no sooner had he spoken of brimstone and salt, but presently addes *it is not sowed, nor grasse groweth therein*: as if he had said, it shall be desolate and uninhabited. The Land of *Sodom*, and *Gomorrhah* (*Gen. 14*) was like *Eden*, the Garden of God; but as soone as God had scattered brimstone upon it, it was like a desolate wildernesse, or fruitlesse desert. The apples of *Sodom* are a proverb, to this day, for fruitlesse fruit, or a shew onely of fruit. No fruit (say some) growes there to ripeness or perfection. Or if brimstone speake not barrennes in generall, yet (as others restraine it,) barrennes as to him and his, who was thus cast out of his possession. The land of a wicked man may beare fruit, and yet be as fruitlesse to him, and his, as if it were sowed with brimstone instead of corne; he shall never have the crop, or harvest, or revenue of it, he shall never eat of the fruit of it, though others doe, and though possibly it continue as fertile, and be improved as much as ever. A land flourishing with milke and honey to others, may be to former owners as a land *whose streames are turned into pitch, and the dust thereof into brimstone*, as the Prophet speaks (*Isa. 34. 9.*)

Thirdly, Others conjecture, that this scattering of brimstone implies onely that his house should never be inhabited any more, because brimstone is of such an ill savour, that it drives away both man and beast.

Fourthly, That it is a description of that mourning or of those terrible cries and lamentations which should be made for

*Sulphur est
sy-bolum ferti-
litas.*

*Sa'fuga, qui
sal exigit om-
nem terra suc-
cam.*

Est circumlocutio luctus domesticorum in obitu patris familias odores terro: & fridos adhibendum in signum maioris sicut etiam nigra vestes sumantur a lugentibus.

Aquin:

Ad extremam funeris ignominiam pertinet: cum enim in funere divitis atramata cremantur, hic succedit teterius sulphuris fator.

Cajers:

Postquam causa cognita ab illo adjudicata sunt bona immutantur liſtores ad incenſas ades ejus in facti perpetuam memoriam. Jun:

him at his funeralls. Some of the ancients observe, that it was a custome in times of extreame mourning, to scatter brimstone, and things of ill savour, to afflict the smell, as it is to weare blacke Garments to afflict the sight. Or the reason of scattering brimstone at his buriall, may rather be given as an argument of his dishonour, he being a man whose very memory did stinke. And therefore whereas sweet spices and odours are properly burnt at the funeralls of such whose names and memorials are as a box of sweet oyntment powred out, this mans Tabernacle (after he is dead,) shall be perfumed with brimstone; while he breathed in it, though his manners left an ill savour there, yet he tooke care to keepe it sweet, but when he hath breathed his last, then (according to that which is spoken, *Isa. 3. 24.* of the proud woman of *Israel*) *It shall come to passe, that instead of a sweet smell, there shall be a stinke.* As he lived wickedly, and dyed miserably, so he shall be buried ignominiously.

But I rather take the former interpretation, that this scattering of brimstone, either notes the extremitie of the judgement in generall. Or in particular, that barrennes shall be the portion of his posteritie, when once the wrath of God hath seized on and swept him away. And so he gives a sutable close to this third Allegorie of the wicked man, prosecuted in a legal way, to whose doome or sentence this is added, that his house shall be puld downe, or consumed with fire, that nothing may remaine of him, but a perpetuall execration of his name and wayes. Hence observe;

God hath judgements of all sorts and sizes for wicked men.

He hath *Sodom*-judgements, such judgements as were powred upon *Sodom*, for high offenders, for *Sodom*-like sinners; He hath not spent all his fire and brimstone upon that Citie; *brimstone shall yet be scattered upon the habitation of the wicked.* And this notes:

First, The suddenesse of the judgement. The *Sodomites* were surprized, when destroyed; they expected it not; *The Sun rose upon Sodom*, saith the Text, there was not a cloud threatening raine, they did not suspect a shower of water, much lesse did they see a cloud or suspect a showre of fire and brimstone, when God destroyed them.

Secondly,

Secondly, It notes the unavoydableneſſe of it; for who is able to withſtand burning brimſtone, or to withdraw from that calamitie, which drops from heaven. Our houſes may ſhelter us when it raines water, but when it raines fire, our houſes are no ſhelter.

Thirdly, It ſhews the immediatneſſe of the judgement; The Text ſaith onely, that *brimſtone ſhall be ſcattered*, but by whom, it ſaith not; if no hand of man appeare againſt the wicked God will; when none can deal with them, God can. God onely appeared in the deſtruction of *Sodom*, and *Gomorrhah*. All creatures are as ready at Gods call for the ſervices of wrath and vengeance, as of mercy and ſalvation. If he doe but hold up his finger, fire and brimſtone are at hand to conſume, as ſhowers of raine to comfort the habitations of the world. Thus much of the third Allegorie contained in theſe five verſes. The wicked man was firſt apprehended by the meſſengers of death, and then brought to death that King of terrours; being dead, his goods are conſiſcate, others enter upon his eſtate, and brimſtone is ſcattered on his habitation. Here's compleat wrath and judgement in perfection.

Verſ. 16. *His roots ſhall be dried up beneath, and above ſhall his branches be cut off.*

This is the 4th Allegorie, taken from a tree. Men are often in Scripture compared to trees; all ſorts of men, good men, bad men are ſo compared. Good men are compared to trees flouriſhing by the river ſide, (*Pſal. 1.*) Wicked men are alſo compared to flouriſhing trees, but with this difference, they flouriſh onely for a while; but godly men are as trees that flouriſh continually, (*Pſal. 92. 14.*) *They ſhall ſtill bring forth fruit in old age*.

In this Text the wicked man is compared to a tree; and he is compared to a flouriſhing tree, he hath both root, and branches, yet he is neere declining, yea he is not farre from deſtroying.

His root ſhall be dried up beneath.

He had a root? what was his root? The roote of this wicked man, may be taken two wayes.

First,

First, For those secret counſels, purpoſes, and deſignes which he layes for himſelfe, theſe are to a man as his roots. A mans eſtate and affaires are ſetled and faſtned by counſel, as a tree is by the roots: the root alſo which maintaines and feeds his affaires and deſignes is counſel. So ſome interpret this place, *his root ſhall be dried up*; That is, his counſels, his under-ground plots and projects which he laid deep, and low, quite out of ſight, as the root of a tree is, theſe God will dry up, he ſhall ſee them come to nothing.

Secondly, By the *roots* in this Allegory we may underſtand more generally any thing by which this wicked man thought himſelfe ſtrong, or ſecure. For that is the uſe of a root. A root to a tree is as the foundation is to a houſe, the ſtrength of it. His root is whatſoever may ſtrengthen, and hold him faſt, whatſoever may keepe him in his ſtate, and greatneſs. Thus not onely his contrivances, and counſels, but his riches, and relations, his correſpondencies, and allies, whatſoever we may put the notion of ſtrength upon, all that is his root, by that he is upheld, and by that moiſture is ſent forth into all his branches. But there ſhall come rooters to his root, they ſhall grub, and ſtock him up, they ſhall that from him in which his ſtrength lay, and from which his enlivening moiſture came.

And above his branches ſhall be cut off.

The word that we tranſlate *branch*, ſignifies, a crop or a harveſt; the fruit of a tree is the crop of it. You ſee compleat miſery in this Allegory, *root and branch*, is all that a tree hath; and to be cut off roote and branch, is to be utterly cut off. If the roote be dried up, though the branches be not cut off, yet the tree withers and dyes. Or if the root be not dried up, yet if all the branches be cut off, theres no beauty in it, nor can it bring forth any fruit; A tree beares not at the ſtock, but at the branches; 'tis but a ſtump if the branches be cut off.

But take it, as here, in both, and then the judgement is univerſall; what hath a tree left, when it hath loſt, both root and branches. (*Mal. 4. 1.*) *Behold the day cometh that ſhall burne as an Oven, and all the proud and all that doe wickedly ſhall be ſtubble, the day comes that ſhall burne them up, ſaith the Lord of Hoſts it ſhall leave them neither root nor branch*; That is, it ſhall totally conſume

sume them. As it speakes perfect mercy when both roote and branch prosper. (2 King. 19. 30.) *And that remnant that shall escape of the house of Judah shall againe take root downward, and beare fruit upward;* So it shewes the compleatnesse of a judgement, when there shall be neither roote nor branch. The branches of man, are whatsoever man puts forth, to shew his excellency or vertues, his pompe and splendour by. Some interpret branches for children. So they are called, *Psal. 127. Thy children shall be as Olive branches, &c.* And then his branches shall be cut off, is, his children and posteritie shall be cut off. This also argues the greatnesse of the judgement.

Others by branches, understand his desires acted, or the work he had begun, and put forth: The motions and puttings forth of a mans spirit in actions, are like the branches of a tree: The thoughts of man in the Hebrew are expressed by a word which signifies the boughs of a tree: the fruits which our thoughts shoot, blossome, and bring forth, are our actions. Thus as the wicked mans root, his plots and designs shall be spoyled below; so the branches which shoot out from him into action, shall be broken off; and God will say to this man, as Christ to the Figgetree, (*Mat. 21. 19.*) *Never fruit grow on thee more. The root shall be dried up beneath, and the branches shall be cut off above.*

Some understand this more literally, his root and his branches, that is, his trees shall beare no fruit, or he shall be deprived of their fruit; the estate which he hath abroad in the feild, his lands, and woods, his Gardens and plantations shall be destroyed: according to that (*Deut. 28. 16.*) *Cursed shalt thou be in the feild;* that is, thy cattell shall miscarry, thy corne and fruits shall wither; or as we may apply that of the Prophet *Isaiah* (which is spoken (I conceive) of the generall consumption which should come upon that people and their posteritie) to this particular Judgement of spoyling all the hopes of fruit in the feild. (*Chap. 5. 24.*) *Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottennes, and their blossome shall goe up as dust.* The roote is fruit (*in potentia remota*) at a distance, the blossome is fruit (*in potentia proxima*) at next doore, or the immediate antecedent of fruit; the Prophet to shew that there was no hope of fruit remaining, shewes that both their remote and neere hope of fruit should be removed.

*Nihil non peribit
ē rebus impij, peribit quod
latet (radix)
et quod eminet,
ramus.*

Hence

Hence note;

Wicked men may be fully furnished with meanes for the attaining of their ends.

Here are roots, and branches, deep counsels, high actings, many strengths, which are to the wicked man as the foundation is to the house, and as root and branches to the tree. The Prophet (*Psal. 37. 35.*) speaks under this similitude; *I beheld the wicked like a greene Bay-tree, O how he flourished! yea you may behold him sometimes, as an Oak of Bashan, as a Cedar of Lebanon; He casts forth his roots (in worldly and civill things, as a godly man doth his spiritualls,) as Lebanon (Hosea 14. 5.) that is, mighty roots: and his branches shall spread, and his beauty shall be as the Olive tree, and his smell as Lebanon.* It is no unusuall thing to see the worst of men thus rooted, thus branched, yea and (for a while) fruited too.

Secondly, Observe;

When wicked men are in their greatest strength and beautie, when they have both roote and branches, then judgement comes upon them.

The strength of man cannot protect against the justice of God, sinners shall feeble the impressions of his anger; not onely shall their goodly branches feeble it, but their strongest rootes. What roote can keepe its earth, when God raiseth a winde, and sends out his storme? What branch can keepe either leaves or fruit, when God sends out his blasting mildew, (*Psal. 37. 35.*) David speaks of such a goodly flourishing tree; *I have seene the wicked in great power, there is his roote; spreading himselfe like a greene Bay-tree, there are his branches; yet he passed away, and loe he was not, yea I sought him, yet I could not find him; And the very interpretation which the Psalmist makes (in another place) of all the flourishing of wicked men, of their strong roots, and goodly branches is, that they shall be rooted up; When the wicked spring as grasse, and all the workers of iniquitie flourish. What is the meaning of this? how may we interpret this? It is that they shall be destroyed for ever, (Psal. 92. 6, 7.) And that which is spoken of mankind in generall, is most true of this sort of mankinde. In the morning they are like grasse that groweth up. In the morning it flourisheth, and growes up; in the evening it is cut downe,*
and

and withereth, Psal. 90. 6. The strongest of men are but as grasse, in the morning they grow; The best of their worldly beauty is but like grasse, for both they and it, they and their glory are cut downe and wither in the Evening, At what time soever man is cut downe, it is his Evening, but to shew that man shall not continue long, he is here measured by the length of an artificiall day, whereof the evening is rather the limit, then a part. Now if the beauty of all men be thus subject to a suddaine decay, how much more they, and theirs, who are the speciall objects of the wrath of God, because of their speciall sinnes. The Prophet *Amos* seemes to imply, that the *Amorites* had some hopes to withstand their overthrow, and preserve themselves from a fall: *Yet I destroyed the Amorite before them.* What was this *Amorite*? His height was like the height of the Cedars. There was his flourishing branch. And he was strong as the Oaks (deeply rooted) yet I destroyed his fruit from above, & his roots from beneath, (*Chap. 2. 9.*) Though he were in height like the Cedar, though he were for strength like the Oak, yet up came his roote, and downe came his top. The creature is no match for the Creator. There is no securing our selves against God, when he comes to take vengeance; both root, and branch, beautie, and strength must wither, and dry up before his consuming jealousy.

Hitherto *Bildad* hath covered and wrapt up his meaning in Allegories; in the allegory of light; in the allegory of hunting, and fowling; in the allegory of a judiciary proceeding; and now in the allegory of a Tree. In all which, though there be much varietie of usefull meditations for us, yet they all meet in this one great conclusion, that God hath prepared, and will certainly bring forth ruine and destruction for the portion of wicked men.

J O B. Chap. 18. Verl. 17, 18, 19, 20, 21.

His remembrance shall perish from the earth: and he shall have no name in the street.

He shall be driven out from light into darknesse, and chased out of the world.

He shall neither have son, nor nephew among his people, nor any remaining in his dwellings.

They that come after him shall be astonied at his day, as they that went before were affrighted.

Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

WHat the Disciples said to Christ, *Joh. 16. 29.* the same may we to *Bildad* about this shutting up of his discourse; *Now speakest thou plainly, and no parable.* These words are the plaine English, or the explication of what he had delivered under the vayle of those Metaphors and Allegories already opened.

In them *Bildad* shadowed the estate of a wicked man; and here he sets it in the open light.

In the context of these five verses, we have three things especially to take notice of.

First, A description of the misery of a wicked man in the 17, 18, 19 verses.

Secondly, We have the effects which this shall produce, *vers. 20.*

Thirdly, The conclusion or upshot of all, in a rhetoricall exclamation, *vers. 21.*

The misery of this wicked man is set forth three wayes.

First, By his dishonour, *vers. 17.* *His remembrance shall perish, he shall have no name.*

Secondly, By his death, or banishment, *vers. 18.* *He shall be driven out from light to darknes, he shall be chased out of the world.*

Thirdly, By the desolation of his family; *He shall neither have son nor nephew, nor any remaining in his dwellings, vers. 19.*

The effects which follow this great misery of the wicked man,

man, at the 20 verse, are considerable two ways.

First, What effect it shall have upon those that come after.

Secondly, What upon those that went before, or that lived with him, the one shall be astonished, and the other affrighted.

The conclusion of all is ; *Such are the dwellings of the wicked, and this is the place of him that knoweth not God.*

I shall briefly passe the misery of this wicked man in those three verses, because it is onely the exposition of what we had before under allegories.

Vers. 17. *His remembrance shall perish from the earth.*

This some take from the former verse ; *His root shall be dried up beneath, and his branches shall be cut off above.* When root and branch are gone, then the memory of all is gone : what can remaine when both these are removed ?

The perishing of his remembrance, notes the utter extinction of his remembrance, as Chap. 3.3. *Job* wisheth that the day might perish wherein he was borne ; his meaning is, that it might no more at all be remembred ; so here, *His remembrance shall perish.*

And he shall have no name in the street.

No name] The Hebrew is, *There shall not be a name to him.* By name, in Scripture, is meant honour or estimation among men ; For wicked men have a name remaining ; but it is an ill name, a name of dishonor, a blemish. So that when he saith, *He shall have no name*, the meaning is, he shall have no good name, or no honourable name remaining. Better have no name, then an ill name ; *Cain* hath a name, and so hath *Pharaoh* in the old Testament ; *Judas* hath a name, and so hath *Demas* in the new, but they are all names of dishonor, and so no names. It is usuall in Scripture to put the name for renowne, and men of name by an Hebraism are men of renowne. *Numb.* 1.16. wee render, *These were men renowned* : The Hebrew is, *These were men of name.* These were the renowned of the Congregation. These were men of name in the Congregation. *Numb.* 16.2. *And they rose up before Moses with certaine of the children of Israel, 250 Princes of the assembly famous in the Congregation, men of renowne, or, Men of*

Apodosis sive accommodatis superiorum Al. lego iarum ad thesim de statu improbi ut oblique perstringat Joann. Jun.

Dicitur memoria alicujus perire pro eo quod est in eternum ab hominum recordatione divelli. Bold.

Non nomen ei. Heb. Nomen in Scriptura famam & celebritatem denotat.

Viri nominati. Onkelos. Hi vocari Synagoge Sep. Eleganter observant Scholia Græca vocem ἐπιμνησται significare nobiles quæ tatiene

*Paulus dicit
quod sit vocatus
Apostolus, i. e.
Apostolus ille
non natus &
celebris ut e-
uangelium ex
p. edicante ig-
nobilitate non
fieri contemp-
tibile. Pined.*

name. The Apostle (*Rom. 1. 1.*) is conceived to advance the honour of his Apostleship, when he saith, *Paul called to be an Apostle.* So we translate it, *called to be;* the Greek is, *Paul called an Apostle:* that is, *Paul* whose name is *Apostle.* Which may be taken according to this hebraisme, as a vindication of himselfe from that dis-repute which was cast upon him by many among the *Romans.* Therefore (saith he) *Paul named an Apostle, or, he that hath this honour to be an Apostle writes to you.* Paul was not ambitious of his own honour, but zealous, lest the Gospel which he preached should be contemned through the contemptibleness of him whose office and charge it was to preach it.

In the Text, *His remembrance shall perish,* is therefore put before *he shall have no name;* because a name is that by which we are remembered; The name of a man is his memoriall. See both joyned together concerning God himselfe (*Exod. 3. 15.*) *Thus thou shalt say to the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memoriall unto all Generations.* That is, by this name I will have a memoriall, or be remembered to all Generations. *A man of no name, and a man of no number, are proverbialls for a man of no esteeme.*

He shall have no name in the street.

*Super faciem
plateæ. Heb.
Superficies cu-
jusq; rei, facies
vocatur. Draf.*

In the face of the street; so saith the Originall: that is, among men he shall have no name: men meet in the street, in publick places, there they discourse both of things, and persons. This man shall have no name there; or if he be there spoken of, (as one of the Ancients glosses the place,) men shall turne away their heads at the mention of him; they shall turne away with indignation, as if an ill favour distempered the ayre every time he was spoken of.

Hence note;

It is the punishment of wicked men to have their names dye when they dye, much more while they live.

A good name among men, is a great blessing: and hence it is a great sin to beare false witness against another, because that takes away his good name. A false witness speaks to the discredit of his neighbour, and sets a brand of disgrace upon his name, If a good name were not a precious commoditie; if to be

be

be remembred among men were not a great honour, this were not so great a sin. *The memory, or name of the wicked shall rot, Prov. 10. 4.* He doth not say, his house, or his body shall rot, though they must, but *his memory shall rot*; that is, either it shall not be remembred at all, or when ever it is, it shall be remembred as a rotten thing.

Good men, usually, have an ill name amōg many in the world, and indeed they can scarce be good, of whom all speake well; yea the best may for a time have a blot upon their name among those that are good; but commonly their blot is given by those that are evill. And it is some addition of honour to be ill spoken of by those that are evill. For as it is a discommendation to be commended by such, and a kinde of disrespect to be respected by them, so it is our commendation to be discommended by them, and an argument of our integrity, when they condemn us. But it is a precious priviledge to have a name with those whose names are precious, and to be esteemed by those who are justly had in estimation. Further, though the name of a Good man for a while be under a cloud, yet his light breakes forth againe; and though all the while he lives, his name suffer among many, yet when he dyes, his name revives among all. How precious was the name of *Paul*, to the Saints in his dayes? how precious is it among all true Saints to this day? yet while he lived, he was accounted by many, as *the off-scouring of all things*. Reproached Saints recover honour when they dye, whereas the names of wicked men who lived in honour, fall under reproach when they dye. A good mans name is best when he is dead; A wicked man may have a name while he lives. *Nero* is now called a Tyrant; if any had called him so while he lived, he could not have had safe living in any part of the world. But though flatterers cry up wicked men while they live, in hope to get by them, and though the sincere dare not cry them downe, fearing to be ruin'd by them; yet when they are in their graves, they have no name in the streets, but a name of disgrace.

Againe, Observe;

To want a name among men, is most grievous to a wicked man.

Losse of credit and estimation among men, is an affliction to
any

any man, but most to wicked men ; when they loose their name here, they have lost it every where ; They have no name in heaven ; there they are men of no name, if they loose their name on earth too, then they are men of no name indeed. Though a Godly man should have no name on earth, yet he hath a name written where it shall never be blotted out ; his name is written in heaven. Christ would have us rejoyce in this more then in all worldly names, (*Luk. 10. 2, 3.*) when his Disciples rejoyced because they had power over evill spirits, and could cure all diseases, so that their name was up in the world, and 'twas talked of in all places, what mighty things they had don, and Christ denied not that it was an honour to be impowr'd for the doing of those great things, *Yet (saith he) rejoyce not in this, but rather rejoyce that your names are written in heaven.* Now I say, as the Saints should rejoyce in this honour, that their names are written in heaven, above all their rejoycings in an earthly name ; and should not onely out-joy worldly joyes, but even joy them out with the joy they have in God. So, though the Saints have no name upon earth, though their name be written in the dust, yea though an evill favour be scattered upon their name, yet they have cause to rejoyce that their names are written in heaven, that their names are enrolled among Saints & Angels, among Patriarks & Apostles : that their names are fixed where the names of the greatest Potentates in the world (who know not God) shall have no place. 'Tis then a special evill to wicked men to loose their name in this world, because when they have lost that, they have lost all. And when they have lost it here, they can finde it no where. And we may take notice, that whereas the ambition of carnall men layes it selfe forth in nothing more then to provide for the perpetuating of their names in the world, that yet they loose their designe, their names being blotted out, and their memoriall lost in the world. The naturall historian observes of those famous Pyramides, which were set up in *Egypt* ; that though the worke was stupendious, and admirable, and is remembred by many ancient Writers ; yet (saith he) it doth not appeare among all those Writers who were the founders of those Pyramides. Upon which he gives this observation, That by a just judgement, their names who raised those amazing or rather mad structures,

*Cum Scriptores
plurimi de tri-
bus illis molibus
insanis multa
prodiderunt, in-
ter omnes tamen
illos non constat
a quibus factæ*

structures, are buried in an eternall night of forgetfulnesse, or (as this Text speakes) *their remembrance is perished from the earth.* And as this befell those sonnes of ambition, who intended to make themselves famous with posterity, by erecting those vain-glorious fabrickes; so much more will it fall to their lot, who hope to make themselves famous, by wicked works, by injustice, tyranny, and oppression, by voluptuousnesse, intemperance, or any other abomination. The Lord will send a rot upon such names, and their memory shall perish for ever. This is the first judgement threatened; He shall not have an honourable mention among men; *He shall have no name in the streete.*

*sunt, justissimi
casa oblitteratis
tantæ vanitatis
Authoribus.
Plin. l. 36. c.
12.*

The second is,

Vers. 18. *He shall be driven out from light to darknesse, and chased out of the world.*

He shall be driven. The word notes a forcible violent or compulsory act. he shall be driven, like a beast against his will, or whether he will or no. But what shall drive him or who shall drive him? The Hebrew is plurall, and the verb which we read passively, is active; so it is rendred by a learned translator; *They shall drive him.* But who are these Drivers; who they are is not exprest. Some understand his troubles, and sorrowes, they shall drive him from light to darknesse, he shall dye under the pressure of his afflictions.

*Expellent eum.
Mont.*

Others referre it to God himselfe, who is the supreamer dispenser of judgements; He shall be driven by God, or God shall drive him *from light to darknesse, and chase him out of the world.* But whether we apply it to God the efficient, or to those afflictions which are the instrument of his expulsion, the sence and tendency of the Text is the same.

He shall be driven [from light to darknesse.]

From a three-fold light to a three-fold darknesse; first, from the light of honour, to the darknesse of disgrace; secondly, from the light of life, to the darknesse of death; thirdly, from the light of temporall felicity, to the darknesse of eternall misery and condemnation: whether soever, or into what estate soever he goes. *He shall be driven.* So the wrathfull dealing of God with

with the wicked is expreſt in Scripture. Some conceive, that the Goſpel-language alludes to this paſſage of Bildad. (*Mat. 8. 12.*) *The children of the Kingdome ſhall be caſt out into utter darkneſſe.* The Jewes were children of the Kingdome, and they thought themſelves heires of the Kingdome; yea, they presumed, as if the Kingdome had been entayled upon their perſons, becauſe they were *Abrahams* poſteritie; yet ſaith Chriſt, even you for all your confidences, *ſhall be caſt into utter darknes*; that is, to hell, where there is nothing but darknes, or you ſhall be caſt quite beyond the verge, or utmoſt bound of the Kingdome. The Kingdome hath light all over, but beyond the Kingdome there is no light; being then caſt out of all hopes to enter the Kingdome, they muſt needs be caſt into utter darkneſſe, or into that darknes, which is without. And as thoſe children of the Kingdome, ſo all unprofitable ſervants are under the ſame doome, *Matth. 25. 30.* And againe, (*Matth. 22. 13.*) *Bind him hand and foot, and caſt him into utter darknes, there ſhall be weeping, and wayling, and gnaſhing of teeth.*

Videtur Bildad id maxime ſignificare, quod omnibus improbis evenit. Omnes autem improbi non ita puniantur in hac vita, ſed omnes tandem detrudentur in tenebras exteriores. Coc.

*יגרוהו
fugabunt eum a
גרו
vagus eſt.*

We may expound the wicked man in the Text driven from light to this darknes. Not onely is he driven from the light of honour, to the darknes of diſgrace, and from the light of life, to the darkneſſe of a temporall death, but to the darkneſſe of eternall death, which is utter darkneſſe.

And chaſed out of the world.

This claufe is of the ſame minde with the former; To chaſe as to drive notes a violent purſuit; and he is chaſed not onely out of the ſociety of his friends, or out of the Land where he lived, but out of the Land of the living.

Hence note;

Wicked men doe not goe, but are violently caſt ont of the world.

He is chaſed as a wild beaſt; He hath no mind to goe out of his fat paſture, from the place he knows, to a place he knows not. (*Luk. 12. 20.*) It is ſaid of the rich man; *This night ſhall they fetch thy ſoule from thee.* He did not reſigne, and give it up, but he was driven from it, or it was drawne from him; either of which is to be chaſed out of the world. This is the wicked mans ſecond woe.

Behold,

Behold, A third;

Vers. 19. *He shall have neither sonne nor nephew among his people, nor any remaining in his dwellings.*

This verse extends the curse upon him in reference to his posteritie. There is nothing difficult in these words; here's totall eradication, not onely shall he have no son, but no sonnes, son. And when he saith, *nor sonne, nor nephew*; it is not to be taken strictly; but as including all his kindred, in what degree soever. It is as much as to say, he shall have none of his linnage remaine, all shall be extinct. Againe; He doth not say, he never had son nor nephew, but he shall not have; there shall none remaine among his people.

And not only shall he have no kindred remaining among his people; but he shall not have any remaining in his dwellings: That is, not any friend, not any acquaintance, not any that beares good will to him. A mans children are nearest; and then his nephews; then profest friends, acquaintances, and familiars. But when neither sonne, nor nephew, nor any friend remains, this is a sweeping Judgement, a very besome of destruction. It leaves none remaining.

In his dwellings.] Or in the place of his peregrination and sojourning in this world, as the word imports. In this *Bildad* strikes at *Job*, and wounds the heart of the good man; from whom God had taken all his children; as if he had plainly said; *God hath dealt with thee as with a wicked man, thou hast neither son nor nephew among thy people, nor any remaining in thy dwellings.* But passing by this supposition in reference to *Job*; we may take up a point or two, as it concernes wicked men in generall. First note;

The children and posteritie of wicked men, are swept away for their fathers wickednesse.

Though children shall not be punished for their fathers sin, if they repent, and returne to God; yet greater evils fall upon children who doe not repent, because of the iniquitie of their fathers. Yea good children who walke with God, may have some touch, though not in wrath to them, yet in wrath to their fathers, because of their evils. I have met with this before, and therefore onely touch it.

R

Secondly,

Secondly, Observe how he puts this as a speciall judgement belonging to wicked men, for though sometimes it be the lot of godly men, to have neither son, nor nephew, nor any remaining in their dwellings. (Some good men never had son or nephew, and others have been bereaved of all they had) yet this is not so great an affliction to a godly man, as it is to the ungodly. For he that can call God father, and speake to Christ as his brother, he that is allyed to all the Saints in Heaven and Earth, in a spirituall relation, hath no want of naturall relations, though he hath them not: it is no great matter to him, though he have neither son nor nephew, who is an adopted son of God.

As before, in reference to honour, and renowne; a godly man can spare his honour, and credite in the world well enough; because he hath so good a name in heaven; he is so well reported of with God, that if the wicked trample his honour in the dust, and reproach him here on earth, he hath no reason to be discomfited. So, he can spare, and be without the outward blessings of sons and daughters, of nephews and friends, because he hath higher alliences, and a more noble consanguinitie, as the Prophet speaks; *God hath given him a name better then that of sons and daughters,* (Isa. 56 5.) But for a wicked man, if he want sons, and nephews, to inherite his estate, and to carry on his port in the world; he that hath nothing to relieve that want; He that is childlesse, and Christlesse too, hath reason to weep for his children, and not to be comforted because they are not. The fruit of the body was put among the promised blessings to the Jewes, (Deut. 28. 11.) Children are the comfort of their living parents, and the continuance of their name and memory when they dye. That promise (Psal. 72. 17.) speakes this fully; *His name shall endure for ever; his name shall be continued as long as the Sonne; men shall be blessed in him; all nations shall call him blessed.* The Hebrew is; *He shall be as a son to continue his fathers name for ever.* So we reade in the margine. Some render the place; *His name shall be sonned, or sonnified,* if I may speake so; that is, his name by many sonnes shall be continued. This was a prophecy concerning Jesus Christ. As if the severall acts, (so some interpret it) and passages of Christs life should be as so many sonnes, to declare his name to all Generations. But

*Filiabitur nomen
ejus Monte
nomen filij nomen
ejus deducunt in
omnes Genera
tiones, vel ita
celebra eunt
et isti gesta, ac
si singula opera
essent filij, qui
sunt memoriae
sui parentis.
Wined.*

But we may rather interpret it of the seed, or children of Christ: his name is continued by sons: he hath a mighty seed, and, *He shall see his seed*, (Isa. 53. 10.)

In the first ages of the world, either not to have a son, or to have a son dye before the father, was an unheard of affliction. One of the ancients hath observed, that there is not in the Genealogies before the flood, nor in some generations after, mention of any father, whose son dyed before himselfe. But as all had sonnes, so their sonnes out-lived their fathers; God giving that as a speciall comfort to those ages. The first son that dyed before his father, is recorded (Gen. 11. 27, 28.) *Now these are the Generations of Terah, Terah begat Abraham, Nachor and Haran, and Haran begat Lot: and Haran dyed before his father Terah, in the land of his nativitie.* It seemes to be noted as a strange thing never heard of, nor mentioned in the Book of God before, that the son should dye before the father. And, saith my Author, it is to be considered, that this *Terah*, whose son *Haran* dyed before him, was not onely a worshipper of Idolls, but (as it is conceived) an inveterate of Idolls; This was the onely man upon record, whose sons death prevented his in those elder times. And in all times it hath been numbered among the afflictions incident to sinfull man, when any son dyes before the father, much more when the father hath no son remaining when he dyes.

Deum in solariū natura largiebatur primus scilicet ut nullus filius noeretur antepatrem. donec in supplicium idolatrie Thare pater Abraham primus punitus est morte filij sui adhuc vivens. Epiph: lib: 1. contra Her: Authordy ari-fex fingendi idolatrie. Id:

Epiphanius in his Writings against heresies reports that some held no resurrection, but the rising up of the fathers in their children; when the father dyes, the childe rises in his place; this was their resurrection. Though this were a grosse heresie, yet there is a truth in it; the father riseth in his childe; parents have a kinde of resurrection in their children, and while they live parents can scarcely be said to be dead: upon this account the greatness of the affliction riseth yet higher, he that hath neither sonne nor nephew remaining in his dwellings when he dyes, may be accounted more then dead.

Quidam resurrectionem aliam non admittiebant quam eam, qua censcebantur tuius vivere in ipsis filiis parentis mortui. Epiphanius:

This is the third evill that *Balaam* sets downe as the portion of the wicked man, who, as he shall be driven out of the world himselfe; so his posteritie shall be blotted out.

He proceeds to shew us what effect this, with the fore mentioned judgements, should have upon the spirits of the living,

what the sight or report of these terrible judgements will worke, both in present and after ages.

Verl. 20: *they that come after him shall be astonished at his day, as they that went before were affrighted.*

For the opening of this verse, we may enquire; first, whom he meanes by, *They that come after*, and, *they that went before him*; secondly, what by *his day*; thirdly, what by *astonished and affrighted*.

They that come after him, &c.

Those that come after, and those that went before, are all men. If it be said, how could they that went before him be affrighted at his day? they that never saw his day, could not be troubled at it?

I answer; The Originall word doth nor signifie strictly such as live before we live, but such, who though they were, borne before us, yet are alive while we live; that is, men more ancient then our selves, and yet our contemporaries; so here, they who went before this wicked man, are such, who though they were borne before him, yet lived with him, and saw the judgements of God upon him: So the meaning of it is onely this, That as they who lived at that present when God brought those evils upon him were affrighted; so they that come after shall be astonished at him. That is, the one was affrighted at the sight of those judgements, and others shall be astonished at the report, and hearing of them. So our translators expound those words in the margine; *They that went before him*, that is, *they that lived with him*, shall be affrighted. This sence is also expressly given by Mr. Broughton; *As they at present tooke an horror.*

Againe, these termes, *They that went before him*, and *they that come after him*, may referre not onely to time, but to degree. That is, those that *went before him* in estate, and honour; and *they that come after him* in estate, and honour. As if he had said, high and low, rich and poore, his superiours and inferiours, one and other shall be astonished, and affrighted at the terrible fall of this man; when first and last, high and low are afflicted, all are.

They

אחר
ונו
Novissimi
קדמוני
priori.
priori, qui scie-
bunt tempore vi-
debant & judi-
cium ac opera
dei viderunt.
Merito.

Fortasse per pri-
mos & novissi-
mos intelligit
non solum quia-
tate tales sunt,
sed etiam eos
qui quocumque re-
spectu sibi invi-
cem sunt primi
& novissimi q.
d. pusilli et ma-
gni sapientes &
idiota, &c. Bol.
□□□ prior fu-
it tempore, loco,
Signitate.

They that come after him shall be astonished.

The Originall word which we render *astounded*, signifies to admire greatly and silently. Silent admiration is astonishment; it signifies also to be wasted and made desolate. And so strictly that astonishment is meant, which ariseth from the sight or view of places or persons made or left desolate. In the 143 *Psalme*, ver. 4. *David* saith, (as we translate) *My heart within me is desolate*: another translates; *My heart within me is amazed*. Thus here the desolation of the wicked shall be so great, that they who heare the report of it, or behold the ruines of the place, where once he dwelt and flourished, shall stand amazed; even as they who lived to see it acted upon him

□□□ tacitè
miratus admi-
ratus fuit, præ
admiratione sus-
puit, tacuit.

were affrighted.

The Hebrew is, *They tooke hold of feare, or Horror*; which is equivalent with this; *Feare or Horror tooke hold of them, or seized upon them like an Armed man*. Yet some of the Jewish Doctors thinke that *Bildad* spake thus industriously; using that phrase; *They tooke hold of feare*, rather then this; *Feare tooke hold of them*; to intimate, that when they saw such judgements, they were even active to stirre up feare in themselves, or to overawe their hearts with feares, and come to the Lord, lest the same calamities should also befall them; according to that, *Luk. 13. 3. Except ye repent, ye shall all likewise perish! They that went before him were affrighted.*

וַיִּחַזְקוּ
Apprehenderunt
Horrorem.
Mont.

At his day; But, what day is this?

This day, is his black day, the day of his calamitie. It is frequent in Scripture to put the word *day* alone, without any addition, to note an eminent evill day. The patience of God beares long with the wickednesse of man, but it will not beare alwayes. (*Psal. 37. 13.*) *The Lord laughs at him: for he sees that his day is coming*. While the wicked plots against the just, hoping to have the day against him, and gnasheth upon him with his teeth, as being vexed and filled with envie that he hath a day for himselfe; while he is thus busie against the man whom God loves, God makes sport at him; *The Lord laughs at him*, (and saith, as it were, let him plot, let him goe on,) *because he sees his*

De die ejus. i.e.
de judicio domi-
ni revelato in
eum ob exitum
ejus id enim di-
es significat.
Merca

his day is coming : What day ? The day of his ruine, and destruction ; this shall suddenly come upon him. In the same sense the word is used (*Psal. 137. 7.*) Remember O Lord the children of Edom, in the day of Jerusalem. Was this the day of Jerusalem's triumph, and glory ? no, it was the day of Jerusalem's misery, and sorrow, it was the day when the children of Edom cryed ; Rase it, rase it, even to the foundations thereof. In the Prophecy of Obadiah (*vers. 12.*) Thou shouldest not have looked on the day of thy brother ; That is, upon the day of his affliction, or upon the affliction of that day. What ! may we not look upon the afflictions of our brethren ? yes we may, to pittie, and compassionate them, but we must not looke upon them with pleasure or delight, with contempt or scorne, as the Edomites did ; thou shouldest not have looked scornfully, or contentfully upon the afflictions of thy brother ; The day of thy brothers affliction should have been a sad day to thee.

Thus it is frequent in Scripture to call the day of affliction a day emphatically. And so we may interpret that of the Apostle, (*1 Cor. 3. 13.*) where he desciphers severall sorts of doctrines, under those allegoricall expressions, of gold and silver, of wood, hay, and stubble. Now (saith he) every mans worke shall be tryed, it shall be made manifest ; for the day shall declare it. What day ? the day of tryall ; he puts the day alone, for the day of tryall, or of judgement, when God shall come to lay the worke, and the rule together, when he shall bring stubble, &c. and the fire together ; the day of tryall shall discover and make manifest what every mans worke is. So here ; They shall be astonished at *his day* ; that is, at the day of his affliction.

*Dies in quibus
impius felix erit
vivit commo-
datus habet &
quasi alienos non
proprios.*

Further, this is called *his day*, to note, that it is his of right, or that it is his due. For all the good and comfortable dayes that he lives, are borrowed dayes, they are but lent him, onely the evill day, is *his day* ; that's his owne.

Hence observe, that

The Lord will send such judgements upon the wicked, as shall be an astonishment and an affrightment to those who beheld or heare of them.

As the workes of mercy which God hath done for his people are wonderfull, (*Psal. 78. 4. Psal. 107. 15.*) And as God

hath wonderfull mercies and blessings in store for his people against that great day of his appearing; he will then come to be admired in all them that beleve (2 Thet. 1. 10.) That is, he will doe such things for beleivers as shall be both to their own and others admiration; so his workes of judgements shall be admired too; He will make the plagues of the wicked wonderfull. The Lord threatnes that (Deut. 28. 39.) *I will make thy plagues wonderfull.* Such was the desolation prophecied against *Tirus* (Ezek. 27. 35.) *All the inhabitants of the Isles shall be astonished at thee; their Kings shall be sore afraid.* They shall not be afraid of thee, but for thee. They shall not be afraid of thy standing, but at thy overthrow. So (Ezek. 32. 10.) at the fall of *Egypt*, *Yea I will make many people amazed at thee, and their Kings shall be horribly afraid for thee. When I shall brandish my sword before them, and they shall tremble at every moment, every man for his own life in the day of thy fall, &c.* See how the Merchants shall be astonished at the fall of *Babylon*, (Rev. 18. 11. 15.) The judgement upon *Jezebel* (2 King. 9. 37.) is expressed by some translators in the language of Astonishment; *The carcasse of Jezebel shall be as dung in the field in the portion of Jezreel: So that they shall not say this is Jezebel.* Thus we translate: others render it; *The carcasse of Jezebel shall be as dung in the field in the portion of Jezreel; So that they (being amazed) shall say, Is this Jezebel? What; is this Jezebel? is she become as dung in the face of the field, who so lately sate upon a throne: what; is this she that painted her face, and looked so delicately out at the window; the great commandresse in Israel, is this Jezebel? Thus they wonder.* The judgement denounced upon the house of *Eli*, made the eares of those that heard it tingle, (1 Sam. 3. 13.) That which makes the eare tingle, will also make the heart tremble, and amaze the hearer.

Now *Bildad* shuts up his argument, having thus laid downe the lot of the wicked, and set it out in severall portions, he gives (as it were) a confirmation to all, he puts his seale to it. As if he had said; I have not spoken at randome, I have not spoken what may be; but I have spoken that which shall be, this shall certainly come to passe. And if others shall be astonished who heare or see onely, how shall they who beare and seele those calamities?

*Obstupentes qui
praeteribant di-
cibant, illa Je-
zebel?*

Vers 21. Surely, such are the dwellings of the wicked, and this is the place of him that knoweth not God.

Epiphonema to-
tus orationis;
Epilogus huius
loci, hæc est cen-
ditio iniqui ho-
minis, en quare re-
digatur. Merc.

Illud dicitur
esse res aliqua,
non quod ali-
quandiu est, sed
in quod tandem
definit.

Surely] He concludes confidently; What I have spoken, I will stand to for a truth; thus it shall be. When *Ahasuerus* (in the Booke of *Hester*) advanced *Mordecai*, and set him in royall apparel upon the best horse, he (according to *Hamans* counsel) caused it to be proclaimed before him; Thus shall it be done to the man whom the King delights to honour. So here *Bildad* having shewed the wicked man in a compleate equipage of misery, stript of all his comforts, and good things, and not so much as a good word left him from any man; but all men standing amazed and astonished at his downfall, he seemes to proclaime; Thus shall it be done to the man whom God resolves to dishonour: thus shall it be done to the man whom God dis-favours and fromnes upon; such are the dwellings of the wicked, this their end.

Hence note;

We may certainly conclude, that the estate of a wicked man is miserable.

As some Beleevers have an assurance for themselves personally, that it shall be well with them; so we may be assured in reference to the present state of a wicked man, that it shall goe ill with him and his; Such are the dwellings of the wicked. Though we cannot conclude concerning the person of a wicked man, that he shall be cast away for ever, for 'tis possible he may repent and be saved, yet as to his present state, and to his person as continuing in that estate, we may with assurance, conclude him undone for ever. The Prophet *Isaiah* hath this charge from the Lord, (*Isai. 3. 10.*) Say to the righteous, it shall be well with him: for they shall eat the fruit of their doings. Woe to the wicked, it shall be ill with him: for the reward of his hands shall be given him; and that reward is woe. The reward put into the hand of a wicked man is such as the worke of his hand is; he is a worker of iniquity, then what can his reward be, but woe and misery? Such as a mans way is, such will his end be; If the premises be false and unsound, the conclusion cannot be safe and good. As by a mans fruit we may know what he is, so what he shall be, unlesse he be changed from what he is. Such are the dwellings of the wicked.

And

And this is the place of him that knoweth not God.

In these words we have the character of a wicked man; the man who knows not God, and the wicked man, are the same. No wicked man knows God, and every man that knows not God is wicked. These are termes convertible. *This is the place of him that knowes not God.* There is a fourefold *not knowing* of God.

First, There is an utter *not knowing* of God, or a totall ignorance of God; He must needs be wicked and walke in darknesse, that hath no light at all of the knowledge of God.

Secondly, They are said not to know God, who have but a false or an erroneous knowledge of God; wrong knowledge is a kind of ignorance, they who know not God as God, and as God hath declared himselfe to be known, these know him not. Now as they who are under a night of totall ignorance, so they who have an unsound knowledge, and live under a false light, are numbred with the wicked; for where there are false principles, and apprehensions of God in the head, there cannot be a right frame of heart towards God.

Thirdly, There is a practicall not knowing of God, and that is most proper to this place (though both the former may be understood) some have a notionall knowledge of God, and that (possibly) a right notion, their understanding is not wrapt up in error; yet they may be numbred among those that know not God, because they act contrary to their knowledge. Of these the Apostle speaks, *Tit. 1. 16. They professe that they know him, but in their works they deny him*; This knowledge is practicall ignorance. We read of such in the Epistle of Jude (ver. 10.) who *what they know naturally as bruit beasts, in those things they corrupt themselves*; That is, they live not according to naturall principles: *as they speake evill* (the former part of the verse rebukes that) *of those things which they know not*, so they doe evill about, or in those things which they know. Their knowledge is according to the light of nature, but their actions are against the light of nature. They know onely as beasts doe, *naturally*, but they act contrary to this knowledge, which beasts doe not. Now as a wicked man corrupts himselfe in that which he knows by nature, so he may corrupt himselfe in that which he

Teriphias, impij qui deum nec novit nec colit, nam colit qui novit, unde pii vocantur ידעיהוה noscentes domini. Drus.

In scriptura sa-
cra illa gnorari
censemur, quæ
cognita nullum
nobis usum at-
tulerunt quomo-
do dicimus illa
non audire qui-
bus non obedi-
mus. Sicut:
Dicit eos deum
non nosse qui in
peccatis perse-
verantes, deum
sic norant ut e-
ius penitus obli-
ti videntur.
Ecce.

knowes by doctrine, or instruction And in this respect, though he have a higher knowledge than a beast, yet he is but as a brut beast in his knowledge; or as the Prophet speakes of those in his time, (*Jer. 10. 14.*) *He is brutish in his knowledge* To have notions according to knowledge, and actions according to ignorance, is to be brutish in knowledge. And I conceive the Apostle aymes at these, (*1 Cor. 15. 34.*) *Awake to righteousness, and sin not* (the Greeke is, *awake righteously*, that is, give your minds and endeavours unto righteousness) *for some have not the knowledge of God, I speake this to your shame.* He writes not of those that had no knowledge of God; but either of those who had an erroneous knowledge, or rather, of those that lived in wayes of unrighteousnesse against their knowledge, as the immediate fore-going words intimate; *Awake unto righteousness: for some have not the knowledge of God:* That is, they have not such a knowledge of God, as keeps them to the rule of righteousness. Here againe is practicall ignorance, or a not knowing of God, when he is knowne. How great a wickednesse this is in such as have scriptural revelations of God, we may easily collect, when we finde God charging it as a piece of wickednesse upon the old Gentiles, who had onely naturall revelations of God, that is, onely so much knowledge of God as might be pickt out of, or learned by an attentive study in the booke of the creature. (*Rom. 1. ver. 21.*) *Because when they knew God, they did not glorifie him as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkned; and because (though they had a knowledge of God in them, yet) they did not like to retaine God in their knowledge, or to acknowledge God, as we put in the margin of our Bibles (ver. 28.) this provoked God to give them up to vile affections, and to a reprobate minde.* We may take measure of the sin by the punishment. Spirituall judgments are worse than corporall. To be given up to vile affections, is more pænal then to be given up to the vilest enemies; yet thus were the Gentiles plagued for sinning against that light which the creature sheds forth concerning God; then what will their plague be, who sin against Scripture-light, and are such as know not God in their own workes, when they know him in his word.

Fourthly, There is an affected not knowing of God, or (as we may

may expresse it) a *studied ignorance of God* ; For as we all ought to know God, so some study to be ignorant of God, and to keepe out the knowledge of holy things. And as, to all it is a burden to get knowledge, so, to many, knowledge gotten is very burdensome. Man cannot sin so easily in the light as in the dark ; he puts himselfe hard to it to sin, who sins against what he sees. And therefore that they may have liberty to sin, they have no will to see. Such are described (*Job 21. 14*) *They say to God, Depart from us, we desire not the knowledge of thy wayes.* Thus as some in their practise oppose the good which they know, so others refuse to know what is good, that they may the more freely practise evill. And when any man hath long opposed light received, hee growes unwilling to receive light. He follows on to be ignorant of God ; and at last is willing to beleeve, *There is no God* ; He that cares not what God saith, will not care much to say, there is no God. Atheisme riseth from prophanenes ; and he that blasphemes the word of God daily in his conversation, will at last blaspheme the being of God in his opinion. These know not God indeed, who know not that there is a God ; and into this the affected ignorance of God will quickly cast the wisest (who are such) among the sons of men.

We may take in all these sorts of not *knowing of God*, into the interpretation of this Text ; but specially the third, and fourth ; such as know God, yet walke contrary to him ; or such as refuse to know God, lest they should be troubled to walke according to their knowledge. And indeed a wicked man may have the highest knowledge of God, on this side the love of God, and obedience to his will, which is attainable. He may have any knowledge of God, but that which gives an experimentall tast and relish of the goodnesse of God, or that God is good. And hence it is that he sometimes hinders his owne proficiency in the knowledge of God, lest if he knew as much as he could he should be hinder'd from doing (what he hath a mind to) evill as he could.

Hence note ;

First, *Wickednesse and ignorance goe together.*

Where there is onely an *invincible Ignorance of God* ; that is,

S 2

such

*Cognitio hæc
quæ impio negatur
est practica
quædam sapientia
quæ in divino
cultu consistit
in pietate, & in
gusto quodam et
quasi sapore di-
vine bonitatis.*

such an ignorance as the man cannot helpe or avoyd, there is nothing but wickednesse; much more where there is this professed studied ignorance. When the Prophet *Hosea* sets forth the great iniquitie of that people, he gives this in the close, as the cause of all, (*Hos. 4. 1.*) *The Lord hath a controversie with the Inhabitants of the Land; because there is no truth, nor mercie, nor knowledge of God in the Land.* It is strange that the Prophet should bring in such a charge against *Israel*; What could he say more of the *Philistims*, of the uncircumcised Nations, and rude Barbarians, who sate in darknesse, and in the valley of the shadow of death? What could he say more against them, then that there is *no knowledge of God in their Land*? could he speak thus truly to the people of *Israel*, and *Judah*, Gods owne people? Was there no knowledge of God in their Land? This cannot be understood of a totall Ignorance; or as if there had been none at that time who published the truth, or knowledge of God in that Land. But the meaning is, either that there was not much knowledge of God in the Land; (for in Scripture that which is not in some competent measure what it ought to be, is said not to be at all) or though they had the knowledge of God, yet they opposed the receiving of it, at least they were not zealous to promote it, nor carefull to walk up to it; Now though a Land were full of knowledge, as the waters cover the Sea, yet (in such cases) we might say, *There is no knowledge of God in the Land.* This want of knowledge caused that plenty of sin, and overflowing of wickednesse, for which God had a controversie with their Land. We have such a character of sinfull times given (*2 Chron. 15. 3.*) *Now, for a long season, Israel was without the true God, and without a teaching Priest, and without Law.* They were not totally destitute of these, but comparatively; There was a great neglect of teaching and expounding the Law; and then there was so little of God among them, that they were said to be without the true God. Wickednesse and ignorance grow up together; ignorance is the mother of prophanesne not of devotion, as the Popish teachers (with ignorance enough) perswade their deluded Votaries. The Psalmist (*Psal. 14. 2.*) joynes these two together, *There is none that understandeth, or that seeketh after God.* Would you know the reason why they did not seeke God? it was because they did not understand: and (vers. 4th)

4ⁿ) *Have all the workers of iniquitie no knowledge, who eat up my people as bread, and doe not call upon the Lord;* As if he had said, if they had but a little true knowledge among them all, they would not thus greedily devoure my people; they made no bones of oppression; they swallowed the poore as pleasantly as bread, they did they cared not what, when they knew not what they ought to doe. The floud-gates of wickednesse are open, where the doore of knowledge is shut.

When Christ tels us (*Job 17 3.*) *This is eternal life to know God, and Jesus Christ whom he hath sent.* Why doth he say, this is eternall life, but because it sets us in a frame of holy life? It works grace, and therefore it is glory. It is a holy life to know God thus, therefore it will be a happie life. As to know God is eternall life; so not to know him is eternall death. He that knowes God, loves him, and he that loves him keeps his commandements, (*Job. 14.*) and they that doe not know God, doe not love him, and they that doe not love him, doe not keep his commandements. Many sin against their knowledge, but they cannot avoyd sin, who have no knowledge. *The blind eat many a fly, yea poyson in steed of bread.*

Further, Some understand this Text of the knowledge that God hath of man; not of the knowledge that man hath of God; reading it thus; *This is the place of him whom God doth not know;* It is a truth both wayes: for they that doe not know God, are not knowne of God. It is as true a character of a wicked man that God doth not know him, as that he doth not know God. But doth not God know every man? How then is it said that God doth not know a wicked man? As men are said not to know God, when they doe not love and reverence him, when they doe not feare and obey him; so God is said not to know those men whom he doth not love nor approve. (*Mat. 7. 24.*) *Depart from mee ye workers of iniquitie, I know you not.* Wicked men doe not know God obedientially, and God doth not know wicked men favourably; and whether we say of a man he knows not God, or of God that he knowes not such a man, it equally speakes him a wicked man.

Lastly, Whereas *Bildad* (as his friends before him) makes so large a description of the state of a wicked man, and of the portion due to him; first, in allegories, and then in plaine words,

— *quem non agnoscit deus fortis.* Jun:

N. sse deum est respicere, revereri, obedire, a nare.

words, inſiſting upon and repeating it againe and againe. It is queſtioned by ſome, why his and their ſpirits were drawne forth ſo frequently and unanimouſly to ſpeake of this matter. I anſwer; This might be firſt to undeceive the ſimple, who are ready to call the wicked happy, becauſe of their preſent proſperitie; Secondly, to conquer the unbeliefe of moſt who can ſcarcely be perſwaded, that ſin will be ſo bitter in the end.

Many hope to thrive by wickedneſſe, and not a few are afraid they ſhould be undone by keeping cloſe to the wayes of holines. Therefore the Lord doth ſo often thunder by the voyce of his ſervants, and reveale his wrath from heaven againſt all unrighteouſneſſe; Therefore he hath cauſed the penmen of the holy Scriptures to write the evill of it (as it were) in letters of blood, and to give testimony, that it hath ſhed the blood of thouſands already, and will deſtroy all eternally who turne not from it.

Take this anſwer more fully in the following obſervation.

The heart of man is hardly brought to believe that God will indeed powre out wrath upon ſinfull men.

As it is a hard thing to believe that God will powre out ſo many bleſſings on his owne people: ſo to believe that God will powre out ſo many vialls of miſery upon wicked men. Therefore as we heare of the promiſes againe, and againe; and God oft repeats his mercies to perſwade us that he will indeed performe what he hath ſpoken: ſo we heare threatnings againe and againe, to overcome the unbeliefe of wicked men, or to make all know this ſad truth; *Woe to the wicked, woe to the wicked.* If the heart were readie to receive this, it would not be ſo often repeated. Few would take God at his word if he had ſpoke this but once. God ſpake to man in the ſtate of perfection; *In the day that thou eateſt thou ſhalt ſurely dye.* No, ſaith the Devill, and the Woman believes him, it ſhall not be ſo: the threatning was but once given, and it was not believed at all. The heart of man doth hardly cloſe, either with promiſes or threatnings. Againe, God doth it to render wicked men more unexcusable. If he had ſpoken but once, if there had been but one word of threatning againſt ſin all the Bible over, ſinners had been without excuſe; but how ſhall their mouthes be ſtopped,

ped, when these threatnings are so often renewed? when every page of Scripture, testifies the destruction of wicked men, and seals wrath upon them, if they goe on in their wickednesse. How deeply shall they be condemned when they are condemned by the mouthes of so many witnesses! *David saith, (Psal. 62. 11.) God hath spoken once, twice have I heard it, that power belongeth unto God;* the meaning is, either that God spake that often, or that *David* heard it often, though God spake it but once; that is, he thoroughly weighed and considered it, at once speaking, *that power belongeth to God.* A holy heart heares that twice, that God speaks but once; Grace hath a quicke eare, it makes us as the Apostle *James* speaks, (*Chap. 1. 19.*) *Swift to heare;* but God speaks twice, and thrice, yea a hundred times, to wicked men and they will not heare once; Then how great will their Judgement be, and how will their mouthes be stopt, because they stopt their eares. Hath not God said it againe and againe, *This is the dwelling of the wicked, and this is the place of him that knoweth not God.* Hath he not spoken it in figures, and allegories? Hath he not spoken it in plaine words, and in examples? hath he not spoken it in bloud? hath he not spoken it in fire, in sword and famine? How often hath he made his wrath smooke, yea blaze and burne before the eye of sense; how often hath he made sinners smell the brimstone of his displeasure? Have they not heard of, have they not seene the desolations which sin hath made? how it hath left those places which were as the garden of God, like a wast or wildernes? Have they never read or heard of the old world drowned with water? Have they never heard of *Sodome and Gomorrah* consumed with fire? Have they not heard of *Pharoah* over-whelmed in the red Sea, for vexing the people of God, and of *Corah, Dathan and Abiram* swallowed up alive by the earth for their murmuring against *Moses*? Whole volumes of examples have been collected, wherein the threatnings of God against sin have been made visible in the ruine and downfall of sinners themselves, and in the rooting out of their posteritie. As therefore the Apostle argues from the holy lives and happy deaths of the old Patriarchs and others enumerated in the eleventh Chapter of the Epistle to the *Hebrews*, so may we from the unhappy deaths of many whose

lives

lives have been unholy in all ages ; Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us.

If sinners goe on, after all this, what can they plead, why their dwelling should not be made desolate ? or why themselves should not be condemned for ever ?

Thus farre Bildads second discourse with Job, wherein he severely reproves him of wickednesse, and sets before him, the wo- full conclusion of the wicked ; How grievous and wounding his words were to Jobs spirit, how unsutable to his condition, how unappliable to his person, will appeare in the opening of his pa- theticall Answer in the following Chapter.

JOB 19.

J O B 19. V E R S. 1, 2, 3.

Then Job answered and said;
How long will ye vex my soul, and break me in pieces
with words?
These ten times have ye reproached me; ye are not ashamed
that ye make yourselves strange to me.



BILDAD'S sharp reproof of Job in the former Chapter, procures him a sharp reply in this from Job; whose whole discourse declares him the object of mans pitie, and God the object of his faith; the sum of his answer to Bildad, is to shew how hardly (yea as he thought how inhumanely) he had hitherto been dealt with; and that upon a foure-fold consideration.

First, As he was afflicted.

Secondly, As he was their friend.

Thirdly, As he was innocent, not conscious to himselfe of any evill that he had wilfully committed against God, or of any wrong done to man.

Fourthly, That they used him thus unkindly while he professed full hope in God, notwithstanding all the calamities which God was pleased to lay upon him.

There are three parts of the Chapter; in the first he very accurately and tragically (as some expresse it) amplifieth his owne sad estate, and this is carried on from the beginning of the Chapter to the twenty-third verse.

Secondly he holdeth forth, and maintaineth his own integrity, both by a vehement desire, and an assured hope of his resurrection and appearance before God at the tryall of the last judgement, vers. 24, 25, 26, 27.

T

Thirdly,

Thirdly, He exhorts his friends to desist, and repent, lest they draw downe the judgements of God upon themselves, in the two last verses : *But ye should say, &c. ver. 28. and ver. 29 Be ye afraid of the sword, for wrath bringeth the punishment of the sword; that ye may know there is a judgement.*

From these parts of the Chapter layd together, we may collect the general sence of *Job's* argument in answer to *Bildad* thus.

Bildad endeavoured to prove, that *Job* was a wicked man, because he was burdened with affliction ; *Job* answereth, I indeed indure those afflictions, which for the matter are the portion of wicked men, yet I am not wicked, as my own conscience, full of peace, and hope in God, doth assure and witnes to me ; therefore the induring of greatest afflictions, is no sound prooffe that a man is wicked, nor doe these afflictions befall such onely as are wicked. The proposition (namely, that he himselfe was under the pressure of great afflictions) is cleare in the first part of the Chapter, from the sixth to the twenty-third verse , the assumption that he himselfe was not a wicked man, he proves by his faith and hope in God, laid downe to the life, *ver. 23, 24, 25, 26, 27.* The conclusion or inference is implied.

Job leads us to the description of his afflictions by a patheticall Preface, wherein he taxeth, and reproveth his friends two wayes, first, by shewing their severitie against him. Secondly, by supposing his own guilt against God ; He reproveth them by shewing their severitie against him three ways.

First, That they had troubled him long in the second verse ; *How long will ye vex, &c. ver. 2.*

Secondly, That they had troubled him who was troubled before ; *How long will ye vex my soule,* in the same verse ; as if he had said ; *My soule was vexed with afflictions, why have yee vexed me who came to comfort me.*

Thirdly, That as they had done it long, so they persisted still in doing it ; *vers. third ; These ten times have ye reproached me, you are not ashamed, that, &c. q. d. ye did it, and ye doe it.*

His second way of reprovng, is by a supposition of his own guilt ; Suppose I have sinned, suppose I have erred, *ver. 4. and 5.* if I had done so, yet surely ye ought not to carry your selves thus towards me, there is some other way of dealing with an afflicted

*Docet minimè
a quos in se fuisse
tam graviter
ipsum insectan-
do etiamsi sce-
leris evictus es-
set. Merl.*

afflicted friend, though faulty, then that which you have yet hit on; therefore he goeth on to tell them, as what his case was, so how they should have handled the matter with him; *Know that God hath overthrown me, &c. ver. 9. Have pitie upon me, have pitie upon me, O my friends, for the hand of God hath touched me. (v. 21.)* As if he had said; while the hand of God was overthrowing me, your hand should have been supporting me, and your hearts pitying me. So much for the opening of the whole Chapter, which lets in some light to the understanding of each particular.

Ver 1, 2. *Then Job answered, and said; How long will ye vex my soule?*

How long? The question concludes against his friends, that they had vexed him already too long; it argues also, their perseverance in troubling him; so the word is frequently used in Scripture; *David* speaks much to this sence, *Psal. 4. 2. O yee sonnes of men, how long will ye love vanitie? how long will yee turne my glory into shame?* That is, how long will ye goe on dishonoring me; and in the 13 *Psalme*, we have this; *how long? foure times repeated in two verses, while David complained of his affliction, How long wilt thou forget me, O Lord? for ever, (that's long indeed?) How long wilt thou hide thy face from me? how long shall I take counsell in my soule? having sorrow in my heart daily? how long shall my enemies be exalted over me?* Here are foure times *how long*, to shew that *David's* trouble had continued exceeding long.

How long will ye vex my soule. The word which we translate to *vex*, signifies an internall trouble, such as ariseth from the contempt and scorne that others put upon us; many know by experience (though grace sets them above it) how much their spirits are burdened when they are contemned? *They who are duely honoured, have a weight in them; and they who are (though undeservedly) contemned, have a weight upon them.* The word signifies also simply to grieve, (*Lam. 3. 32.*) for it is applyed to the act of God; *The Lord will not cast off for ever, but though he cause grief, yet will he have compassion, according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men.* So the word is used againe (*Lament. 1. 12.*) *Was there ever*

נִבְּלָה notat internam animi afflictionem, illam praesertim quae ex contemptu quodam, vel severiore alicujus inprecatione verbo aut opere nascitur. Pined.

Vinden i: vin.
Vul'g.

sorrow like to my sorrow, which is done to me in the day wherein the Lord hath afflicted me. The Vulgar reads, In the day wherein the Lord hath gathered my grapes or fruits; As if the Church had said, I was once like a fruitfull flourishing Vine, but now the Lord hath stript me of all my glory, and left me naked and bare; as a Vine after the grapes are gathered. So Isa. 51. 21. Zeph. 3. 18. The afflictions of the Church and people of God in their saddest sorrowes, are expressed by this word;

How long will ye vex my soule?

Addendo, ani-
mam meam,
in orationis
augetur & pe-
nitentia gra-
u' usq; m'istitia
indicatur.
Bold.

The word *vex*, alone had signified the vexation of the soul but when he addes *soule*, it increaseth the signification of the word, to say, *you have vexed my soule*, is more then to say, *you vex me*, though that be the meaning of it; so that here's the deepest sorrow, that which toucheth not onely the flesh, and skin, but that which peirceth to the very soule; as 'tis said of *Mary*; *A sword shall passe thorow thy soul*, That is, thou shalt be deeply wounded.

In that he complaines, *How long will ye vex*; Observe

First, *The length or continuance of an affliction is more grievous to us, then the weight and burthen of it.*

He doth not say, how much? or how great, but how long? *A light burthen carried far is heavy, what then is an heavy burthen carried farre? The length of the crosse grieves more, then the breadth or bulk of it.* The soules under the Altar cryed, (Rev. 6. 10.) *How long Lord, holy and true, dost thou not judge and avenge our bloud on them that dwell on earth*: So David, Psal. 120. 5, 6. *My soule hath long dwelt with them that hate peace*; He did not complaine that he had been amongst those that hated peace; but that he had dwelt long with them; he could not get free from that hatefull company. (Dan. 8. 13, 14.) The question is put concerning the affliction of the Church, (*how long?*) As if it would render her affliction shorter, but to know how long it should continue, especially to know that it should not continue long; *Then I heard one speaking, and another Saint said unto that certain Saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the hosts to be troden under foote?* As if he had said, might we but

but know when this desolation should end, it would be some comfort in the midst of that desolation; *And he said unto me untill two thousand and three hundred dayes, then shall the Sanctuary be cleansed*; Though this answer had much obscuritie in it, yet it had some comfort in it. To hear of a period of our troubles, though we can scarce picke out the time of that period, is some abatement of our troubles. It troubles us to stay long from the injoyment of good, but it troubles us much more while we are long, and know not how long we shall be under the indurance of evil. Many are readie to say in these troublesome times, if we could but see an end of our troubles, if we thought there would be an end of these warres, we could more chearfully beare the expence both of our bloud and treasure. When will there be an end? But what is all this length to the endlesse length of those troubles, which are the portion of impenitent sinners. What will they say, where good shall never be enjoyed, and evill for ever felt *How long?* will be the Cry in hell for ever? *how long* shall we indure? when will this end? no date, no period can be set to the *how long* of that misery. And this makes every moment of misery as miserable as the eternitie of it. And indeed, every moment of an eternall misery, hath an eternitie in it; As every moment of eternall mercies is like an eternity of mercy.

How long will ye vex my soule?

Secondly, Observe;

Those afflictions paine us most that reach our spirits.

The soule it selfe cannot be pained, it being a spirituall substance, hath nothing to doe with senceible passions yet paine and trouble in their effects, grieve and sorrow, may quickly passe thorow the flesh to the spirit; There are some evils which doe not make so much as a skar in the flesh which make deepe wounds in the spirit. Christ sweat drops of bloud in the agony of his soule, before any hand touched his body; and some evils make deepe wounds in the flesh, which make not the least scratch upon the soule; yea, the soule may rejoyce, triumph, and glory, while the body is martyred and torne in pieces; but those afflictions which wound and vex the soule, are most griveous;

as those mercies are sweetest, which refresh the soule, & comfort our spirits ; many enjoy mercies which comfort and refresh their bodies, but they know not what it meanes to have their soules comforted. Now as those comforts are most comfortable which comfort the soul, so those sorrowes are most sorrowfull which afflict the soul ; O, saith afflicted *Job*, *Te vex my soule* ; were it but my flesh which the Devill wounded at the first, I could beare it ; The *Sabeans* took *Job's* estate away, and Satan smote his body from the crowne of the head to the soale of his foot with botches and sores, but his friends gave sorer wounds, they vexed his soule by their unkindnesses, and we shall see his soule wounded farther by and by ; now onely remember that soule wounds are the sorest wounds.

Thirdly, Compare this vexation of *Job's* soul with the intention of *Job's* friends in visiting him, as hath been toucht before upon some other passages of this booke ; they did not plot upon him to vex him, nor had they a designe to trouble him, doubtles the men had upright hearts, and feared God ; they came really to comfort him, and doe him good ; yet all the paines they tooke with him was onely a paine to him, *his soule was vexed*. We may intend comfort to our friends, and yet onely trouble them ; we cannot give our actions that effect which we designe them to ; *Job* found it so in his friends. And he might say to them ; you came to comfort me, if vexing a soule be comforting it, you have comforted me with full measure ; But call you this comforting an afflicted friend ? is this the lifting of him up that is fallen ? Onely God can make our counsels and our persons comfortable to others ; As for us we may speake words in the matter comfortable, as well as in our intendment, and yet no comfort come to those we have a minde to comfort. (*Isa. 50. 4.*) *Thou hast given me the tongue of the learned, that I may know how to speake a word in season to him that is weary* ; To comfort is a gift of God, a spirituall gift, and as a power to comfort, so the present act is the speciall gift of God ; a man may have the gift of applying the consolations of the Gospel, and yet not give comfort. God hath charged the use of all Gospel meanes upon us, both to save and comfort our soules, but he hath reserved the fruit and successe of both in his own power. We must at once shew our diligence about the meanes, and our dependance

*Hocine est ma-
stum consolari ?*

dependance upon God for the end. *How long will ye vex my soule.*

And breake me in pieces with words.

The word that we translate, *to breake in pieces*, notes a very vehement breaking, to break with extreame violence, to breake and bruise, as seeds or spices are bruised in a morter, to pound to dust, or poudre. The word is used for the breaking of the heart, with godly sorrow ; Sorrow is a breaker, it breakes no bones, but it breakes the heart. Worldly sorrow breakes the heart to death ; Godly sorrow, breakes the heart to life. (*Isa. 53. 15.*) *I dwell with those that are of an humble and contrite or broken spirit, to revive the spirit of the humble, and to revive the spirit of contrite ones.* The sorrowes of Jesus Christ are exprest by this word, (*Isa. 53. 5. & 10.*) *He was wounded for our transgressions, he was bruised for our iniquities ; and in the 10 verse ; Yet it pleased the Lord to bruise him, he hath put him to griefe.* Thus the spirit of Job was bruised and broken ; But, what was the instrument of his breaking ? was he broken with clubs and staves ? No, but with hard words and severe rebukes.

כָּנַח *verbum*
vehemens. Me-
taphora a commi-
sione granorum
in mortario.

How long will ye breake me in pieces with words.

Job doth not tittle their words, he saith not, ye have broken me with hard, cruell, or bitter words, he saith onely, *ye have broken me in pieces with words*, leaving us to consider what words were fit for such a worke ; soft and kinde words may melt the heart, but those are hard and harsh words which breake it.

Hence observe ;

Unkinde and hard words, make deepe wounds, and breake the heart.

Words are full of power, both to wound and to heale, to breake and to binde up, to grieve and to comfort ; As the word of God hath an Allmightie power to breake the heart, so the word of man hath a mighty power to doe it. Some are more troubled with what is said to them, then with any thing that is done to them : unfriendly and reproachfull speeches have laine heavier upon them, then the heaviest of other pressures.

Nihil sic homi-
nis affligit ani-
ma ut sermo
durus. Orig.

David had many hands against him, but he was most afflicted with the tongues which were against him ; *As with a sword in*
my

my bones, mine enemies reproached me while they say daily unto me, where is thy God, Psal. 42. 10. And as God workes upon the heart with two sorts of words ; Sometimes with *soft words*, such are his promises ; Sometimes with *hard words*, such are his threatnings. So also (in his proportion) doth man ; man hath his soft words, and they are of two sorts ; first friendly words ; secondly, flattering words, both these insinuate and soake into the spirit of man ; secondly, man hath his hard and bitter words, these vex and break the heart, and are written (as I may say) upon the broken pieces and splinters of it as with a pen of iron, and the point of a Diamond, there's no getting them out againe, till grace get them out, or holy patience weare them out. Cruell words are the heightning of cruell actions. (Mat. 5. 10, 11.) When Christ had said ; *Blessed are they that are persecuted for righteousness sake* : it followes ; *Blessed are ye when men revile you, and persecute you, and say all manner of evill against you falsely.* The blessing is promised not onely to those who suffer evill done to them, but to those who suffer evill spoken against them. Hard words are numbred among our hardest tryalls ; The Apostle (Heb. 10. 32, 33.) Exhorts the Saints to call to remembrance the former days in which after they were illuminated (that is, after they had received the light of the knowledge of Jesus Christ) they indured a great fight of affliction ; they who receive the faith, must expect a fight ; they might have been in the darknesse of unbeliefe and ignorance long enough without a fight of affliction ; but as soone as ever they were illuminated, the Prince of darknesse, stirr'd up a warre against them ; What the warre was he tells us at the 33. ver. *Partly while ye were made a gazing-stock both by reproaches and afflictions, and partly while ye became companions of them that were so used.* He calls the bearing of reproaches, a great fight of affliction.

πολλὴν ἃ δλο-
ον Ingens cer-
tamen. Bez.
Magnum dicit
quod multum
ex proprietate
vocis Grace pos-
sit dicere, quod
ingens est ex-
aggeratio : con-

The word, which we render *great*, doth not signifie so much the greatnesse of any one, as the concurrence of many afflictions ; as if he had said ; Ye indured a multitude or manifold fights of affliction. He that indureth hard words, fights with a numerous Host ; words come thicke, and like an Army renew the charge ; He contends with many enemies at once, who is assaulted with reproaches. And he is a strong man, that is able to stand these assaults, or receive these charges,

ges,

ges, and not be broken. Job was a strong man both in faith and patience, yet he was broken, his peace was much broken, yea his spirit was broken, *ye have vexed my soul* (saith he) *and broken me in pieces with words.*

Job proceeds to shew us particularly what kinde of words his friends spake, they were unkinde words, and more

Vers. 3. *These ten times ye have reproached me, ye are not ashamed to make your selves strange to me.*

Here is an armie of evill words; *These ten times, &c.* What? just ten times? did Job keepe tale, and scoare up the unkinde words of his friends? were his reproaches just ten. We use to say, 'Tis unfriendly to keepe account of kindnesse done to our friends, but it is more unsutable to the lawes of friendship, to take an account of unkindnesse received from friends. The lesse we remember them the better is our memory. Why then is Job so exact and particular in this unfriendly Arithmetick? *These ten times ye have reproached me.*

Some conceive that Job speakes to the very letter, that when he saith, *ten times*, he meanes *ten times*, and onely *ten times*, neither more nor lesse. Which number is made up thus; Five times his friends had spoken, and five times Job had spoken, here were ten speeches; He was reproach'd as well when himselfe spake, as when they spake; his own answers were reckoned to his dishonour by his friends, as he reckoned their replies; But I passe this.

Further, we may make it out thus; that in each single answer made by his friends, there was a double reproach, or much reproach, therefore he reckoneth every one of them for two; We finde in Scripture, that the word *ten* is used in a kinde of Hyperbole; yea though the number of the thing done be under ten, or lesse then ten, yet it's said to be done ten times, onely to shew that it hath been done oftener then it should, or when it should not have been done at all. So some understand that speech of Jacob to his wives, (*Gen. 31.7.*) complaining of the harsh dealing of Laban; *Your father hath changed my wages ten times.* 'Tis not probable (though some attempt to prove it) that Laban did actually change his wages so often, yea 'tis conceived that he changed his wages but twice, *ver. 8.* yet Jacob

V

saw

tumelic quasi cum multis hostibus configitur: cum una contumelia depugnat Pined.

Numerum denarium stricte accipit Cajetanus. Ipsi Jobi responsiones ei redandas in confusionem afferens.

No a multitudinis solent per hyperbolen usurari; ita ut Decies significet, ultra decem plura quamvis res ipsa infra decem consistat.

saw so much unkindnesse in that twofold change of his wages, that he saith ; *He had changed his wages ten times.*

*Ea latini Decur-
mana uocant
que excellentis-
sima & amplis-
sima in suo que
que genere es-
sent. hinc De-
curmanus flu-
us. Decu-
mana Oua.*

Further, *Ten times* may be taken indefinitely for many times. It is usuall among the Latines to expresse any unusuall greatnesse by the number *ten*, and so doth the Scripture to o : (*Eccle. 7. 19.*) *Wisdomes strengthenth more then ten mightie men which are in the Citie* ; that is more then many, or then all the mightie men in the Citie ; *Wisdomes is better then the weapons of Warre.* The Law given about the keeping of the *Ammonite* out of the Congregation, is thus expresse (*Deut. 23. 3.*) *An Ammonite or Moabite, shall not enter into the Congregation of the Lord, even to their tenth generation, shall they not enter into the Congregation of the Lord for ever.* The tenth generation is not to be taken terminatively to their exclusion from the Congregation, as if at or after the tenth generation, they might enter in, but the tenth generation is named to shew that they should not be received in for many generations, yea that they should not at all be received in ; for so the latter branch explaines it, *They shall not be received to the tenth generation to the Congregation of the Lord, no not for ever*

Againe, To shew the greatnesse of the famine that God would bring upon his owne people for their great sinnes, 'tis said. (*Levit. 26. 26.*) *When I have broken the staffe of your bread, ten women shall bake your bread in one Oven* ; As if he should say, when Corne is plentifull, two or three women fill an Oven, but when I have broken your staffe of bread, then (such shall be the scarcitie of Corne, that) ten women, that is, many women may put your bread into one Oven, and not fill it, neither shall ye be filled, as the next words assure us ; *They shall deliver you your bread againe by weight, and ye shall eat and not be satisfied.* So the word is used (*Numb. 14. 22.*) where the Lord complaines ; *Ye have tempted me now these ten times.* Thus when *Nehe-miah* would shew how uncessant the enemies were in bringing sad reports to terrifie them, he saith, (*Chap. 4. 12.*) *Ten times ye have said from all places, they will be upon you* ; that is yee have often said we should be surprized and cut off by such a time. Once more, (*Zach. 8. 23.*) the glory of the Jewes in the latter dayes is thus described ; *It shall come to passe, that ten men shall take hold (out of all Languages of the Nations) on the skirt of him that is a Jew,*

Jew, ſaying we will goe with you, for we have heard that God is with you. Ten men, that is, many men, even multitudes of men ſhall deſire favour and friendſhip with the Jewes, We will goe with you, we will be on your ſide, for we have heard that God is with you: Note by the way, 'Tis good being with thoſe, with whom God is, as 'tis beſt of all to be with God. All men ought, ten men (ſaith that text) ſhall deſire to goe with the Jewes when God appeares among them. Rev. 2. 10. Ye ſhall have tribulation for ten dayes ; that is, for many dayes, or for a long time. So here, Theſe ten times have ye reproached me, that is ye have reproached me very often, I know not how often ; he puts it in ſuch a number, as may note any number, yea that which is onely not innumerable ; who is able to number the reproaches ye have put on me ? The number ten, ſeemes to goe burdened with innumerabilitie, becauſe it brings forth the greateſt numbers ; When, in numbring, unities ariſe to the number ten, we can goe no further, but by reſuming unities, and adding them to ten. So that, ten being the greateſt ſimple number, and all compound numbers being renewed at ten ; the number ten, ſtands as the chiefe, and contains the greateſt numbers. Ye have reproached me ten times.

Ye have reproached me.

The word ſignifies ſuch a reproach, as not onely puts a man to ſhame, but makes him greatly aſhamed. So the word is uſed, (*Ruth 2. 15.*) *Let her glean among the ſheaves, and reproach her not ;* we put in the margin, *ſhame her not,* ſay not that ſhe ſteal-eth, for if a gleaner come into a field and glean among ſheaves, 'tis ſuſpected that ſuch a one ſteal-eth. Therefore Boaz gave this as a ſpeciall priviledge to *Ruth*, let her come among the ſheaves, it ſhall be no ſtealing to her, reproach her not with it put her not to ſhame. Thus while *Job* ſaith, *Ye have reproached me,* the meaning is, ye have endeavoured to put me to ſhame, as if I were a wicked man a theefe or a murtherer, and this (though once had been to often) ye have done *ten times*, or oftentimes.

We may conſider theſe words ; firſt, as they ſet forth the ſin and unkindneſſe, or rather the ſinfull unkindneſſe of *Job's* friends ; Secondly, as they ſet forth the grace and patience of *Job*, or rather that ſpeciall grace of patience.

V 2

Fiſt ;

Hic numerus videtur infinite gravior, eo quod omnes numeros quantuncumque maximus gignit.

Bold.

Denarius nomen ut qui numerandi finis fit videtur maximus : nam cum ad decem pervenitur, ulterius non itur, sed iterum, resumitur unitas & denario adjungitur.

Semper ad usque decem numero crescentem venit principium scilicet sumitur inde novis.

Ovid. Fast.

First ; As they set forth the sin of Job's friends in the frequent and often repeated unkinde carriages of that visitation, *These ten times &c.*

Observe ;

To fall often into the same sin, is a great aggravation of sin.

To reprobach, or to doe evill once, is too oft, but to doe it often, *ten times*, how much evill is in that ? One of the greatest burdens which we can put either upon our own sinnes, or upon the sinnes of others, is the number of them. An evill act single is heavie, what then are many bundled up together ? As it is one of the greatest hightnings of the mercies of God, that he is pleased to doe us good often who have not deserved that he should doe us good once, that we should have as many and manifold mercies, so those mercies daily renewed upon us, and sent in fresh every morning ; so that which highteneth sinfull actings against God or man, is the frequency of them, that they are renewed every day, or often in a day. (*Luk. 17. 4.*) *If thy brother trespass against thee seaven times in a day, and seaven times in a day turne againe to thee, saying, I repent, thou shalt forgive him ;* Christ puts it upon the number, *If thy brother trespass seaven times in a day*, it is no great matter to forgive a brother, who offends once a day, or who offends us but seldome, but if he offend seaven times in a day, here is the greatnesse of his sinne in trespassing, and the great tryall of our charitie and patience in bearing and forgiving. Peter put this Question, (*Mat. 18. 21, 22.*) *Lord, how oft shall my brother sin against me, and I forgive him, till seaven times ?* As if he had sayd, a sin so often repeated is very great, and will put me to the exercise of all the love I have in my heart to forgive it. And though he thought this a very hard taske for his grace to goe thorough with, to forgive to seaven times, yet he hath a harder taske set him in the reply which Christ makes (*ver. 22.*) *Jesus saith unto him, I say not unto thee untill seaven times, but untill seventy times seven.* Peters seven is multiplyed to seventy seven, in which as we learne that the multiplication of sin is one of the greatest aggravations of it, so likewise is the multiplication of forgivenesse ; He that multiplies to sin, sins abundantly, and he that multiplies to pardon, doth (as God *Isa. 55. 7.*) pardon abundantly.

Secondly,

Secondly, If we consider the state of the men whom *Job* charged to have reproached him *ten times*, they were good men.

Hence observe;

That a good man may fall often into the same error.

He that is upright may doe amisse againe and againe, he may *ten times* wrongfully reproach man, and as often act disobediently towards God; it is no great matter to heare vile wretches speake evill and doe evill an hundred times. They must needs doe much evill, and doe evill often, who being themselves evill, cannot but doe evill, or doe evilly whatsoever they are doing. But 'tis very sad (though very possible,) when we see those who are good, yet doe evill, especially when we see them doe it often. It should keepe the best humble, that still (by reason of their in-dwelling corruption) they are subject to fall into sin, and it should keepe them watchfull that they fall not.

Thirdly Observe;

Reproaches make breaches.

He said before, *you breake me with your words*, now he shewes plainly what those words were, reproachfull words; reproaches make outward breaches between friends, but he that is reproached, findes a breach within. Sorrow breakes him, and shame breakes him. That which causeth shame hath sorrow in it; When *Paul* wrote sharply to the *Corinthians*, he saith; *I write not these things to shame you, but as beloved children to warne you.* We rebuke offenders, that we may make them ashamed, but not to shame them; but reproaches are cast upon others, to shame them, not to make them ashamed. Among all the tryalls which *Jesus Christ* underwent to breake and bruise him, reproach was one of the gteatest. (*Psal. 22. 6.*) *I am a worm and no man, a reproach of men, despised of the people*; *Christ* was not onely reproached among men, but a reproach of men, he was as it were reproach it selfe. The Prophet (*Isa. 50. 6, 7.*) fore-shewed the wonderfull tryall of his patience, in bearing shame; *I gave my back to the smiters, and my cheekes to them that plucked off the hair; I hid not my face from shame and spitting, for the Lord will helpe me, therefore shall I not be confounded; therefore have I set my face*

face like a flint, and I know that I shall not be ashamed ; They did what they could to make Christ ashamed, they reproached and reviled him yea they condemned him as a wicked man, therefore it followes in the 8 verse ; *He is neere that justifieth me, who will contend with me ? let us stand together, who is mine adversarie? Let him come neare to me.* As if he had said, I am not afraid, eyther of his tongue, or of his hand, of what he can say, nor of what he can doe.

Fourthly, Observe ;

It is usuall for them to be much reproached amongst men, who are most precious with God.

None receive more contempt on earth, then they whose names are written in heaven ; God hath reserved abundant honour for his people in the next life, but he often gives them up to reproach in this. The men of the world cannot but despise those who are in esteeme with God ; for as 'tis in things, so in persons ; *The things which are highly esteemed among men, are abomination to God* ; and the things that are highly esteemed by God, are an abomination among men ; so those persons who are highly prized with God, are an abomination with men ; Should the worth of Saints be taken by the rate-booke of the world, how vile were their price ? to how low and poore a market would many precious soules come ? The Apostle concludes concerning the *old Saints and Worthies* ; among the *Jewes* (*Heb. 11. 38,*) that *the world was not worthy of them*, yet they were adjudged unworthy to live, or have a roome in the world.

'Tis sad when good men, who are precious, yea who rule with God, are reproached and reviled by the world ; but it is most sad when one good man reproaches another ; 'Tis a grieve to heare those who are vile, revile, and throw dirt in their faces, whose faces shine through that beauty and comelinesse of grace which God hath put upon them ; but to see one Saint throw dirt in the face of another ; to bespatter and bemire the credit of another by pen, or presse, by words or gestures, this is a grief indeed, this is a lamentation, and ought to be for a lamentation among all the people of God, as it is (and will be while it is so) a rejoycing to the world that lyes in wickednesse. But though
now

now ſome of the Saints may ſay (with Job) to their bretheren in the ſame faith, *Theſe ten times have ye reproached us*, yet we have a promiſe that a time is coming when they ſhall not ſo much as once in one thought reproach one another ; *Ephraim ſhall not envie Judah, and Judah ſhall not vex Ephraim any more,* (Iſa. 11. 13.)

Laſtly, as theſe words referre to the grace and patience of Job. Obſerve ;

**Tis perfect patience when we can indure reproaches, eſpecially many ſoule reproaches.*

It is a worke of patience to indure but one reproach, but when we indure many reproaches, then patience hath a perfect worke ; as it ſhewes the miſerable perfection of a man in ſin, to perſevere in ſinning, or as it argues the perfect hardneſſe of a mans heart in ſin, to ſin after he hath been ten times or many times reproved ; ſo it ſhewes the perfection of a man in patience, to continue patient after he hath been *ten times reproached*. This answers that rule of ſuffering given by Chriſt, (*Math. 5. 39.*) *I ſay unto you that ye reſiſt not evill: but whoſoever ſhall ſmite thee on thy right cheek, turne to him the other alſo ;* That is when ye have received one wrong, be ye not meditating how to revenge that but be ye preparing how to receive a ſecond. *Though Grace doth not bid us invite injuries, yet it teaches us to bid them welcome. Theſe ten times have ye reproached me.*

And are not aſhamed, that ye make your ſelves ſtrange to me.

The word that ſignifies to be aſhamed, here, is of a milder and gentler ſignification, then that we had before, for reproach or ſhame. As if he had ſaid, ye have reproached me, as if ye intended not onely to make me aſhamed, but to confound me with ſhame ; but you who have reproached me are not aſhamed at all, you have not the leaſt tincture of a bluſh appearing in your faces, though you have gone about to fill my face with ſhame, and my heart with ſorrow.

Further, The word ſignifies ſuch ſhame or bluſhing as cauſeth a ſtop in the worke or enterpriſe which we have in hand. *Many would goe on in doing good, and not a few in doing evill, were they not ſhamed out of their purpoſes.* How holy in outward profeſſion and

per-

Verbu aliquan-
to lenius quam
ſuperius ; q. d.
cum veſtrum me
opprobriu veha-
menter pudeſci-
ciatis, vos neq;
leniter erubeſci-
tis. Pined.
Verbum hoc af-
ferre videtur cu
pudor e, quo quis
deterretur ab a-
liquo opere fa-
ciendo. Fined.

performances would some be were it not that they feare shame, this stops them in their course, and turnes them out of the way. Hence that severe threat (*Mar. 8. 38.*) *Whoſoever therefore ſhall be aſhamed of me and of my words in this adulterous and ſinfull Generation, of him alſo ſhall the Son of man be aſhamed, &c.* Chriſt our Lord foreſaw that as many would take up the profeſſion of the Goſpel for their credit, ſo many would withdraw from it for feare of ſhame. Now as many turn from keeping the holy commandement for ſhame, ſo many are kept from breaking the holy commandement only for ſhame. How unholy, how vile would they be, were they not aſhamed that it ſhould be knowne that they are ſo? Thus ſhame is the checke of ſinne. But ſaith *Job* to his friends, *Ye are not aſhamed*, there is not ſo much as any ſhame upon you, cauſing you to bluſh at what you are doing, or to deſiſt from doing yet more. *Ye are not aſhamed.*

That ye make your ſelves ſtrange to me.

החבר

Multas patitur
interpretatio-
nes.

The word which we render *to make ſtrange*, is found onely here in this ſence all the Bible over, yet it undergoes (according to the various apprehenſions of the learned in the Original Language) much varietie both of tranſlation and of interpretation, yet none of them hurt the ſence of the Text, and may all ſtand with the truth of that which is here aſſerted.

Quod appa-
ret mihi. i. e.
aperte averſa-
mini.

Fiſt, Some render it thus; *Ye are not aſhamed that you ſhew your ſelves openly againſt me*; q. d. are ye ſo bold and confident, as to ſpeake evill of me in my owne hearing? it were much for you to vent ſuch words behinde my back, but are ye not aſhamed to ſpeake thus to my face?

Quod obſta-
cat mihi

הכר Arabicè
ſignificat ſupo-
rem. Rab.

Jona.

Significat etiam
Arabicè ſubſan-
nare. Multa
ſunt Arabica in
hoc libro.
Merc.

Secondly, Others give it thus; *You are not aſhamed to ſtand wondering and gazing at me, as if I were ſome ſtrange Monster never ſeen before*: As ſome men are wondred at for their noble actings, ſo are others for their extreame ſufferings.

Thirdly, The word in the Arabicke (with which the language of this booke of *Job* often mingles) ſignifies to ſcorne or deride; in answer to which our Text is read, *Are not ye aſhamed to jeere and jeſt at me in my miſerie*, He hath expreſſly charged his friends with mocking, more then once before, and 'tis not improbable, that he doth touch it here againe. Wee cannot but

but ſpeake much and often of that, which grieves us much.

Fourthly, One of the Rabbins ſpeakes Job's meaning thus ; *Ye are not aſhamed to harden your faces againſt me*; He that hath no compaſſion towards man, hardens his face as well as he that hath no repentance towards God. He that hardens his face againſt a man, hath alſo hardened his heart ; The ſhew of the countenance teſtifies the frame of the Spirit. A man doth not (uſually or naturally) looke or ſpeake hardly till he thinks hardly. Thus Montanus tranſlates; *Ye are indurate againſt me* ; and ſo Mr. Broughton ; *But you harden your ſelves againſt me, yee take no pity of me.*

A fifth reads ; *Ye oppreſſe me*; the Seventy, *Ye load me, ye lie hard on me*, or, *ye are not aſhamed to lay your whole waight upon me.*

Once more, others deriving the word from a roote which hath three ſignifications ; apply them all three to this place.

Fiſt *To digge*, making the ſence thus ; *Ye are not aſhamed to dig me* ; that is to pierce, and wound me ; So the ſufferings of Chriſt upon the Croſſe are prophetically deſcribed (*Pſal. 22. 16.*) *They pierced (or they digged) my hands and my feete.*

Secondly, *To make a feaſt or banquet.* So 'tis uſed (*2 Kings 6. 23. Job 40. 3*) and then the ſence appeares thus ; *Ye are not aſhamed to feaſt upon me*; That is, to make your ſelves merry with my ſorrow, to feed upon my troubles. What he ſpeakes at the twenty-second verſe of this Chapter, hath ſome correſpondence with this reading ; *Ye are not ſatisfied with his fleſh* ; As if he had ſaid, The ſorrowes of my fleſh, or my outward ſufferings are not enough to content and fill you, and therefore you ceaſe not to fill my ſoule with ſorrow.

Thirdly, The word ſignifies to *buy*, to *barter*, to *bargaine* and *ſell for gaine* : and then, this is the ſcope of his prooſe ; *Ye are not aſhamed to make merchandize of me* ; That is you deale with me, as with a man whom you might uſe at pleaſure, as if I were to be bought and ſould at any rate, as if I were ſo contemptible, and of ſo cheape a credit, that I were fit onely to ſerve turnes or an object for every one to play upon. We ſay of a man that is abuſed, or wronged, either thorough treachery or revenge, eyther to make ſport or profit for others ; *This man is bought and ſould* ; every one makes his advantage, and takes his penniworths out of him.

X

All

Obſtinaſis vul-
tum in me.

Rab. Joſ. Kin-
chi

Indurati eritis
mibi. Mont.

Opprimitis me.
Vulg.

ἐπιβαλετέ μοι

incumbitis mi-
hi. Sept.

כרה

Significat.

1 *Fodere.*

2 *Inſtruere*
convivium.

3 *Emere vel*
cauponari.

Cauponari ali-
quem eſt abuſi
alio ad ſuam
griam volup-
tatem vel com-
modum. Coc.

*Iner omnia que
interpretes in
hanc vocem af-
ferunt, hic ac-
commodatissi-
mum putat ut
הכרתי ונכרתי
idem valeant,
sc. extraneum
se gesserit.
Merc.
Alios vs mibi
exhibitis.
Vatabl.*

All these translations yeeld a sence sutable to the scope of this Scripture, yet I conceive, ours is more proper then any of them all, and is approved by many learned interpreters as the best. *Ye are not ashamed to make your selves strange to me.* As if he had said, *Ye are my friends, and kindred, I have been long acquainted with you, yet now ye stand off, and keepe your distance, as if I and you were strangers, and had never knowne or heard of one another untill this day, or as if you were much my superiors, and so 'twere too much condescention in you to be familiar with me.* So the word is used (Gen. 42. 7.) Joseph knew his bretheren when they came to Egypt for bread but he made himselfe strange, he dissembled his knowledge, or forced himselfe to a nescience of them, he would not be knowne that he knew them, he made himselfe strange to them, as if he had been some other man. Joseph had abundance of kindnes in his heart toward his bretheren, and therefore did (with State-Art) but feine a strangenes; for he feared his friends had no kindness at all in their hearts towards him, but were as reall in their strangenes as if they had been very strangers. *Ye are not ashamed to make your selves strange to me.*

Observe hence; first,

It adds to the sinfullnesse of the evill we doe, not be ashamed that we have done it.

It is good to be ashamed when we have done evill; shame is a good affect of a bad cause; shame is the fruit of sinne: till there was sin in the world, there was no shame in the world; and sin will make them ashamed for ever, who sin now and are not ashamed. They who have not the shame of repentance, shall have the shame of punishment. As the people of God have this promise, that they shall never be ashamed by the disappointment of their hopes, so they have this promise also, that they shall be ashamed repenting of their sinnes. And indeed to confesse or bewayle sin and not to be ashamed of it, is not repentance but impudence. It is one of the greatest designs of Satan at present to seperate sin and shame, to make men at once bould and wicked, And hee so farre prevails with some, that they are so farre from looking upon sin as their shame, that they count it a kinde of honour, and as the Apostle gives the character of such brazen faces, with teares in his eyes, (Phil. 3. 19.) They glory in their shame; that is, what they

they looke upon as their glory, is indeed their shame, The Prophet also speakes of these, (*Isa. 3. 9*) *The shew of their countenance witnesseth against them, they declare their sin as Sodom, they hide it not* : How did Sodom declare her sin; Sodom did not declare her sin as *Ninevie*, repenting in dust and ashes; Sodom did not declare her sin as they that are truly humbled before the Lord declare theirs, who to use the Prophets language (*Isa. 43. 26.*) *Declare that they may be justified*, but Sodom declared her sin impudently, she cared not who saw it, or who knew it; How sad is it when *Ierusalem* patternes her selfe by Sodom? *Ieremie* complaines of this (*Chap. 6. 15.*) *Were they ashamed when they had committed abomination? nay they were not at all shamed, neither could they blush, they who harden themselves because they would not blush, shall at last be so hardened that they cannot blush.* Shame is the leading act unto repentance, they that are ashamed of their sinne, are in a good way to turne from it. And hence shame is put sometimes for repentance; *What fruit have yee in those things whereof ye are now ashamed*, (*Rom. 6. 21*) That is, whereof ye now repent, and from which yee are converted. The repentance of *Ephrahim* is so described (*Ier. 31. 19.*) *Surely after I was turned I repented, and after that I was instructed, I smote upon my thigh, I was ashamed yea even confounded, &c.* 'Tis best to do such things of which we need not be ashamed. but they that have done evill shall doe well, to be asham'd. *Iob* supposing his friends had don ill in making themselves strange to him, charges this upon them as an aggravation of it, *Ye are not asham'd to make your selves strange to me.*

Secondly, From the matter about which they ought to have been asham'd, their strangenes to him; *Ye are not asham'd that ye make your selves strange to me.*

Observe;

To be strange to friends, specially to godly friends, is an act that we ought to be asham'd of.

It is a shamefull thing to be asham'd of friends, especially of godly friends, This shame might justly fall upon many at this day; what strangenesse is there between friends, and godly friends? such as heretofore lay in one anothers bosome, are growne so strange, that they cannot stay with content in one

anothers sight, they will scarce looke upon one another, who not long since (at least in profession) dearely loved one another. They who met purposely to speake one to another, will scarce speake to one another when they meete accidentally. Yea, they who should be ready to dye for one another, can hardly live by one another. When shall we be ashamed of this strangenes? When will the love of many which hath waxen cold gather heate againe? 'Tis *Englands* sin at this day, *Strangenesse among the Saints*; they who professe themselves to be all acquainted with and friends to Jesus Christ, are unfriendly and unacquainted among themselves. They who are neere to God, behold each other afar off. Were it not monstrous, if one member of the body should withdraw offices of love from another member, or should be as a stranger to it. These unnaturall distances among the members of the same mysticall body, are too open eyther to be hid or denyed. Is it not a reproach to Christianitie, that they who indeed are members of the same Christ, should act as if they were not members of the same world. To how many thousands of Saints may we say, as *Job* here, *Are ye not ashamed to make your selves strange one to another*; and consider this further, if strangenesse, if a meer withdrawing of converse be so uncomely that Christians ought to be ashamed of it, what then is that which is the roote of it, alienation of affections. If Christians have cause to blush when they are not free and open-hearted one to another, how ought they to be confounded who are guilty of heart-burnings and bitterness of spirit one against another. If we ought to be ashamed that we are nor kind to one another, that we are not ready to doe one another good how should we be ashamed to be cruel to, or to devise evill one against another? strangenes is not the doing of evil, but a suspension from doing good, or from shewing wonted respects. Now if it be a shame not to do good, how should we be ashamed of doing evill to our bretheren?

Thirdly, We may consider *Job* not onely as a friend, and as a godly friend, but also as an afflicted friend, as a man almost overwhelmed with sorrow.

Then observe;

It is a shamefull thing not to owne a good man when he is in a low or in the lowest condition.

Job knew the time when enow would own him, when enow would visit him, and were ambitious of his friendship ; but being upon the dunghill, few would come at him, and none cared for his soule. Strangers desire the favour of those who are in prosperitie, and neerest friends will shew themselves strange to those that are in adversitie ; but it is not their shame to doe so ? *Paul* speaks it to the high commendation of *Onesiphorus*, (*2 Tim. 1. 16.*) *He oft refreshed me, and was not ashamed of my chaine* : Many are as much ashamed to look upon a godly friend in chaines, as they are afraid to weare a chaine for godlinesse. No man was ever more proud of his owne golden chaine, then some are ashamed of the iron chaine of others. When *Jesus Christ* was apprehended and under his sufferings, this remptation went high even upon his owne Disciples and servants, whom he had often forewarned of sufferings, and entrusted how to suffer, (*Matth. 26. 56, 58.*) *Then all the Disciples forsooke him and fled.* They who before forsooke all and followed him, now forsooke him and fled ; Neither was this the act of some one or two, but of all the Disciples. *Then all the Disciples forsooke him.* And though *Peter* followed him, yet his following was as bad as a forsaking, *for he followed him as farre off,* (v. 58.) And when he was come neere into the house, he did worse then forsake him, he denied him and forswore him. *Peter* made himselfe so strange to *Christ*, that he professed strongly, yea with an oath, *I know not the man* ; as if he had said, *if you will not take my word, I will sweare I know him not* ; O what a distemper of spirit did feare bring him to ? how was his spirit overwrought with worldly shame, when he wrought all these sinfull coverings that he might appeare a stranger to *Jesus Christ* ? O *Peter* wast thou not ashamed to shew thy selfe strange to *Jesus Christ* when he was afflicted, who was therefore afflicted to make us who were strangers, and a far off from God, neere unto him and his friends ? It is no easie thing to be acquainted with the crosse of others, how hard will it be to be acquainted with our own crosse ? If men be strange to their friends when they are afflicted, O how strange will they be to their owne afflictions ? When there is no sutablenesse in our spirits to suffering and affliction: we cannot suite with those that suffer and are afflicted ? The man in the Gospel (*Luk. 10. 30.*) travelling from *Jericho* to *Jerusalem*, fell among theeves which stripped

stripped him of his rayment, and wounded him, and departed, leaving him halfe dead; then cometh a Levite and a Priest, and what do they? doe they owne the man? no, they goe on the other side, as if the man had been sick of the plague, and they durst not come neere him for feare of infection; they saw him in that lamentable pickle, and passed by, they would not doe the office of a neighbour (that's the intent of the Parable, to shew who is a mans neighbour) if the man had been mounted on his horse riding gallantly on the way, possibly the Priest and the Levite would have joyn'd with him, and have said, Sir, whether tra-vaile you? they would have fallen inno discourse with him, as a man of their owne Tribe, and have gone to the same Inne with him, but seeing him lie wounded, and groveling upon the high way in his blood, they made themselves strange to him, *As men naturally shunne their owne afflictions, so those that are in affliction*; 'Tis against the light and common principles of nature to doe so, yet naturally men doe so. And because 'tis against the light of nature to doe so, therefore 'tis a shame to doe so. And if it be against the light of nature, and the principles of morralitie, how much more is it against the light of grace, and the principles of Religion, when this strangeness is shewed to those who have grace and are indeed religious? 'Tis a Gospel duty to doe good to all, but especially to the household of faith; They breake all the bands and tyes of love, who refuse to doe them good that have received and expresse the tokens of divine love, or are strangers in affection to them, who are of the household of faith. Every godly man may say to his uncharitable bretheren, as Job did here to his friends; *Are yee not ashamed to make your selves strange to me?* Thus Job hath reproved his friends undeserved severity, and he reproves them yet further in the next words upon supposition, that he had deserved it.

J O B. Chap. 19. Verſ. 4, 5, 6.

*And be it indeed that I have erred, mine error remain th
with my ſelfe.*

*If in leed you will magnifie your ſelves againſt me, and
plead againſt me my reproach.*

*Know now that God hath overthrowne me, and hath com-
paſſed me with his net.*

IN the fourth and fifth verſes of this Context, Job proceeds
to reprove his friends ſeverity towards him, by way of grant
or ſuppoſition, He reproveſ them, not onely, becauſe they dealt
thus with him who was innocent ; but he ſuppoſes or grants
(though he yeelds it not) that himſelfe had been an offender,
or had erred, and yet ſhewes that their proceeding with him
was juſtly offensive and erroneous.

Ver. 4. *And be it indeed that I have erred, &c.*

He uſeth a figure in Rhetorick called *conceſſion*, when the Re-
ſpondent is willing to grant more then the Opponent can
prove, and gives that which is diſadvantageous to his cauſe,
upon confidence of the righteouſneſſe of his cauſe, or when he
yeeldeth as much as his adverſarie deſireth, and yet maintaine
what himſelfe deſireth. *Be it indeed that I have erred.* As if he had
ſayd, *I have often professed (and ſtill doe) mine owne innocency, but
becauſe I ſee you are very greedy to charge me with, and convince me
of an error, I will be ſilent in that poynt, and ſuppoſe, what you
cannot prove, but caſe it be ſo, that I have erred, yet you have erred
more in your carriage towards me : my error doth not juſtifie you in
what you have ſpoken and done to me ; Though I by ſin have provo-
ked God to anger, will that beare you out in your anger againſt me ?
muſt you needs ſmite me with your tongues, becauſe he hath ſmitten
me with his hand ? will you adde miſery to him that is in miſery ?*

Be it that I have erred.

Some render, *Be it that I am ignorant, or have been ignorant*
So the Vulgar.

*Cōceſſio eſt cuius
aliquid etiam
iniquum vide-
mus cauſa fidu-
cia pati. Quint.
Profeſſus ſum
integritatē me-
am, ſed ut illam
taceam, & con-
ſitear me erran-
do provocaffe I-
ram dei an con-
tinuo dignum
eſt vobis ut mi-
ſerias accumu-
leis miſero.*

*Pined.
יחזקאל importat
deficere vel er-
rare per igno-
rantiam.
Etiſi ignoravi.
Vulg.*

The

The word in the Hebrew signifies two things.

First, To be ignorant.

Secondly, To be in an error, or to fall into error through ignorance. (*Psal. 19. 12.*) *Who knoweth the errors (or ignorances) of his life?*

The force of this word was opened (*Chap. 6. 24.*) Therefore I shall not here stay upon it

Be it that I have erred.

We may take it three wayes

First, Be it that I have erred in judgement, and thinke amisse.

Secondly, Be it that I have erred in word, and have spoken amisse.

Thirdly, Be it that I have erred in action, and have done amisse. Lay the supposition thus large; be it that I have erred in opinion, in speech and practise, yet what have you gained, or how can ye be excused?

We may consider this clause first in it selfe, and then in relation to this dispute.

Be it that I have erred.

In as much as the same word signifies both ignorance, and error, it may suggest this note to us.

Ignorance and error are very neere a kinne, yea, ignorance is the cause or mother of most errors.

*Ignorantia dua
pessima filia
falsitas & du-
bietas. August
l. 22. de Civ.
dei. cap. 22.*

Ignorance is the mother of two very uncomely daughters, as one of the Ancients long since observed. The first daughter of Ignorance is named *Dubiety* or *doubtfulnesse*, which is a constant wavering in opinion. A knowing man hath a settled judgement, but an ignorant man (though he may be stubborne and wilfull, yet he) cannot be fixt or steady. The second daughter of ignorance is named *Falsitie* or *error*, which alwayes settles us (if ever it be settled) in that which is unsound. It may be hard to convince a knowing man of his error, but he that knowes no reason, will not be convinced by reason. Error strictly taken, proceeds ever from ignorance; for he that maintaines eyther an opinion or a practise against the light of his knowledge, is more then in an error, 'tis obstinacy in him as it

it referres to practise, 'tis heresie in him, as it referres to opinion.

Secondly, Job supposed that which might very well be ; while he said ; *Be it that I have erred* ; he did not suppose an impossibility,

Hence observe,

It is common to man, to the best of men, to godly men, to be in an erreur.

A godly man should not suppose himselfe an heretick ; who as he usually erres against light, so he alwayes delights in his errour ; but he may suppose himselfe erring for want of light. They who in this life have most light in them, have also much darknesse in them ; and we are apter to follow the darknesse of our owne spirits, then the light of Gods Spirit. He that thinkes he cannot erre, reckons himself for more then a man. And while we confesse that either we have erred, or may erre, we doe but confesse that we are men. Yea as he that saith, *He hath not sinned, so he that saith, he hath not erred, hath no truth in him.* A deniall that we have erred, is the Grand error ; and there are none so stiffe in that deniall, as they who are most erroneous. While there remains any corruption in the will, the understanding cannot be wholly free from corruption. While sin hath any part in us, it may act it selfe in every part. Though some (possibly) doe not erre, yet 'tis too much for any man to say so of himselfe, no man is exempt from a possibilitie of erring. Till we arive at perfect purity, we shall not arrive at infallibilitie. Thirdly, Note,

Concessions are sometimes the strongest refutation.

We may unanswerably convince others of an error, by supposing that we have erred.

Lastly, Take this brieft note also.

It may be our wisdom to give another leave or scope to say, that we have erred when we have not : but it is our sin to charge our selves positively with error, when we have not erred.

It is one thing to let it be supposed that we have erred when we have not, and another thing to say we have erred when we

have not. No man hath liberty to charge himselfe falsely, to take that sin or that error upon his owne account, whereof he is not guilty. Yea, we ought to be more carefull that we beare not false witnesse against our selves, then against another. Every man (next to God) owes most duty and respect to himselfe. And as we must not suffer the glory of God, or the credit of our bretheren to be diminished, so neither must we suffer our owne. We may let others worke upon a supposition of that which is not, but we must not make positions eyther concerning our selves or others of that which is not. We may speake it Rhetorically, but we must not speak it Logically, that we have erred when we have not. Thus Job speakes; *Be it indeed that I have erred.*

Mine error remaineth with my selfe.

This sounds like an aggravation of Job's sinfulness; If he had sayd, *Be it that I have erred*, yet I am now willing to renounce, and depart from my error, or suppose I have erred, I will now disclaime and recant mine error; this had sounded well. But to say, *Be it that I have erred, mine error remaineth with my selfe*, seemes to imply a love to error, an hugging, and embracing of it. We say, *It is incident to man to erre*, but to persevere in error, or willingly to let error remaine upon us, is diabolically and wicked. How is it then that Job sayth, *Mine error remaineth with my selfe?*

Humanum est
errare in erro-
re perseverare
est diabolicum.

Mecum mora-
bitur, dormiet
manebit, perno-
tabit, habitabi-
bit, hac omnia
significat verbum
¶ 17

The word that we translate *remain* signifies, to dwell, to tarry, to rest, to take up a nights lodging. All which expressions seeme to meet in this, that he was willing his error should not be transient but permanent; not as a passing stranger, but as a welcome friend. We have the word (Jerem 4.14.) where the Prophet chargeth this upon Jerusalem, *O Jerusalem wash thine heart from wickednesse, that thou maiest be safe: How long shall thy vaine thoughts lodge (or rest) with thee?* The best have vaine thoughts, passing through them; vaine thoughts will come and knock at the doore for entertainment, but to open the doore and receive them, to like and lodge them, this argues a heart not washed from wickednesse. But did Job's error thus remaine and lodge with him?

There

There are three or foure Interpretations in anſwer to this.

First, Thus; *Mine error remaineth with my ſelfe.* If I have erred, mine error will not hurt you, it hurts no bodie but my ſelfe: what need you be ſo angry with me for mine error? you ſhall not anſwer for it, you ſhall not ſuffer for what I have done amiſſe: ſo divers give the ſence. But this according to ordinary underſtanding is very unbecoming a gracious ſpirit. As *Job* tells his wife (*Chap. 2.*) when ſhee adviſed him to curſe God, and die, *Thou ſpeakeſt like one of the fooliſh women.* So, according to vulgar ſence, it might be ſayd, that *Job* in ſpeaking thus, ſpoke as a fooliſh man, who when he is told of his faults, ſaith; *What is that to you; my faults ſhall not damage you.* Thus waſters and rioters miſ-pending their eſtates, being told of it, or reproved for it, anſwer, why doe you meddle with us, you ſhall not ſmart for what we doe? Such is the language of fooliſh and vaine men, who have neither honeſty to doe well, nor can be aſhamed when they doe ill. Such anſwers ſpeake a man who hath neither any love to holineſſe, nor abhorrence of wickedneſſe; For as it argues a ſinfull frame of heart to let another lie in ſinne, or to ſay, what is it to me that my brother ſinneth, he may looke to himſelfe; *Am I my brothers keeper?* So when a man ſayeth, why doe you trouble your ſelfe about my ſinne? What is that to you? let me alone, take you no care of me; *Mine error remaineth with my ſelfe.*

Yet ſome who maintaine this explication, make a favourable conſtruction of it. As if he had ſayd thus; To beare the worſt that my error can bring upon me, is not ſo bad as your ſevere dealing with me; your reproaches and cenſures grieve me more, then all my afflictions; 'tis more troubleſome to heare what you ſay to me, then to feele what God doth to me. All the evill which I ſuffer from his hand, is not ſo heavy as your tongue, his blowes are not ſo bitter and ſmarting as your words. But I paſſe that.

Secondly, One of the Rabbins interprets it in the future, thus; *Be it that I have erred, I am reſolved to erre ſtill, or my error ſhall remaine with me.* As if he had ſaid, That which you call an error, I am purpoſed to hold ſtill. As *Paul* professed (*Act. 24. 14.*)

Y 2

After

In me, ſit iſte error illuſus; puniri, quid ad vo? n hil una laſi.

Talis reſponſio eſt illius, qui neq; pudoris habeat ullum nec virtutis ſtudium. Sanct.

Sinete me luere pecius erroris mei. ego ſum qui ob eum punior. non vos quid ad vos? hoc dicit illorum aſperitatem taxans, ut levius ſibi puni mali que paritur preferre, quam eorum contumelia audire. Merc. Non propter vos ab opinione mea diſced in quam vos errorem appellatis. R. b. S.

After the way which they call heresie, so worship I the God of my Fathers. So Job spake here according to the tendency of this interpretation. Job was not resolved to stick to an error indeed, but (saith he) if you call this an error which I have maintained, I am resolved to maintaine it, I will not be driven from my opinion, because you have branded it for an error. This where it hits right, is a iust and vertuous pertinacy.

He that judgeth himselfe to be in the truth should not leave it because others call it error.

As we should not take up error, because some (possibly wise and learned men) call it truth; so neither should we let goe or depart from that which is truth, because many (possibly wise and learned men too) call it error. As we ought to try all things, so to hold fast that which is good, whosoever would pull it from us. The evidence which any way or opinion hath from the word of God, and the cleare light of our own consciences, may beare us out against any contrary evidence or contradiction of man. It becomes the people of God, to be meeke and yeelding, that a little childe may leade them (Isa. 11.6.) in the right way, yet it becomes them as wel to be so stout and true to the truth, that the greatest men in the world should neither lead nor force them out of it.

Thirdly; The words are expounded as a redargution of his friends insufficiency in arguing with him; *Mine error remaineth with me*; That is, you have not yet removed mine error, nor convinced me that I am out of the way. All that you have said, doth not satisfie my conscience, nor give me any light to change my judgement. You have spoken much, but you have proved little; your reasons are more in number then weight; I finde not my selfe at all pressed with them, nor hath mine opinion received any dammage, much lesse a downfall by them. If I have erred, mine error remaineth with me, safe and untouched, for any thing you have hitherto done or said. Job spake this sence before (Chap. 6.25.) *How forcible are right words, but what doth your arguing reprove?* This is a faire interpretation.

Hence note;

Many

Many are bitter against those whom they suppose to be in error, whom yet they have not proved to be in an error.

Job's friends had reproached him ten times, but they had not answered him to purpose once. He had store of hard words from them, but few sound arguments. *It is an easier matter to be angry with error, then to argue against it.* And the reason why many are so angry, is because they have so little reason. *Much passion, and little reason usually dwell together.* They will often be most earnest against an opinion, who have least to say against it.

Fourthly, The words are interpreted with reference to that which follows, (*ver. 5.*) *If indeed ye will magnifie your selves against me; As if he had said, Let it be granted, that I am in error, and not onely so but that mine error remaineth, that I persist in mine error after all your counsels and admonitions; yet, ye ought not to magnifie your selves against me, or trample upon me. Though you cannot all this while gaine me, from mine error, and make me sensible of my mistake, yet you may not (without just blame) thus reproach and throw dirt upon me.*

Hence note;

He that cannot be convinced nor reclaimed from his error, must not presently be insulted over and reproached.

Though he that is an Heretick after the first and second admonition, is to be rejected (*Tit. 3. 10.*) yet every one that is in an error ought not. The Apostle gives an excellent Rule (*2 Tim. 2. 24, 25.*) *The servant of the Lord must not strive, but be gentle unto all men, in meeknesse instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. I shall touch at this againe by and by.*

Verf. 5. *If indeed you will magnifie your selves against me, and plead against me my reproach.*

As this verse may be connected with the former in the sence last given, so with the following verse; *Know now that God hath overthrowne me, and hath compassed me with his net; and then the meaning is this; Let it be granted that I am in an error, if ye (upon that ground) magnifie your selves against me, and plead against me my reproach, then know that God hath overthrowne me,*
and

and he hath compassed me with his net. There's an answer for you ; This may put you to silence, and stop your monthes both from vilifying me, and overvaluing your selves. As if he had said ; The hand of God is upon me, why doe you lift up your heads against me ; Doth it become you to greaten your selves, because God hath made me little ? or to highten your spirits against me, when God hath laid me low ?

If indeed you will magnifie your selves against me.

הַגְדִּילָהּ
הַגְדִּילָהּ
In hi hil, Mag-
nificavit, auxit,
magnificè egit,
magna locutus,
gloriosus fait.
shind.

The word which we translate to magnifie, referres both to words and works, signifying as to act highly, so to speake big, to boast and vaunt. We magnifie God, not by making him Great, but by making it appeare how great he is. But when man magnifies himselfe, either he would make himselfe appeare greater and better then he is, or he would make his fellow-bretheren appeare lesse and worse then they are, (*Psal. 35. 26.*) *Let them be ashamed, and brought to confusion together that rejoyce at mine hurt: let them be cloathed with shame and dishonor that magnifie themselves against me.* While David prayed that these selfe-magnifiers and admirers might be brought to shame ; he plainly intimates both that they had taken more honour to themselves then was their due, and that they had taken that from him, which was his due. Thus he pleads with God againe upon the same account (*Psal. 38. 16.*) *For I sayd, heare me, lest otherwise they should rejoyce over me ; when my foot slippeth, they magnifie themselves against me ;* As if he had sayd, Lord hold me up and establish my goings, for if I slip, mine enemies think they stand the faster, and if I fall, their pride riseth. Once more, he complains of the insultations of his false friends in the day of his distresse. (*Psal. 55. 12.*) *It was not an enemy (that is, an open enemy) that reproached me, then I could have borne it ; neither was it he that hated me (that is, who professed hatred) that magnified himselfe against me, then I would have hid my selfe from him.* While Davids professed or secret enemies magnified themselves, they ever lessened, and abased him.

Quaadoquidem
vobis visum est
arumnas meas
Grandiloquen-
tia tanta descri-
bere, &c. Bez.
Ingrande sciti.
Heb.

Thus here ; *If indeed ye will magnifie your selves against me, if ye will grow upon me, or (as we say) crow over me in words ; if ye will flourish it in high language, and come with full mouth against me, then know, &c.* Mr. Broughton referres it

it to their whole carriage, rendring it thus; *And truly ye deale
stately over me.*

Hence observe; First,

*Man is apt to magnifie himselfe over those that he supposeth
fallen into errour, or whom he sees fallen into trouble.*

Man is ready to thinke highly of himselfe, when he beholds
another downe. We see this in that great case (about which
the Apostle enlarges his discourse, *Rom. 11*) between the *Jewes*
and Gentiles. The *Jewes* were fallen, they were as branches
broken off : The Gentiles who were a wild Olive tree, were
grafted in among (or for) them, ver. 17. The Apostle had a jea-
lousie that this priviledge would swell the Gentiles into great
thoughts of themselves, and into a contempt of the *Jewes*,
and therefore he cautions them (ver. 18.) *Boast not against the
branches* ; that is against the branches that are broken off. For
if thou boastest thou bearest not the roote, but the root thee ? But it
may be objected against the Apostles way of arguing ; why,
what if thou did not boast they should they then beare the roote,
and not the roote them ; surely whether they boasted or boa-
sted not, they being branches, the root must beare them, and not
they the roote. I answer, the Apostle doth not at all suppose
that if they did not boast they should bear the roote, but uses
this as an argument why they should not boast against the bran-
ches which were broken off, even because themselves, though
grafted in, yet were but branches, and therefore they did not
beare the roote, but the roote them, Now there is nothing
more uncomely then to boast against that thing or person
which beareth us up, or against that which receiveth no benefit
from us, but we receive much from it. As the Apostle speakes
in the close of the 17 verse ; *Thou with them partakest of the roote
and fatnesse of the Olive tree.* By the *Olive tree*, we are to under-
stand the visible Church of God, (*Jer. 11. 16.*) *The Lord called
thy name a greene Olive tree, faire and of goodly fruit.* The root of
this *Olive tree* was *Abraham*, by vertue of the Church-covenant
in Christ, which was made first, by name, with him, who is
hence also called the *Father of the faithfull*. Yet (in passage)
take this caution, *Abraham* was not the roote of the *Olive tree*
(the Church) by way of communication, as if either *Jewes* or
Gentiles

Gentiles did receive any sap of spirituall life from him, as branches doe of a naturall life from the roote ; for thus Jesus Christ alone is the roote of the Church, or of all beleevers ; but *Abraham* was and is the roote of the *Olive tree* onely in a way of Administration.. The Lord calling him forth as the first man with whom he was pleased to treat and enter that Covenant with, which yet was originally and (as I may speake) radically made with Christ in the behalfe not onely of ordinary beleevers, whether *Jewes* or Gentiles, but even of *Abraham* himselfe. Thus I have stept a little out of my way, to shew in what sence *Abraham* is called the roote of the *Olive tree*. The *fatnes* of this *Olive tree*, is all the outward priviledges and ordinances instituted, together with the inward graces promised. Of this *taste* and *fatnes* the Gentiles did partake, being taken into the visible Church, from which, before, they were aliens and strangers. Now though the Gentiles were thus estated through free grace in the priviledges of the *Jewes*, yet *Paul* foresaw that they instead of thankfulness to God for the mercy bestowed on them, would be ready to exalt themselves against the *Jewes*, who for a time through their own unbeliefe were cast downe and broken off, and therefore he saith, *Boast not against the branches*. And againe, (*ver. 20.*) *Be not high-minded but feare*; As if he had sayd, thy state is high, let not thy minde be so too ; The *Jewes* are fallen, and unlesse thou walkest in holy feare, thou canst not stand. The Apostle gives another instance of mans readinesse to exalt himselfe against those that are weake in faith, as before against those who were fallen through unbeliefe. (*Rom. 14. 3.*) *Let not him that eateth despise him that eateth not ; and let not him that eateth not, judge him that eateth ; for God hath recieved him*. Here are two sorts ; *him that eateth*, and *him that eateth not* : He that did eate was the strong brother ; he that did not eate was the weake brother. Now the strong who had a cleare light about Gospel-Liberties, and was fully convinced that the difference of meats was taken away by Christ, seeing his brother scrupled, and forbearing to eat, judged him presently as weake, and so was ready at once to despise him, and magnifie himselfe. These two may easily enough be distinguished, but they are never seperated. *He that thinks lightly of another, hath alwayes high thoughts of himselfe. A despiser of the least of his bretheren, is*

no ſmall man in his owne opinion. Paul being enformed that the ſtrong (among the Saints at Rome) deſpiſed the weake, did not onely forbid them in this third verſe, but chides them at the tenth verſe; *Why doſt thou judge thy brother? or, Why doeſt thou ſet at naught thy brother?* And as he tooke downe the Gentiles, Chap. 14. with *be not high-minded, but feare.* So he doth theſe, with *we ſhall all ſtand before the judgement-ſeat of Chriſt.* As if he had ſaid, We muſt all be judged by *One*, and therefore let not any one be ſo buſie in judging: to love is our duty, to judge is Chriſts prerogative, let us be more in charitie, and leſſe in cenſure.

Paul alſo intimates this harſhneſſe of ſpirit towards a fallen brother, in the dealing of the *Corinthians* with the inceſtuous perſon, whom himſelfe had ordered to be caſt out of the Church, and given up to Satan, (1 Cor. 5. 5. 13.) He perceived their ſpirits too high againſt him, and therefore in the ſecond Epistle he mollifies and moderates them, (Chap. 2. 6.) *Sufficient to ſuch a man is this puniſhment which was inflicted of many;* doe not puniſh him ſtill, doe not imbitter your ſpirits againſt him, *Yee ought rather to forgive him, and comfort him, leaſt he be ſallowed up with over-much ſorrow,* (ver. 7.) We cannot have over-much faith in God, we cannot have over-much love to God; the greateſt abundance of theſe is no exceſſe, but we may have over-much ſorrow; and though we cannot be too preſſing upon Saints to beleeve, and love, yet we may be too preſſing upon ſinners to mourne and ſorrow. *Wherefore* (ſaith the Apoſtle) *I beſeech you to confirme your love towards him.* Carry it meekly, mildly, and gently with your formerly offending, but now deeply humbled and repenting brother; doe not magnifie your ſelves againſt him, who hath abaſed and laid himſelfe low before you.

Secondly, Obſerve;

It is very ſinfull to magnifie our ſelves againſt thoſe that are fallen.

Fiſt, Such forget their owne frailtie, how apt they are to fall. We ſhould be taught by the failings of ſome, what we may be tempted to doe, as well as we ſhould be taught by the holy actings of others what we ought to doe. That corruption, that

temptation which hath prevailed against thy brother, and cast him downe, may prevaile against thee too, and cast thee downe. *Wherefore let him that thinketh he standeth* (not insult over his brother that is fallen, but remember that himselfe may fall, and) *take heed lest he fall*; as the Apostle gives us warning, (1 Cor. 10. 12.)

Secondly, Such forget that themselves have fallen into other sins or errors, and possibly into the same: Some who are deeper in sin and error of another kinde, then their brethren in those charged upon them, or proved against them, yet cannot containe from over-acting in censures upon them. Yea sometimes they who have fallen into the very same sinne, and have been chiefe in it, will yet heighten themselves against those who have sinned with them, till they are awakened to consider their owne sin. *Judah* had defiled *Tamar*, (Gen. 38. 24.) yet as soone as they brought word that *Tamar* was with childe, *burne her* (saith he) to the fire with her presently. Thus he condemned her, being himselfe guiltie of the same fault. He was a most severe judge of that crime in her, for which it doth not appeare that he ever so much as question'd himselfe, though the principall. The Scribes and Pharisees (John 8. 5.) haied the poore woman taken in Adultery before Christ, they called for Justice, and urged the Law. Yet it should seeme that they were as bad as she or worse; for when Christ said, *He that is without sin among you, let him first cast a stone at her*, they went out one by one, being convicted within their owne consciences, which secretly suggested, that they could not throw a stone at her for that offence, but they must also hit themselves. How sinfull is it to vexe and judge others for that, of which we our selves are guiltie and have never asked forgivenesse. But suppose a man were free from that spot, which he sees his brother hath taken and is defiled with. Yea suppose him as farre from a possibility of taking a sinfull spot, as the holy Angels confirmed by grace, yet it were sinfull even for him to magnifie himselfe against those that are fallen into sin. Doth God insult over poore sinners? no, he pitties and he spares them. The Lord doth not magnifie himselfe against any who are fallen, unlesse such as being fallen, rise up and magnifie themselves against him by their impenitency and presumption. Now, doth God, (against whom

whom man offends, when he falls) pity him, and deale tenderly with him, and shall man insult over an offending brother? It is our dutie, to bewaile and pray for those that fall, to help, and counsell them up againe. To blesse God who hath kept us from those snares and temptations, with which, as we see others are, so our selves might be overcome. Such thoughts will keepe us from swellings and selfe-magnifyings against our brethren, though they have erred, yea though their error remaineth with them. *If ye will magnifie your selves against me.*

And plead against me my reproach.

Some render the whole verse thus; *Should you magnifie your selves against me, and plead reproachfully against me?* you should not; 'tis not onely beside, but against your duty to doe so.

Increpatis probese non spiritualiter.

Hence note;

We may reprove but not reproach an erring brother.

We should have a respect to the credite of our brother, while we are rectifying either his conscience or his conversation, and while we take care to save his soule, we must not be careless of his name, or destroy his reputation. *Reprehention should not savour of reproach.* Our zeale for God must be mingled with pity towards man. The Apostle gives that rule (*Gal. 6. 1.*) *Brethren, If a man be over-taken in a fault, you that are spirituall restore such a one;* (set him in joynt againe. How? with a rough hand? No,) *with the spirit of meeknesse,* doe not plead against him his reproach. Doe not charge his sin upon him, as if his sin were not common to man; *doe it considering thy selfe lest thou also be tempted.* Deale clearely, and faith fully, but not reproachfully with him: *Restore him with the spirit of meeknesse.* Paul was unwilling to deale severely with the faulty *Corinthians*; and therefore he, as it were, puts it to their choice, and even begs of them to prevent his comming among them with a rod in his hand, (*1 Cor. 4. 21.*) *What will ye? shall I come to you with a rod or in love, and in the spirit of meeknesse.* Now surely, he that was unwilling to chasten them with the rod of reproofe, had no will to stinge or bite them with the Scorpion of reproach.

Omnis reprehensio vacare debet contumelia.

Againe, Reproach may be taken for affliction it selfe; And then the sence riseth thus, as if he had said; *Suppose I have er-*

red; and that mine error remaineth with my selfe; will you plead my afflictions against me as an argument that I am in, or remaine in an error? So Mr. Broughton renders it; *You bring my wretched case an argument against me.* Afflictions are often called in Scripture, reproaches: because they are charged on the afflicted as a reproach. Thus Rachel speakes (Gen. 30. 23.) *God hath taken away my reproach;* That is, my affliction of barrennesse, which was objected against me as a reproach. The same saith Elizabeth (Luk. 1. 25.) *She having conceived hid her selfe five months, and said, God hath taken away my reproach.* So (Ezek. 36. 30.) the Lord promiseth his people, that they shall receive no more the reproach of famine among the heathen; For when the heathen saw the people of God in outward wants, and eaten up with famine, they at once blasphemed the holy name of God and reproached them; *See what a God ye serve, you that would be esteemed the darlings of heaven, see your condition, your God suffers you to starve, to be hunger-bitten.* Therefore they are comforted with this word; *You shall not suffer the reproach of famine among the heathen.* implying that the heathen usually reproached them in times of famine and affliction.

Hence note;

Affliction layeth us open to reproach.

And that is one of the greatest burdens of affliction. The old Poet could say, *That povertie had nothing more grievous in it then this, that it leaves men under disgrace, and exposes them to scorne.* Worldy men esteeme others, by their lands, and riches, not by their goodnesse, or the grace of God.

Note secondly.

We are apt to plead the evill which any man suffers as an argument of his sin.

The reproach or affliction which Job suffered, was all the argument and prooffe which his friends could produce against him. They brought no witnesses to accuse him, but what they found upon him, his poverty and diseases. Job's uprightnes had never been questioned by them, if he had not lost his riches. Other passages of this Booke, have yeelded the like observation, and therefore I onely touch it here; and as Job's friends insist

list often upon the same arguments for substance, so also doth Job upon the same answers and replies. Job hath already told his friends more then once, in effect, what he is about to tell them in the next Verse.

Veri. 6. *Know that God hath overthrowne me, and compassed me about with his net.*

Will you plead my reproach, or my affliction against me? If you will, I desire you to consider whence or from what hand my affliction comes; *Know that God hath overthrowne me.*

Know, there is sometimes a threat, alwayes a reproofe in this forme of speaking. *Know*, is I would have you know, or you shall know to your cost. It usually implyes a teaching by correction, yea by destruction, not by instruction. (Exod. 7 5.) When God saith, *The Egyptians shall know that I am the Lord*, He meanes, they shall know it to their sorrow, or by their sorrow; As if he had said, *You will not acknowledge it, but you shall know that I am the Lord; you shall know by your owne punishments that I have power both to command and punish.* We have a like expression, (Psal. 9. 20.) *Put them in feare, O Lord, that the Nations may know themselves to be but men.* But were the Nations unskill'd in this piece of knowledge? It is indeed a very hard thing for a man to know himselfe, but it seemes very easie for any man to know that he is but a man. The Orator saith, There was never any Nation so rudely barbarous, but knew there was a God; and surely there was never any Nation so blindly ambitious, as not to know themselves to be but men. The Psalmist therefore doth not suppose that they thought themselves more then men in the constitution of their nature, but in the institution of their lives. They thinke themselves Gods, who either will act by their owne rules, or are confident they can give successe to their owne actions; when men either doe what they please, or thinke they are able to carry whatsoever they doe; then they forget that they are but men. Hence David prayes, O Lord, put them in feare. dash their counsels, breake their plots, then the Nations will know, that is, thou shalt make them know that they are but men. So here, *Know that God hath overthrowne me*; is, as if he had said, *You have not taken notice of this, I have spoken of it before, and you would not receive it, you have acted towards me,*

*Minas habet
hac loquendi
formula.*

as if God had nothing to doe in bringing me thus low. Therefore I warne you againe, Know that God hath overthrowne me; I tell you, it is your error and sin, to charge my afflictions upon the account of my sin, Know that God hath overthrowne me. He hath done it, who may doe it to an innocent, and yet be just himselfe. And seeing God hath done it, how know you that he hath done it, because my sin provoked him to doe it rather then because himselfe (for ends best knowne to himselfe) was pleased to doe it?

Know that God hath overthrowne me.

וְהָיָה עוֹנִי

perle e pe. cuie-
re, e. a sua pro-
prietate afferre
videtur curvita-
tem quandem
et pe. veritatem
devianie n a re-
cto.

Verbum hoc di-
storsit nem non
modo astutu fa-
liet & csmmo
do sed ab aquo
& recto signifi-
cat; sed Jobus
de statu non de-
jare loquitur.

Coc:

Quod non equo
judicio afflixerit
me. Vulg:
i. e. Cum sim
innocens me tan-
quam impium
affligit, idq; pra-
ter modum.

Merc:

The word translated, *overthrowne*, signifies in its roote, to turne a thing aside, to put it out of the way; as also the making of a thing crooked, and in the nowne, that which is crooked. *Lament. 3. 36.* He doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth. To turne aside the right of a man before the face of the most high. To subvert a man in his cause the Lord appeareth not. The Lord doth not subvert or overthrow a man in his cause. God did not overthrow Job's right, but his state. The vulgar translation speakes that in the Letter (and the Originall will beare it.) *Know, that God hath not afflicted me according to Justice.* Yet that reading doth not charge injustice upon God; for that were blasphemie; but the sence is, he hath not done it according to the way of men, or the ordinary course of Justice between man and man. God acts that justly towards man by his prerogative, which between man and man were perverting of justice. Hence the Lord himselfe tells Satan (*Chap. 2. 3.*) *thou movest me to destroy him without cause.* To destroy a man without cause, is to prevert Justice. In that sence we may understand Job here; *Know that God hath overthrowne me;* As if he had said, He hath not dealt with me by the common rule of legall proceedings, but according to the pleasure of his owne will. God never doth any man, nor hath he done me any injustice, yet mans justice is not the square of what he hath done to me: therefore you are quite besides the businesse, when all along you charge me with sin, and erroniously as the reason of all my sufferings; *Know that God hath overthrowne me.* First, Job speakes this declaratively, not complainingly, he affirms God had done it, but he did not murmur because he had done it.

Hence

Hence note ;

A godly man freely and chearefully ownes the hand of God in all his troubles.

As when he is raised, he ownes the hand of God delivering and reſtoring him, ſo when he is overthrowne, he ownes the hand of God ſmiting and caſting him downe. We honour God as much by looking to him as the Author and orderer of our afflictions, as of our conſolations, of our loſſes, as well as of our gainings, of our overthrowes, as well as of our victories. The Confeſſions of the Church run fully in this ſtreame, *Pſal. 44. 10, 11, 12, 13, 14. Thou haſt caſt us off, and put us to ſhame. Thou makeſt us turne backe from the enemy. Thou haſt given us like ſheepe appointed for meate. Thou ſelleſt thy people for nought. Thou makeſt us a reproach to our neighbours. Thou makeſt us a by-word among the heathen.* An evill heart obſerves not the hand of God, either eſta bliſhing or overthrowing. The Prophet ſpeakes this fully (*Iſa. 26. 11.*) *Lord when thy hand is lifted up, they will not ſee :* What had the hand of God been doing that they were thus wilfully blinde, and would not ſee. The tenth verſe tells us his hand had been doing good ; *Let favour be ſhewed to the wicked, yet will he not learne righteouſneſſe, &c. in the Land of uprightneſſe will he deale unjuſtly, and will not behold the majeſty of the Lord.* Now as wicked men will not ſee the hand of God in favours, ſo not in judgements. Their ſight is bounded with ſecond cauſes ; The creature is their Horizon, and ſhuts them in, they ſee nothing above or beyond it. 'Tis the malice of this man, or the unfaithfulneſſe of that man, which hath overthrowne them. 'Twas the negligence of thoſe they implied as instruments, or the activitie of thoſe that were oppoſite to them, 'twas a chance, or their ill fortune, upon which they have miſcarried. God is not in all their thoughts.

Secondly, *Job* tells his friends, *God hath overthrowne me,* that he might abate the keenneſſe of their ſpirits towards him, and to move compaſſion.

Hence obſerve ;

We ſhould take heed of troubling or grieving them, who are already grieved and troubled under the afflicting hand of God.

And if it be unnaturall and uncomely to grieve thoſe who
are

*Nefas in eos in-
vchi in quos di-
xina ani u ad-
ve ſo incubuit,
ims vero decet
potius eorundem
fortem legere es
formidare.*

O ig :

Convertet ab il-
lo vel redire fa-
ciat iram suam,
for in 10.

are in sorrow, what is it to rejoyce at their sorrow. The wisdom of God gives caution against this, even in the case of an enemy, (*Prov. 24. 17, 18.*) *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth; (Why not? the reason is subjoyned) lest the Lord see it, and it displease him, and he turne away his wrath from him: That is, the Lord will take it so ill at thy hand, to see thee rejoycing at the fall of thine enemy, who hath been overthrowne by his hand, that he will turne his wrath upon thee instead of him.*

Fourthly, *Job saith, God hath overthrowne me; to shew his friends, that there was no necessitie why they should charge him with wickednesse, because he was overthrowne.*

Hence note;

God may, and oft doth overthrow his choicest servants, and spoile them of all outward comforts, without respect to their sinfulness.

When we see man punished by man, we may well conclude he is a transgressor, because no man hath power to afflict, or to overthrow an innocent: Man hath no right to smite his brother, eyther in body or estate, but for his fault. But when God smiteth man, we cannot conclude unerringly, that he doth it for his faults or errors. *Know that God hath overthrowne me.*

And compassed me with his net.

Metaphora a
rev. uoria.

It is a metaphor from hunting. The Church bemoanes her sad condition in this language, (*Lam. 1. 13.*) *From above hath he sent fire into my bones, and it prevaieth against me; he hath spread a net for my feete.* Thus *Zedekiah* is threatned (*Ezek. 12. 13.*) *My net also will I spread upon him, and he shall be taken in my snare.*

פצור a radice
רצו significat
tele vel etia n
arcem & uni-
tione m aliis
manu f. ruf-
siman.

The Hebrew word which we translate *net*, signifies also a *Tower*, or *Castle*, or *Fort*. A learned interpreter contends earnestly for this translation. And gives reasons why it should be rather translated *Tower*, then *net*. First, from the words following in the next verse, where *Job* speaks of himselfe as if he were crying out at a prison window; *Behold, I cry out of wrong, but I am not heard.* Secondly, because at the 8 verse he speaks of darknesse set in his paths; which suits better with the metaphor of a prison-

son-Tower, then of a net. But whether we render *Tower*, or *net*, the meaning is the same. And by both, afflictions are understood. And when he saith, *He hath compassed me with his net*, he shewes the extension or largeness of his affliction; for as when promise is made to him that trusteth in the Lord, *that mercy shall compass him about*, (*Psal. 32. 10.*) the meaning is that he shall have many and manifold mercies, compleat and perfect mercies. So that's a compleat affliction which compasseth us about, as a net doth a bird or beast that is ensnared in it.

Afflictions may be compared to a net for divers reasons.

First, Because there is a contrivance in them, a divine hand doth as it were weave divers providences together, and knot them one with another, to make up an affliction. The Lord useth a kinde of holy art and skill in the preparation of our troubles. There is as much wisdom seene in framing and forming of our afflictions, as there is mercy and kindness in working our deliverances and salvations. Hence also the Church compares them to a building, which is an artificiall pile or Fabricke; *He hath builded against me*, (*Lam. 3. 5.*)

Secondly, Afflictions are like unto a net, because most men fall suddenly into them, and are taken unawares. Job indeed, saith of his affliction, (*Chap. 3. 25.*) *The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.* It seemes he was jealous of a change, and though his mountaine was strong, yet he said not (as David once did) *I shall never be moved.* But usually men put the evill day farre from them, and looke no more for trouble then the silly bird doth for the net when she is caught with it.

Thirdly, Afflictions are like a net, because we are entangled with them, we are entangled with doubts what to doe, yea in affliction we are ready to say, *Lord we know not what we doe.* If we know and are resolved what to doe, then we are apt to be entangled, either with cares how, and by whom to get it done, or with feares, that when all is done, it will not be successfull and effectuell for our deliverance.

Fourthly afflictions are like a net, because we being once entangled in them are held fast, and cannot get forth, till God who hath compassed and taken us with his net, be pleased to open it, and disengage us from our entanglements. The bird

cannot get out of the net till she is taken out. We bring our selves into trouble, but unlesse the Lord bring us out, there we sticke. As our eternall, so our temporall salvations are of the Lord. The nets of affliction which God makes are strong enough to hold the strongest. His nets are not like the Cobweb or Spiders nets, which detaine the weake flies, but are easily broken by the greater or lesser fowles. Though a wild Bull come into Gods net, as the Prophet speakes, (*Isa. 51.20.*) yet neither his might nor his madnesse can helpe him out. It was noted, in opening the Original word here used for a net, that it may signifie also a *Tower*, or a *Fort*. The same affliction is both a net and a fort, a net, because it entangles, a fort, because it holds us fast.

Fifthly, As afflictions are like a net, because they entangle and hold us fast; so, because the more we strive to loosen and free our selves, the more we are entangled, and the faster held. There is no getting out of, no nor getting any ease in affliction by struggling. 'Tis best for us to be quiet and patient. Not, but that we may stirre heaven-ward by earnest prayer to God, yea and earth-ward too in the diligent use of lawfull meanes with man to free our selves. The stirring and striving which straitens the net of our affliction upon us, is onely our displeasednesse and impatience with it, or against God, who hath caught us in it. Or it is our striving to get loose by the use of creature hands and helps alone, without dependance upon or application made to God. Such stirring as this will indeed entangle us, and when we have stirr'd thus the most we can, we shall finde our selves the more entangled. When God compasseth us with his net, we must neither sit still sullenly and negligently, nor move impatiently and unbeleevingly. Let us give God glory (as *Job* did) in our net, and he will not onely give us ease, but set our feet in a large place.

JOB. 19. 7, 8, 9.

*Behold I cry out of wrong, but I am not heard : I cry aloud,
but there is no judgement.*

*He hath fenced up my way that I cannot passe ; and he
hath set darknesse in my paths.*

*He hath stript me of my glory, and taken the Crowne from
my head.*

THe words containe a part of *Job's* renewed complaint,
and continue the aggravations of his sorrow. Having said
in the former verse, *That God had overthrowne him*, that he had
compassed him with his net ; here he tells us two things ;

First, What course he took to relieve himselfe in that mis-
erable condition ; He petitioned and complained earnestly, and
he cryed out so loud, as might make all amazed, and look out,
Behold, I cry out, &c. And he did not (as some) cry out before
he was hurt, or complaine without cause. He was pressed to
it by the oppression that was upon him ; *Behold, I cry out of
wrong.*

Secondly, He tells us what successe his suite or petition had ;
I am not heard, saith he, in the first part of the verse ; and he adds,
there is no judgement, in the second.

Vers. 7. *Behold, I cry out of wrong, &c.*

He did not onely cry, but he cryed out, and that aloud.

Behold,] is a demonstrative particle. Some render the ori-
ginal as a conditionall ; *If I cry out of wrong there is none to heare.*
As if he should say ; *It is my misery that I suffer wrong ; but this is a
greater misery that I finde none to doe me right in my sufferings ; If I
cry out of wrong (there is none to heare, or) I am not heard.*
All my crying availes me nothing ; every eare is shut, and every
hand turn'd against me.

We may here conceive *Job* under a twofold notion. Either

First, As a poore prisoner crying through his grates, or out
at the window, telling the passengers of his dolefull condi-
tion, that he is shut up within those walls, and iron grates,

that he hath been oppressed by hard-hearted creditors, and that after so many moneths or years of imprisonment, he can get none to right or deliver him out of their hand.

Secondly, Some conceive him under the notion of a wounded or diseased man, confined to, or shut up in his Chamber, to whom when Physitians or Chirurgions come to apply medicines and meanes for his cure and healing, he cries out, they torture and trouble him, they hurt and vex him, they are cruel to him, and will kill him. The patient cryes out of wrongs, but the Physitian will not heare him; He that is to have his flesh lanced, laments pitifully, yet he is lanced, he whose flesh is to be cauteriz'd complains sadly, yet the fiery instruments are applyed to him. The Artift must shew a kinde of cruelty as well as skill, else the cure is not wrought.

Thus *Job* is here represented, as under the Physitians hands, though indeed an experiment was to be wrought upon him rather than a cure. To take an experiment of our graces, may put us to more paine, then the cure of our corruptions. An experiment (I say) was to be wrought on *Job* to exercise and try him, and he cryes out of wrong, as if their purpose had been to cut his throat, or at least to undoe him for ever in this world.

Behold, I cry out of wrong.] The word which we translate to cry out, signifies, properly, that cry which is caused by the enduring of extreame paines of body, or anguish of minde. Yet some apply it to the vehemency of his Spirit, in disputing and pleading with his friends. (Disputants and Advocates often fall into heates and passionate exclamations.) *Behold I cry* in this dispute and plea: urging arguments for my selfe, and making my defence, yet none regards. I can neither finde an equall Judge, nor a faithfull Advocate. But I rather restraine it to that cry, which the racke of grieve and sorrow forced from him, *I cry out.*

Of wrong.] The word signifies any kinde of oppression or injury. Here it may be questioned; first, of whom; secondly, to whom *Job* made this cry. He cried out of wrong. Who wronged him? or wherein was he wronged?

I answer; The wrong he cryes out of, was received of men. he doth not challenge the Almighty, that he had wronged him:

He

Ægyptiorū more loquitur qui cum in manus medici venerint adli doloribus verba quadam iniuriosa in ipsum medicum non ex iudicio sed ex amaritudine proloquuntur. Philip.

puv proprie est clamare pro dolore aut alio vehementi animi sensu. De disputatione cum amicis, in qua non nisi habebat patronum aut iudicem intelligit. Orig.

DN Injuria iniquitas.

He indeed speakes it out plainly in the former verse; *God hath overthrown me, & compassed me with his net*, yet he doth not charge God foolishly, as 'tis said in the first Chapter, as if he had done him wrong. The wrong of which he complains was done him by men, and those men his friends; they wronged him by their hard speeches, and unkinde usages. (*vers. 2.*) *How long will ye vex my soule, and break me in pieces with words? These ten times have ye reproached me*. That reproach was the wrong he complained of. But to whom did he complaine?

First, He complained to men, he told his friends how they had wronged, and censured him, but they would not heare.

Secondly, he complained to God of the wrong done him by men; but as then he did not heare.

I am not heard.] Or as 'tis translated by many, *I am not answered*; the word signifieth both *to heare*, and *to answer*, the worke both of the eare, and tongue. And the reason (as some tell us) why in the Hebrew one word serves both, is, because there is such a connexion and nearnesse of relation between the eare and the tongue; So that he who doth not answer, is supposed not to heare; and he that doth not heare, cannot make answer. In nature, usually, they who are deafe are dumb; and when a man to whom we speake makes no answer, we aske him what, doe you not, or can you not heare. *I cry (saith Job) but I am not heard.*

We are not to take *hearing* strictly; *For the Lords eare is not heavie that he cannot heare*; and Job spake loud enough for men to heare. The Lord heares the least whisperings, the least breathings of the soule. He doth not onely heare our lowest speech, but he heares our very thoughts; Thoughts are the first-borne of the soule, the language of our hearts. This language of our hearts is as loud in the eares of the Lord, as thunder is in ours. *Yea, he understandeth our thoughts as farre off*, (*Psal. 139. 2.*) That is, long before we thinke them. *He to whom all times are the present time, cannot but know that which to us is future, & he from whom all things receive their being, understands those things which as yet have no being.* Now, if God understand our thoughts at this distance, even before we think them, then surely he heares all our words (which are thoughts formed and made up) as soone as we have spoken them.

And

*Ob violentiam
quæ mihi fit vo-
ciferor ad deū.
D. ul.*

קולו significat
audire & re-
spondere hæc
enim sunt inter
se nexæ, ut qui
audit responde-
at, & qui non
responder cre-
datur non au-
disse. Inde etiã
ut qui mutus
est continet etiam
surdus est.
Pined.

Exaudire et re-
spondere clamanti
est adesse labo-
ranti & operam
atq; salutem af-
ferre. Est enim
hujusmodi re-
sponsio non tam
verbo, quam re
& auxilio præ-
stitio. Pined.

And if so then hearing (in the Text) is not to be taken for receiving the sound of words, but for the returne which is made to the words which are received. To be heard, imports helpe, or the giving out of that helpe, mercy and deliverance, which is desired and asked, whether of God or man. To be heard in prayer, is to be answered in prayer : to be heard when we cry, is to be relieved when we cry. Thus, saith *Job*, *I cry out of wrong, but I am not heard* : That is I have no ease, no comfort, nor is any deliverance wrought for me. *David* as the figure of *Christ*, gives glory to God, because he had been thus heard; *Thou hast heard me from the hornes of the Unicornes*, (*Ps. 22. 21.*) That is, thou hast delivered me from the hornes of the Unicornes. To be among the hornes of the Unicornes, is a proverbiall speech, for being encompassed with greatest danger. The horne is sharpe and strong, and the Unicorne is fierce and terrible, so that to be heard from among the hornes of the Unicornes, is to be rescued from deadly danger.

This in the Psalme is of the same sence with that of *Paul*, (*2 Tim. 4. 17.*) *I was delivered out of the mouth of the Lion* : *Nero* was this *Lion*, before whom when *Paul* first appeared, he had no second ; At my first answer (saith he, ver. 16.) no man stood with me notwithstanding the Lord stood with me, and I was delivered out of the mouth of the Lion. That is, when I was ready to be devoured by the bloody Tyrant, I cryed to the Lord, and he heard me.

So then, when he saith, *I am not heard*, it may be referred (as his cry was) First, to men. Secondly, to God. I was not heard by men, they did not ~~not~~ right me as they ought; I was not heard by God, he did not rescue me as he was able, or as he might. Take it first, as his not being heard, refers to men.

Hence note ;

Men are very deafe usually to the cry of the oppressed and grieved.

There are two voyces at which the eare of nature is exceeding deafe, or thicke of hearing.

The first is the voyce of holy counsels ; when God speaks, many are as the deafe adder, who stops her eare, and will not heare the voyce of the charmer, charme be never so wisely.

Secondly, At the voyce of humble complaints, when the poore

poore and distressed speake, many turne away their eare, or turne a deafe eare.

And there are (upon the matter) the same reasons why the counsels of God, and complaints of the poore are not heard.

First, God commands both, and the heart of man naturally withdraws from the command of God concerning man as much as from that command which immediately concernes himselfe.

Againe, They who heare the counsels of God, are more engaged to obey them, and walke up to them. Many could be *swift enough to heare*, as the Apostle *James* exhorts, (*Chap. 1. 19.*) if that would serve the turne, but they are slow to doe. Barely to heare the sound of words, is no great burden to the eare, and 'tis none at all to the heart; but hearing carries an obligation to practise, yea, to heare indeed is to practise; and therefore counsel is not heard.

So, hearing the complaint of the poore, ingageth to relieve and helpe them, to supply their wants, and redresse their injuries, yea, to heare their cry indeed, is to relieve and helpe them; therefore they are not heard. While *Solomon* in his Booke of *Proverbs* shewes the danger of not hearing the cry of the poore, he also implyes the commonnesse of it, (*Pro. 21. 13.*) *Who so stoppeth his eares at the cry of the poore, he also shall cry himselfe, but shall not be heard.* He that hath a stone in his heart, or whose heart is a stone, hath also (as we say) wooll in his eares at the voyce both of God and man.

Secondly note;

Not to hearken to those that cry out of wrong, is very sinfull, a very crying sin.

God in judgement burdens them with oppressions, who neglect the cry of the oppressed: the greatnesse and provocation of the sin, may reade in the threats denounced against it, and in the judgements executed upon. It is not enough (though it be more then many can say) for a Magistrate to say by way of challenge (as old *Samuel* did, (*1 Sam. 12. 3.*) *Whom have I oppressed unlesse he can also say, when did I not heare the cry of the oppressed?* It is indeed most sinfull to make the poore cry, but not

not to heare their cry is very ſinfull. *To deliver the poore and needy, to rid him out of the hand of the wicked,* is at once the duty and the honour of thoſe who are in power, (*Pſal. 82. 3.*) And if man will not, *God will ariſe for the oppreſſion of the poore, and the ſighing of the needy, to ſet him at liberty from him that puffeth at him,* (*Pſal. 12. 5.*)

Thirdly, note ;

Not to hear when the diſtreſſed cry out of wrong and oppreſſion, is it ſelfe a wrong and oppreſſion.

Job doth not onely cry out, becauſe he was in trouble, but becauſe his cry was not heard in trouble ; That he was not heard, was more grievous to him then any of his troubles. When they who have power and truſt for the helpe of thoſe that are oppreſſed, will not heare and helpe them, their not helping them is a ſecond, a renewed oppreſſing of them. Yea, whereas an act of oppreſſion is wrong done at once ; the not hearing the oppreſſed, is the continuing, or (as I may ſay) the perpetuating of their wrong. The anger of God will burne as hot againſt the Judge who hath not delivered the oppreſſed, as againſt his adverſary, or the Author of his oppreſſion.

Secondly, As theſe words, *I am not heard,* referre to God, note, that

God himſelfe ſometimes deferres the hearing, or relieving of his people when they cry to him.

The Lord ſometimes answers before we pray ; *It ſhall come to paſſe that before they call I will answer, and while they are yet ſpeaking I will heare,* (*Iſa. 65. 24.*) As there is a grace of God alwayes preventing our converſion, He turnes to us before we turne to him ; ſo there is a grace often preventing our petitions, and our mercies are given in by God, before our deſire of mercy is made knowne to God. Yet mercy doth not alwayes out-run our motions, yea the Lord lets us move and move againe, aſke and aſke againe, before the mercy aſked and moved for is given in. God ſees it needfull to exerciſe our patience as well as to ſupply our needes, and therefore lets us tarry before he heares our requests ; as we put him very often, if not alwayes to exerciſe of his patience, and let him tarry before

before we obey his counsels and commands. And he doth this not onely in a way of just retaliation, but in a way of tryall. Nor is it any wonder that God delayes his servants, seeing he was pleased to delay his Son, who though he saith, *father I know that thou always hearest me*, yet in some sence he was not alwayes heard. The Lord deferr'd Jesus Christ himselfe, whom we finde complaining much after the rate of *Job*. (*Psal. 22. 2.*) where *David* as a type of Christ, cryes out, *O my God I cry in the day time, but thou hearest not, and in the night season, and am not silent.* That is, I cry night and day, or continually, but thou hearest not. Christ was not heard, that is, he was not presently relieved in the thing that he prayed for. God seemed even to shut up, and stop his eares against his cry; *he cryed and was not heard.* Christ was heard, and not heard. He was not heard for the removing of the cup from him; the cup did not passe; yet he was heard as to the supply of strength in drinking that bitter cup. (*Heb. 5.*) *he was heard in that he feared, or, for his feare.* He was heard as to the support of his Spirit, and the carrying him through the suffering, yet he was not heard as to the removing of the suffering. Christ prayed against suffering, though he was most willing to suffer, and God suffered wicked men to have their will over him. The Prophet *Habakuk* hath a very paralell complaint to this of *Job*, (*Habak. 1. 2.*) *O Lord, how long shall I cry, and thou wilt not heare? About what did he cry? Even of violence, and thou wilt not save.* When the Prophet saith; *How long shall I cry*; he doth not aske how long he should yet cry, but he affirms that he had already cryed very long; and therefore he adds; *Why dost thou shew me iniquitie? and cause me to behold grievance?* He meanes not his owne iniquitie, but the iniquitie of others. As if he had said, *Why doe I see the unjust dealing and iniquitie of wicked men, by whose violence thy people are wronged and grieved.* And as the Prophet bemoanes himselfe, that notwithstanding his cry, he had yet conversed so often and long with these dolefull visions, so at the 13 verse, he seemes to stand admiring how the Lord could beare the beholding of them. *Wherefore lookest thou upon them that deale treacherously and holdest thy tongue when the wicked devoureth the man that is more righteous then he, and makest men as the fishes of the Sea, &c.* Where the greater swallow up the lesse. As if had said, Lord, I have

often pray'd about, and pressed thee with these things yet thou givest no answer ; Thou seest all these evils, and though much hath been said to thee about them, yet thou art as a man that saith nothing ; *Thou holdest thy tongue*, even when thy people are ground between the teeth of their cruell oppressors. Why doest thou shew me these sad spectacles ? Why doest thou not rather heare my cry, save thy people, and worke deliverance for them ?

If it be enquired, how doth this answer the promise of God to his people, that they should cry, and he not deliver, seeing he hath said, *Call upon me in the day of trouble, and I will deliver.*

I answer ; The Lord doth alwayes heare so, as to give his people the promised good, though he doe not give them the petitioned good. He defers to heare, he lets them cry out of violence, and wrong, and will not helpe for such reasons as these.

First, that they may be more fit to receive deliverance ; many cry out of wrong, who are not yet fit to be righted. Deliverances may be our undoing, if we are not prepared to receive deliverance. As we waite for the Grace or mercy of God, so God waites to be gracious, (*Isa. 30. 18.*) we waite to receive mercy, and he waites till we are rightly disposed to receive mercy.

Secondly, The Lord doth not deliver his presently from the wrong and oppression of the wicked. because some wicked men have not yet done wrong nor oppressed enough, and are therefore suffered to doe more wrong to others, that themselves may be more fit for ruine. They must fill up the measure of their sin ; therefore they are not taken off with a high hand in the way of sin. The Lord alwayes puts a morall impediment in the way of sin, he declares his minde, and gives the rule against it, but he doth not alway put a judiciary impediment, he doth not alwayes come forth with power and strength, to stop men from going on in the way of sin. He alwayes sends his earthly Angels or Messengers with a word to stay the progresse of wicked men, but he rarely sends his heavenly Angels (as he did to *Balaam*) with a drawne sword to stop their progresse in wickednesse.

Thirdly,

Thirdly, Many cry out of wrong, and God doth not heare, because he desires to heare more of their cryes. When the oppressed cry in faith, with fervency, and from a holy frame, their very cry is as musick in the eares of God. Not that he delights in the misery of their state, but in the holinesse of their heart. The heart is usually in the best frame for prayer, when our worldly state is out of frame. And then our spirits are in the sweetest tune towards God, when we meete with nothing but discord, nothing but wrong and violence from men. The kingdom of heaven suffers most violence from a gracious heart, and he takes it (as it were) by force when himselfe suffers most violence here on earth, or when his earthly portion is taken from him by force. And therefore

Fourthly, God sometimes (that he may teach his to pray better) suffers their outward condition to grow worse. Prayer is the gift of God, and he can make his people perfect in a moment (if he please,) in this great dutie and heavenly Act of prayer; yet much of it comes in by exercise. Our proficiency in any holy duty lyes much in the practice of it; we must not forbear the practice of it till we can doe it better, for in the practice of it we learne to doe it better. Now because our continuance in suffering, provokes us to continue in prayer and supplication, (the oppressed widdow (*Luk. 18.*) cryed night and day, till she got the eare of the Judge, and release from her oppressors) therefore the Lord lets the oppression continue upon many of his precious people, that they continually exercising themselves in prayer may grow more spirituall and heavenly in prayer.

Fifthly, The Lord defers to send reliefe, when his people cry out of wrong, that he may make their reliefe and deliverance from wrong more sweete when at last he sends it; It is therefore long a coming, that it may be more welcome when it comes. They who cry out of wrong, and are not heard after many cryes, when once they are heard. how do they sing for joy? We say proverbially, *He that gives speedily, doubles his gift.* And 'tis so indeed in the nature of the thing given, and in the desert of the giver, but 'tis rarely so as to the prizings and improvement of the receiver. That which is given suddenly, is by most receivers sleightly valued, and little improved; whereas those

mercies which we have stayed long for, and have cost us much, sticke longest by us, and turne to greatest profit, whether we respect the honour of God, or the good of our owne soules.

Sixthly, God lets them cry long without an answer, for the exercise of some speciall graces: The Lord loves to see grace at worke, and some graces have no long time to worke; for though all graces are eternall in their nature, yet in their use they are not. And such are all suffering graces. When we enjoy all (as in glory) we can suffer nothing. Now when God lets his people cry out of wrong all their dayes (which are not many dayes) 'tis because he would have that sort of graces kept in exercise, (as well as other graces,) the grace of faith, of meeknesse, of self-deniall, and of patience, all which (with some others) belong to passive obedience: that these (I say) may be kept in breath, he lets the Saints cry out of wrong, and doth not heare them.

Seaventhly, God sometimes doth not minde his when they cry, that they may hereby take occasion to remember how oft he hath cryed, and they have not minded him: doth not the Lord cry out to his people of duty, and they do not heare him? Doth he not complaine of this neglect, not onely as a dishonour, but as a grief unto him. (*Psal. 81. 11.*) *O that my people had hearkened to me, and that Israel would have heard my voyce.* No marvaile then, if God let his people cry out of misery, and doth not heare them. The Lord shuts his eare, that we might consider how we have shut our ears; yea he shuts his eare, that he may open ours. We are moved to heare and answer the call and command of God, when we finde that he doth not heare nor answer our call and cry. If the Lord should alwayes be swift to heare us, how slow should we be in hearing him, and while we have all our desires, forget most of our duties? In heaven we shall have all our desires fulfilled and yet not fayle in any duty; but while there is corruption in the heart, there will be sloath in the hand, and when we are waxen fat by the speedy successe of all our petitions, we are more apt to kicke with the heele against God, then to worke with the hand for him.

Lastly, God heares alwayes, though he doth not alwayes answer in our time, or in our way; yea it is a hearing, and an

an answer of prayer, that we can pray, though unheard, and unanswered.

Secondly, Obſerve;

A godly man is under a great tryall a ſtrong temptation, when he cries out to God, and is not heard.

As when Satan tempts us, there is a great conflict between the fleſh and the Spirit, about the doing of good, and the reſuſing of evil, ſo about our receiving good, and the removing of evil, when we cry to God, and he is pleaſed to tempt us by deſerring to heare us. Then the Spirit hopes, and the fleſh doubts, the Spirit labours to maintain beleeving thoughts, and the fleſh labours to raiſe deſponding, yea deſpairing thoughts. David was ſo hard put to it upon this account, that though he made no conſuſions againſt the gratiouſneſſe of God, yet he could not avoyd the putting, no nor the doubling, and more then trebling of the Queſtion about it. (*Pſal. 77. 7, 8, 9.*) *Will the Lord caſt off for ever? and will he be favourable no more? is his mercy cleane gone for ever? doth his promiſe faile for evermore? Hath God forgotten to be gracious? &c.* How full of Querries was the Spirit of David when he could get no answers? And though faith lay all this while in the bottome of Davids heart, yet that which lay at the bottome of theſe Querries was his infirmitie; as himſelfe diſcovers, ver. 10. *And I ſaid, this is my infirmitie.* It argues a great degree, and much ſtrength of grace, when we maintain high thnughts of God, and ſetled reſolves that he is good, when he not only let's us fall low into trouble, but let's us lye unheard in the day of our trouble. Such was the ſtrength of Davids faith, or rather of Chriſts, of whoſe ſufferings that *Pſalme* is a Prophecy, who as ſoone as he had ſaid; *O my God, I cry in the day time, but thou heareſt not, &c.* (*Pſal. 22. 2.*) adds in the next verſe; *But thou art holy, O thou that inhabiteſt the prayſes of Iſrael;* As if he had ſaid; I will not have an evil, or an uncomely thought of thee, though thou reſuſeſt to hear, I know thou art holy, and therefore canſt not but be juſt, and good, whatſoever thou art pleaſed to doe with me. Every ſoule arrives not at this freedome of faith. The deniall of an answer to prayer, puts moſt upon complaints and queries; And ſo it doth, eſpecially while they conſider, how explicitly and clearly the Lord

*Gravis eſt lucta
dubitantis car-
nis & expect-
antis ſpiritus.
Meil.*

Lord hath engaged himselfe to answer prayer, and to relieve his people when they cry ; yea the Lord hath engaged, not onely to heare them when they cry, (which notes earnest strong prayer) but to heare them in their weakest sincere addressses in prayer, when they doe but whisper and breath towards him. The promise is peremptory, (*Psal. 50. 15.*) *Call upon me in the day of trouble, and I will deliver thee.* 'Tis so also (*Act. 2. 21.*) *Whosoever shall call on the Name of the Lord shall be saved.* The Prophet *Joel*, from whom those words are borrowed, speakes of a time when there should be sore troubles in the world, *Fire and bloud, and vapour of smoake*, all in combustion, heaven and earth (to sence) mingled, good and bad, holy and unholy mingled (in appearance) and wrapt up in the same common calamitie ; yet, then, *Whosoever shall call on the Name of the Lord shall be saved* ; As if prayer made us shot-free, and were a sure defence in all stormes, as if no evill could touch their persons, or come neere their dwellings, who can touch the Lord by faith, when they draw neere to him in prayer. And which is more ; The Lord promiseth to prevent prayer, at least (as was toucht before) that his ear shall be open as soone as our mouths. (*Isa. 65. 24.*) *It shall come to passe, that before they call I will answer, & while they yet speake I will heare :* As if the Lord had said ; *I will sometimes give you mercy before you aske it, but when you aske it, you shall not goe without it ; even while prayer fills your mouthes, mercy shall fill your hearts. While your desires are but in forming and framing, your deliverances shall be formed and framed. You shall have perfect mercies, before you perfect duties. While yee are yet speaking I will heare.*

Now when the Lord saith, *He will answer before we speake*, and yet lets us speake long, and gives no answer ; how is the soule puzzled to reconcile the word of God, and his workes, the promises of God, and his providences, this put *Job* hard to it, and strengthened the temptation upon him ; *I cry out of wrong, but am not heard.*

This tryall riseth by a gradation of foure steps.

First, It is a tryall, when the answer is deferred.

Secondly, It is a greater tryall, when we are denied an answer. As God seldome gives what we ask at our time, so sometimes he will not at all give us what we aske.

Thirdly,

Thirdly, It is yet a greater tryall, when God in stead of granting appears ang-y with our prayers, or with us when we pray, as the Psalmist suspected, *(Psal. 80. 4.) O Lord God of Hosts, how long wilt thou be angry (or smoake) against the prayer of thy people?* They cryed out of wrong, they were under the rage and anger of men, and God seemed angry with them while they cryed. So saith the Prophet *(Lament. 3. 8) Thou hast shut out my prayer.* Which action notes God highly displeased with his prayer. When a man comes to our doore, and we doe not onely deny, or deferre him, but shut the doore against him, this is prooffe enough, we are angry with him, or that we count him for an enemy. Yet thus the Lord sometimes deales with his people, in stead of opening when they knocke, he seemes to locke or shut the doore against them.

Fourthly, To cry out of wrong, and not be heard, is then most grievous when the Lord suffers us to be wronged more, and encreases that trouble, the removing of which we pray for, even while wee are praying. This is a sore tryall indeed. Thus the *Israelites*, who were under heavy burthens in *Egypt*, cryed to the Lord, yet their burthens were made heavier, and their pressures multiplyed. If our disease should gather strength while we are taking medicines to cure it, if our wound wrangle while we are applying Balsames to heale it, we are then ready to conclude, that our case is desperate. How are poore souls brought to the very brink of despair, when their troubles and streights grow more upon them, while (which is the most approved meanes to be eased of them, or eased in them) they are plying the throne of grace with constant fervent cryes and prayers.

I cry aloud, and there is no judgement.

This second part of the verse is of the same sence with the former. Onely there is some varietie in the reading, and expressions. He said there; *Behold I cry out of wrong.* Here, *I cry aloud.* It is but one word in the Hebrew, but we can hardly reach it with two in our language; it signifies more then to cry, yea more then to cry out, it signifies to cry aloud, and not onely to cry aloud as a man, but as dogges and Wolves, whose crying is howling. So some render it; *a howling cry.* We put both

Exponit eandem rem alijs verbis.

Ubi hac vociferatio est ex proprietate vocis in ploranda alius & opis causa cum gemitu & iulatu.

both together in our translation. (*Hof. 7. 14.*) though the Originall words varie from that here used. *They have not cryed to me with their hearts, when they howled upon their beds.* Take this note from it.

Strong afflictions usually raise strong affections in prayer.

As trouble and grieveſe riſe, ſo we riſe in our ſenſe of them, and complaints about them. The Apoſtle ſaith of Chriſt, (*Heb. 5. 7.*) *That in the dayes of his fleſh*, that is, of his humiliation and weakneſſe, while he was ſubject to the common (ſinleſſe) infirmities of our nature ; For as the word *fleſh* is taken in Scripture for our naturall impuritie, and for our pure nature, ſo for our naturall ſailties and infirmities ; Jeſus Chriſt never had fleſh in the firſt ſenſe ; he ſtill hath fleſh in the ſecond (Glory hath not aboliſhed, but exalted the humane nature of Chriſt) But in the third ſenſe, he once had fleſh, but now hath not, he ſhooke off all our infirmities in the day that he aroſe from the dead, and aſcended into heaven ; therefore (ſaith the Apoſtle) *in the dayes of his fleſh*, while he was continually burdened with temptations and afflictions (*In thoſe dayes*) he offered prayers and ſupplications with ſtrong cryings and teares. Chriſt was in a ſtrong conflict ; the paines of death tooke hold of him : And as his conflict was ſtrong, ſo alſo were his cries. When *Jacob* wreſtled with the Angel, he did not onely pray but cry ; *He wept and made ſupplication* (*Hof. 12. 4.*) Weeping is a loud cry ; though we ſpeake not, every teare hath a voyce in it, but uſually they who have the weeping cry, have the ſpeaking cry too. And in proportion, when God, at any time, urgeth his people with greater and greater troubles, his people urge him with louder and louder cries ; *I cry aloud.*

And there is no judgement.

Et non eſt qui
judicet. Vulg.
Veluti quidam
Athleta in ſta-
dio conſiſtens
vociferor nec
tamen meum
inſtituitur ju-
dicium. Orig.

Some render it, and *there is none to judge.* A learned Interpreter tells us, that this is ſpoken in alluſion to the ancient cuſtome of fencers, wraſtlers, or runners in a race, who in thoſe exerciſes were wont to cry out, to cry aloud, to ſtirre up themſelves mightily, and ſhout, and then judgement was given, who had the better, or who had prevailed. According to this interpretation *Job* is conceived complaining thus ; I have endured a great

a great fight of affliction; I have been wrestling long with strong temptations, but the matter is not yet determined, no man appears to take up the controversie, and passe sentence for me.

Others referre these words to the day of judgement, *I cry aloud, and there is no judgement.* As if he had said, the day of the great triall is not come, therefore my crying is but in vaine. There will be a revelation, as of the righteous judgement of God, so of the righteousness and innocency of man, but that day must yet longer be waited for. I cry aloud, but it is not yet judgement time. So, 'tis an argument to schoole and quiet his spirit into faith and patience; *Till the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the heart, and then shall every man have praise of God,* (1 Cor. 4. 5.) That is, every man who is praise-worthy shall be approved in judgement.

*Proprium erat
Athletarū cur-
sorū & pugi-
lum clamor &
gemitus quo se
in laeta & cer-
tamine confir-
marent. Pined:*

But I rather take it of the present time, *I cry aloud, and there is no judgement;* That is, there is none to judge between me and my brethren in this case. There is judgement of two sorts.

First, In relieving, and acquitting the innocent.

Secondly, In condemning, or punishing the guilty.

Job complains of the want of both: he found no Judgement either acquitting himselfe, or condemning his adversary.

Hence observe;

The defect of judgement is a deplorable evil.

We finde God himselfe complaining of this, (Isa. 59. 5.) *None calleth for Justice;* many called for justice, by way of entreaty, but none called for Justice by way of command; there were many Suiters for Justice, but there were none to doe or award Justice. But as it followes (ver. 14.) *Judgement is turned backwards, and justice stands a far off, truth is fallen in the streete, and equitie doth not enter.* Here are foure words, Judgement, Justice, truth, equitie, all tending to the same thing, and all denied entertainment among that people. Which is also expressed by an elegant gradation in foure words. That which we will not receive, we usually turne backe; here the Text saith; *Judgement is turned backwards;* if not so, yet we will not let it come neere; so here, *Justice stands a farre off;* if it come neere us, yet it shall not be maintained by us, therefore 'tis added, *Truth*

is fallen in the streets; or if it doth not utterly fall, yet it shall not prevaile, as the fourth expreffion tells us, *Equitie cannot enter*; that is, it cannot finde entrance and entertainment: upon all which the Prophet concludes (*ver. 15.*) *The Lord saw it, and it displeased him, because there was no judgement.* The Prophet Habakkuk laments this, (*Chap. 1. vers. 4.*) *Therefore the Law is slacke, and judgement doth never goe forth: for the wicked doth compasse about the righteous: therefore wrong judgement proceedeth.* Wrong judgement is no judgement; when wrong judgement proceeds, Justice is at a stand, or judgement doth not proceed; that is, there is none to doe any man right according to Justice; it is more sad when judgement is perverted, then when judgement is stayed. When wrong judgement is given, 'tis worie then when no judgement is given. The abuse of a thing is a forer evill then the absence of it. (*Amos 6. 12.*) *They turne judgement into gall.* (*Hosea 10. 4.*) *judgement springeth up like hemlock in the furrowes of the field.* Gall is bitter, and Hemlock is a poysonous weed: it were better nothing should grow in the furrowes of the field then hemlock, and that we should have nothing to drinke, rather then drinke Gall. Justice (though the sentence of it be death, which is bitter as gall or wormwood, yet) is sweete; Injustice (though the sentence of it be life, which is sweete as honey or sugar, yet) is bitter as gall or wormwood. But when wrong judgement (which is it selfe bitter) is also the judgement of death, how bitter is it? God sends a privie search through Jerusalem, to finde a man, (*Jer. 5. 1.*) *Run to and fro through the streets of Jerusalem, and see now, and know, and seeke in the broad places thereof, if ye can finde a man, if there be any that executeth judgement.* That Citie hath not a man in it, that cannot yeeld a man to execute judgement, though it have multitudes and throngs of men in it. A people are then at the last cast, when God makes search, and finds not a lover of Justice among them. *Nothing layes a people more open to the judgement of God, then the want of a man to execute judgement.* When the oppressed cry out, and there is no judgement done by man, both oppressours and their favourers shall cry out because of the judgements of God.

Job proceeds;

Verſ. 8. *He hath fenced up my way that I cannot paſſe,
he hath ſet darkneſſe in my paths.*

This verſe containes a further amplification of his ſorrow, by comparing himſelfe to a diſtreſſed traveller; for here we have a way, and a path, and thoſe things which are moſt offenſive to a traveller in his way. Two things are very troubleſome to a traveller in his way.

First, If he meet rubs in his way, much more if he meet with great blocks or fences ſet croſſe his way: Of this *Job* complains in the firſt part of the verſe; *He hath fenced up my way that I cannot paſſe.*

A ſecond evill which troubles a traveller (though his way be plaine) is darkneſſe; How can a man goe that cannot ſee before him? A man travels a good way with more feare in the darke, then he doth a bad way in the light. *Job* complains of this latter annoyance in the latter part of the verſe; *He hath ſet darkneſſe in my paths.*

I ſhall ſpeake but a little to this verſe, becauſe the ſubſtance of it was opened (Chap. 3. 23.) *Why is light given to a man whoſe way is hid, and whom God hath hedged in.*

He hath fenced up my way.

But who was it that fenced up his way? No perſon is expreſſed. But as he ſaid before, *God hath overthrowne me*, ſo here his meaning is, *God hath fenced up my way.* The Septuagint read not as we, *He hath fenced up my way*, but, *He hath built round about my way.* So *Jeremie* deſcribes the ſtraitned condition of *Jeruſalem*, (Lament. 3. 8.) *He hath built about me.* This ſimilitude is uſed in Scripture when either a perſon or a people are brought into great ſtraits, or are at a difficult poynt, ſo that they know not which way to turne themſelves. The Lord tells the Church of the *Jewes*, (Hoſ. 2. 6.) *I will hedge up thy way with thornes, and make a wall, and ſhee ſhall not finde her paths*; That is, the paths of her former ſinfull pleaſures, in which ſhe was wont to walke, and take delight. Now as the Lord hedges up the wayes of ſome, that they cannot doe what they reſolve, ſo he hedges up the way of others, that they cannot reſolve what

*Miserias ſuas
comparationibus
amplificat, pri-
ma eſt a via-
ribus, quibus
duo in itinere
valde ſunt nox-
ia 1 ſepes. 2 te-
nebra.*

*Eſt oratio ſine
ſuppoſitio.*

*In circuitu cir-
cam-dificatus
ſun. Sept.*

to doe. In this ſence Job complaines; *He hath fenced up my way.*

Hence note;

God ſometimes brings his people into great ſtraits.

Many cannot tell how they come into trouble, and moſt know not which way to get out. The way of that good King was fenced up, when he cryed out, *Lord, we know not what to doe.*

Secondly, Job ſpeakes this as a heightning of his troubles, which yeelds this note;

It is an aggravation of our trouble, to ſee no way out of trouble.

The preſent enduring of any evill, doth not ſo much grieve us, as when we ſee our ſelves concluded and ſhut up in it. The fence which ſtops our way before us, afflicts more then the burden which is upon us. Thoſe afflictions which are not onely a paine to us, but a priſon to us, are the greateſt tryalls of our patience. *He hath fenced up my way.*

And ſet darkneſſe in my paths.

As his way was fenced or ſtopt with many difficulties, ſo his path was covered with darkneſſe. Job cryed out, (*Chap. 3. 23.*) *Wherefore is light given to a man whoſe way is hid, and whom God hath hedged.* He ſpeakes there, as if being in an evill way, he had deſired darkneſſe that he might not ſee the evill of it; or as if becauſe there was a hedge in his way, it had been a trouble to him to have any light in his way. There is a threefold light.

First, The light of knowledge.

Secondly, The light of comfort.

Thirdly, The light of life.

Job's way was ſo full of the darkneſſe of trouble, that it was a trouble to him that he then enjoyed the light of life; and therefore under that temptation, and darkneſſe of Spirit, he expoſtulates, *Why is light given?* That is, why is life given to a man whoſe way is hid? But as there, that kinde of light in his way was a grieve to him, ſo now darkneſſe is his grieve. *He hath ſet darkneſſe in my paths.* What is this darkneſſe?

Darkneſſe is taken diverſly in Scripture.

First,

First, Properly for the privation of the naturall light, or Sun-light. *Job's* path was troubled no more with this sort of darknesse, then the pathes of other men; without doubt, the Sun in the firmament shone freely enough upon him; therefore

Secondly, Darknesse is taken improperly, and figuratively, for that which beares the image and likenesse of darknesse; Such was the darknesse set in *Job's* path.

This figurative darknesse is chiefly of two sorts.

First, 'Tis put for affliction, or the uncomfortableness of our condition, and that either externall or internall, either of body and estate, or of minde and spirit.

Secondly, 'Tis put for our doubtfullnesse or unsatisfiednesse, for our ignorance or nescience about our condition. *Job* had all these darknesse in his path; yet I conceive, he in this place principally intends, either the darknesse of inward trouble, which accompanied his outward troubles, or the darknesse of ignorance and doubtfulnesse, what to doe, which way to goe in, or to get out of his troubles.

Hence observe;

God sometimes quite withdrawes all comfort from his people in affliction.

Light is the portion of Saints, and yet they may walke in darknesse, and see no light. Not onely are their pathes darkned by affliction, but darknesse is in that darknesse; Darknesse dwells upon their affections, and darknesse covers the face of their understandings. They are at once in that darknesse which is opposed to comfort, and in that darknesse which is opposed to Counsell. They can neither tell how to rejoyce, nor what to advice. The Psalmist affirms (*Psal. 112. 4.*) *Unto the upright there ariseth light in darknesse*; That is, comfort in affliction. He hath comforted others in affliction, and been light to them in their darknesse, as is shewed in the latter end of that fourth, and in the fifth verse, and therefore by way of gracious retaliation, the Lord will comfort him in his affliction, and command the light to rise upon him in his darknesse. Many righteous persons have experimented the truth and sweetnesse of this promise; yet not a few have been denied it, and in stead

of

*Per huiusmodi
tenebras ut plu-
rimum signifi-
catur mentis
cecitas animi
perplexitas &
hebetudo &
privatio omnis
consilij. Bold:*

of light rising to them in darknesse, have had darknesse rising in darknesse; or darknesse upon darknesse; Inward darknesse upon outward darknesse: The darknesse of an afflicted Spirit, upon the darknesse of an afflicted State; A darknesse about what becomes them to doe, mingled with the darknesse of their greatest sufferings; Their path is at once a painefull one, and an obfure one, they are full of paine when they goe and they are full of uncertainties and doubts, both when and where to goe. *He hath set darknesse in my paths; And,*

Verf. 9. *He hath stript me of my glory, and taken my Crowne from my head.*

This verse contains a second comparison, by which *Job* amplifies his affliction; He amplified it in the former verse by comparing himselfe to a traveller, who meets with those two great discommodities in his way, *Crosse-fences*, and *darknesse*: now he amplifies it by comparing himselfe to a man lately cloathed and furnished with rich and excellent ornaments, but now stript naked and bare. Thus in a literall sence *Josephs* brethren dealt with him, (*Gen. 37. 23.*) they stript him out of his coate, his coate of many colours (or pieces) that was on him. The same word is used in both places, *Job* complains of such hard usages;

He hath stript me of my glory.

UWE in *hiphil* est spoliare altero suadente; ex verbo dicas *Fecit* spoliare ut significet multos in suam calamitatem alicuius praei puer horum & suorum conspirasse.

The word which we render *stript*, being in *Hiphil*, imports the doing of a thing at the perswasion of another; *He hath stript me of my glorie*; That is, he hath caused, or encouraged others to strip me of my glorie.

'Tis the barbarisme of the worst sort of thieves and robbers, to strip travellers, or such as fall into their hands, and leave them naked. The word signifies also a greater cruelty, then stripping off the cloathes, even the stripping off the skin; so we translate it, (*Micah 3. 3.*) where the Prophet thus bespeakes the oppressing Princes of Israel; *Heare, I pray you, O heads of Jacob, &c. Who also eat the flesh of my people, and flay their skin from off them, and breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.* We give the same sence here; *He hath stript me of my glorie*; That is, he hath taken it off

off, even as the skin of a beast is flaine off, he hath left me not onely without cloathes, but without a skin. When a man hath all taken from him to his skin, then we may say his skin is taken off too. And that's the meaning of the Prophet *Micah*, when he saith, *They flay their skin from off them.* Not that they did formally exercise that act of inhumanitie to flay off the skin. He that sleepest (as we say) in a whole skin, may yet in this sence have his skin flayed off. A man is then said to have his skin flayed off, when he is stripped to his skin, and all is taken off from him. Cloathes and other outward conveniences, are to man as the skin is to a beast; therefore, they are said to flay a man, or to strip off his skin, who take away such conveniences. Thus to strip a man to his shirt, is to flay off his skin, much more doe they flay off his skin, who take shirt and all. *Job* seemes here to bemoane the losse, not of meane things, or of pure necessities, without which he could not live, but of great things, the honours and ornaments of this life. *He hath stript me of*

My glorie.] The word signifies that which is weightie, or ponderous; glory and honour are weightie, and they make the man weightie in the esteeme, or ballance of the world, who hath them. The Apostle calls it, *A weight of glory*, 2 Cor. 4. 16. They that have no glory, nor honour, either in them, or upon them, are light persons, and they are lightly esteemed.

But what was this glory, of which he was stript?

There are three sorts of glory.

First, There is spirituall glory.

Secondly, There is heavenly or eternall glory.

Thirdly, There is earthly or temporall glory.

First, We cannot understand it of the former. Spirituall glory, is the grace of the Spirit wrought in us. Grace is spirituall glory. Hence the Kings daughter, typifying the Church, is said to be *all glorious within*, even here in the state of grace, (*Psal.* 45. 13.) God will not strip his meanest servant of this glory, and all the powers of earth or hell cannot. *Job* was cloathed with this glory when he was naked, and cryed out, *He hath stript me of my glory.*

Secondly,

כבד *gravitas*
pondus; Gloria
hominem gra-
vem reddit &
ponderosum.

Secondly, Nor can we understand it of the second; It was not heavenly, or eternall glory, *Job* had not yet put on that cloathing, and therefore he could not be stripped of it.

Therefore we are to reſtraine it to the third ſort, Earthly glory. And earthly glory may be taken

First, Strictly, for that which we call fame, or renowne in the world.

Secondly, We may take glory more generally, for that thing whatſoever it is which gets us fame or glory in the world; that which gives any man preheminance above other men, that's his glory. Therefore the mercy of God is called his glory (*Rom. 3. 23.*) because it renders him ſo glorious; And for that reaſon the paſſing over a tranſgreſſion is called the glory of a man (*Prov. 19 11.*) Hence alſo the Woman is called the glory of man, (*1 Cor. 11. 7.*) The man (ſaith the Apoſtle) is the image and glory of God, but the woman is the glory of the man. But is not the woman alſo the image and glory of God? The woman may be conſidered either firſt according to her ſpecificall nature, and ſo ſhee was created according to the image of God in righteousneſſe and holineſſe, as well as the man; or ſecondly, according to her ſex and perſonal relation to her husband, and in that regard, the woman is not the image of God but the man, becauſe dominion (which is the mans priviledge) is the image of God, and not ſubjection, which is the womans duty (*Eph. 5. 24.*) And in this ſence the woman (though her Glory be inferior to the mans) is the Glory of the man; for if the ſubjection of the irrational creatures unto man, be his glory, or honour; then what an honour, what a glory is it for man to have ſo excellent a creature as the woman, a creature endued with reaſon, as himſelfe is, ſubject to him? Hence upon the ſame common ground, Civill power, rule, and authoritie among men, are called the Glory of a man, and ſo alſo are worldly riches and ſubſtance, becauſe they occaſion mans eſteeme, and put a kinde of glory upon him in the world. In this language the ſonnes of *Laban* complaine enviously of *Jacob*, (*Gen. 31. 1.*) And he heard the words of *Laban*'s ſonnes, ſaying, *Jacob* hath taken away all that was our fathers, and of that which was our fathers hath he gotten all this glory; That is, all this ſubſtance and riches, his flocks and herds of cattell, he hath feathered

feathered his nest well out of our fathers estate; this they call *his glory*. *Joseph* gives charge to his brethren (*Gen. 45. 13.*) to make report to his father how it was with him; *Tell him* (saith he) *of all my glory in Egypt*; That is, let him know, how much I am enriched and advanced being made, by the good hand of God with me, *A father to Pharaoh, and a ruler over all the land of Egypt*. *Joseph* would have this told his father, out of affection to comfort him, not out of ambition to exalt himselfe. *Joseph* did not vainely spread his plumes like *Haman*, who in a kinde of selfe-admiration, or in an extasie of pride called for his friends, and *Zeresh* his wife, as soone as he came from Court, and told them of the *Glory* of his riches, and the multitude of his children, and all the things, wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King. Such promotion and advancement is the brightest shine of earthly glory, and whatsoever makes us shine with any brightnesse, is our glory here on earth. Hence likewise children are called *their fathers glory*. So that place is expounded (*Hosea 9. 11.*) As for *Ephraim*, *their glory shall flie away like a bird, from the birth, and from the womb, and from the conception*. The glory of *Ephraim* consisted in their numerous off-spring, according to the prophecie of *Jacob*; *His seed shall become a multitude of Nations* (*Gen. 48. 19.*) the departure or rather flight of this glory is significantly threatned, when he saith, *Their children shall flie like a bird from the birth, and from the womb, and from the conception*; That is, either their women shall be barren and have no conception, or if they conceive, their infants shall suffer abortion and dye in the wombe, or if they live to the birth, they shall dye as soone as they are borne; *Their glory shall flie away*.

These externall things, as children, riches, power, and places of authoritie, are called the glory of a man; because they render him honourable, and cloath him (as the opposite word *stript* implies) with glory in the eyes of men. Under the Law the high Priests ornaments were called *garments for glory and beantie* (*Exod. 28. 2.*) And wee may call those things which are our glory our garments.

These are as garments.

First, Because they compasse and cover us as round as a garment.

Secondly, Because they keepe us warme, and fence us from the cold of outward sufferings.

Thirdly, They are as garments, because there is an ornament as well as an usefulness in them. Christ imployes that *Solomons* Glory was his cloathing and aray, while he saith (comparatively to the lillyes of the field) *Solomon in all his glory, was not arrayed like one of these, (Matth. 6 29.)* *Solomon* in his Glory, was *Solomon* at the height of his outward pompe and greatnesse. When *Micholl* saw *David* dauncing before the Lord at the removal of the Arke; *How glorious was the King of Israel to day,* saith shee? That is, he was not at all glorious; shee thought he had layd his honour in the dust, and stript himselfe of his Kingly Glory, while he daunced before the Lord with all his might, girded with a linnen Ephod.

*Gloria dilecta
sunt de rei. e.
quicquid potest
se gloriosum
reddere.*

The Church is the *Citie of God*; And of that *Citie glorious things are spoken, (Psal. 87. 3)* The Hebrew is, *Glories are spoken of thee, O thou Citie of God.* All the Cities of the world are the Cities of God by his Generall title of Sovereignty; For so the whole world is the Lords, and the fullnesse of it, (*Psal. 50. 12*) But there is a Citie which is his by a speciall title of propriety; For as the Lord hath a peculiar people, so he hath a peculiar Citie; And indeed, the peculiar Citie of God is nothing else but the peculiar people of God, living in the order of the Gospel. Now this Citie of God hath its Glories, that is, many things which make it Glorious. The Cities of men have their Glories, and many have spoken Glorious things of them. Their Glories are; First, A pleasant scituation; Secondly, Riches; Thirdly, Populoufnesse, or the multitude of inhabitants; Fourthly, Beautifull Buildings; Fifthly, Strong walls and Bulwarks; Sixthly, Good Lawes; Seaventhly, Good Magistrates. These are the chiefe Glories of the Cities of men. But the glories of the Citie of God, are, first, Truth of doctrine; Secondly, Puritie of worship; Thirdly, The unitie of Professors; Fourthly, and chiefly the presence of God among them, of which the Prophet *Ezekiel* speaks in the last verse of his Prophecie; *The name of that Citie, from that day shall be the Lord is there*; These are the Glories of the Citie of God, and those are the Glories of the Cities of men. Now as these publicke eminencies and advantages are the Glory of Cities, both in their civill and spirituall capa-

capacities; so personall eminences and advantages are the glory of a single or particular man: and when he who was rich is made poore, when he who is strong becomes weake, when he who had many children is made childlesse, when he who was exalted in great power and authoritie, is cast downe, and contemned, then he may say, as *Phineas* his wife did when the Arke of God was taken, *Ichabod*, Where is the Glory? or as *Job* in the Text; *He hath stript me of my Glory*; and (which carries the same sence and scope.)

He hath taken the Crowne from off my head.

A Crowne and Glory, are of such neere alliance, that they are often put together as one thing. *Solomon* exhorts to exalt *Wisdom*; and why; *Shee shall exalt thee, and a Crowne of Glory shall shee deliver to thee.* (*Prov.* 4. 8, 9.) And the Lord promiseth (*Isa.* 28. 5.) That he will be for a crowne of Glory, and for a *Dia-*
dem of beauty unto the residue of his people; Yea, that his people shall be a Crowne of Glory in his hand (*Isa.* 62. 3.) All Crownes are glorious, and Glory is a Crowne. Hence the Apostle saith, (*Heb.* 2. 9.) *We see Iesus, who was made a little lower then the Angels for the suffering of death*; that is, that he might be fitted to suffer death (which he had not been, unlesse he had been made a little lower then the Angels in one respect, namely, by his taking upon him our humane nature; for *Iesus Christ* was made lower then the Angels that he might suffer death, as well as by his suffering of death, now (saith the Apostle) we see *Iesus* who was thus made low) *crowned with glory and honour.* Thus Glory and the Crowne are joyned; and therefore as soone as *Job* had said, *He hath stript me of my glory*; he surely adds, And,

He hath taken my Crowne from my head.

Some render; *He hath untied*; Crownes being anciently tied to the heads of Princes.

The word *Crowne* may be taken two wayes.

First, Properly, for that Royall ornament of Kingship; Some interpret it so here, as if *Job* had complained that he had lost his Kingdome, or was divested of Kingly dignitie; 'Tis undeniable that he was a great man, a chiefe Magistrate; possibly a King.

וְנָסַח quod hic
vertitur aufer-
re, contrarium
est verbo וְנָסַח
quod vincere
significat, &
verti potest dis-
soluit.

Conqueritur se
regno spoliatum
nonnulli suspi-
cantur. Jobum
regē fuisse. i. e.
regulum terra
vz, Diul.

Secondly, The word *Crowne*, may be taken improperly; or largely; And then whatsoever man hath in any eminencie, he is said to be crowned with it, or that is called his Crowne. (*Pſal. 8. 5.*) *Thou haſt crowned him with honour and dignitie;* That is, thou haſt given him abundance of honour and dignitie. So (*Pſal. 103. 4.*) *Thou crowneſt him with thy loving kindeſſe and mercy.* And when the yeare is plentifully ſtored with the fruits of the earth, The Lord is ſaid to crowne it with his goodneſſe. (*Pſal. 65. 12.*) Thus a vertuous woman is a crowne to her husband. (*Prov. 12. 4*) The husband is the wifes head, and a woman of Strength, (as the Hebrew hath it) that is, a woman of ſtrong and masculine vertues, is a crowne, that is, an ornament, or an honour to her head. And thus, *Riches are a Crowne to the wiſe,* (*Prov. 14. 24.*) That is, they give him opportunitie to doe great things, and make excellent improvements of his wiſdome; he rules in buſineſſes like a King his counſels are as powerfull as commands, and he gives the Law to others: whereas the poore mans wiſdome is deſpiſed, and his words are not heard, (*Eccl. 9. 16.*)

Againe; Some reſtraine Job's Crowne to his children. *Thou haſt taken my Crowne off my head;* That is, my children. Children (*Prov. 17. 6.*) are called a Crowne; *Childrens children are the Crowne of old men,* and the glory of children are their fathers. Children are the crowne of old men in a twofold reſpect.

Fiſt, Becauſe it is an honour to have children, and the more children the more honour.

Secondly, Becauſe they encircle their parents as a Crowne, (*Pſal. 127.*) *They ſtand as Olive plants round about the Table:* in which ſence, a knot or company of Drunkards are called a Crowne, (*Iſa. 28. 1.*) *Woe to the Crowne of pride, to the drunkards of Ephraim.* Drunkards (as ſome expound) are called a Crowne, becauſe they ſit round, or becauſe they drinke round, till the houſe goes round with them. Theſe are called the *Crowne of pride*, or a proud company, becauſe as they drinke their wits out of their heads, ſo all humilitie and civilitie out of their behaviour. This is true of literall drunkards. Yet that Text may be expounded of metaphorall drunkards, whoſe minds are ſuſter'd and overcome with the wine of their owne preſumption and proud aerie imaginations.

Thirdly,

Thirdly, Others referre it to his acquaintance and speciall friends, who (having been a comfort, and an honour to him) he calls *his Crowne*. So the Apostle salutes the *Philippians*, (Chap. 4. 1.) *My brethren, dearly beloved, and longed for, my joy, and crowne*. He speakes as high of the *Thessalonians*, (1 Epist. 2. 19.) *What is our hope, or joy, or Crowne of rejoycing? are not even yee in the presence of our Lord Jesus Christ at his coming*. Conversion is the Crowne or chiefe worke of the Ministry, and converted persons are the Crowne, or chiefe honour of a Minister. What is more either desirable or honourable, then to convert, then to winne soules to Christ, and to build them up in faith. And thus any man may call his godly friends, and familiars, especially such as he hath been helpfull to in their turning to God, his Crowne.

Yet I rather take the word *Crowne* here in the generall notion of it (as Glory was in the former part of the verse) for any earthly excellency. In which sence the whole people of *Israel* cry out, (*Lament. 5. 16.*) *The Crowne is fallen from our head, or, the crowne of our head is fallen*; That is, all our priviledges and dignities are departed, now that wee are carried Captives into *Babylon*.

Hence observe;

The best of earthly excellencies may soone be taken from us.

Glory and Crowne, expresse the highest of worldly attainments, or enjoyments; and yet behold *Job* stript of his Glory, and his Crowne is taken away. Not onely is *all flesh grasse*, but all the goodlinesse thereof is as the flower of the field, (*Isa. 48. 6.*) *The flesh of man is his naturall constitution, the Goodlinesse thereof is all morall and civill perfections; not onely is man of a brittle constitution in nature, but all the perfections which he hath, on this side grace, are brittle too. All Goodlinesse is fading, onely goodnesse or godlinesse is not. As the Prophet (by way of opposition) intimates ver. 8. But the word of the Lord shall stand for ever. As the Crownes of all men, or their chiefe delights, so the Crownes of Princes (who are the Crowne or chiefe of men) decay and wither. Former ages have given testimony to it, and so hath ours. If the Scripture were silent*

in

in this poynt, yet experience ſpeakes it; and if experience had never ſpoken it to this day, nor given an inſtance of a decaying Crowne, yet reaſon ſpeakes it, and tells us from the nature of all earthly things that it may be ſo, though in the event it had not as yet ever been ſo. But when not onely reaſon and Scripture tell us this, but many and many experiences witneſſe it, who can doubt it? nor ſhall I here adde any more to confirme it, having at the 12th Chapter, as alſo from other paſſages of this booke, taken occaſion to touch this argument, the changes of Princes, and of all earthly things. Onely take theſe two admonitions, by way of Corollary from it.

Fiſt, Set not your affections upon things here below, ſet them not upon earthly glories, upon earthly Crownes. 'Tis no wiſdome to hold that faſt in our affections, which we cannot hold in our poſſeſſion, or to love that much, which may ſpeedily be loſt. *Solomon* reproveth that unadviſedneſſe with a vehement expoſtulation, (*Prov. 23. 5.*) *Wilt thou ſet thine eyes upon that that is not? for riches certainly make themſelves wings, &c.* While rich men make locks and bolts, while they make clogges and ſhackles to keepe, yea to imprifon their riches, their riches are as buſie in making themſelves wings to flie away. And becauſe few will beleewe or credit this report of riches, but judge it a very flander, therefore *Solomon* doubles the word for confirmation, which we render, *Certainly*, riches doe it. We are not certaine of any thing that riches will doe for us, onely we may be certaine, they will doe as little for us as they can, and a great deale leſſe then wee expect, when we heare for certaine that they are making (not feete) but wings to be gone, yea to flie from us. Now ſeeing it is ſo, is there not much reaſon in *Solomons* reprove, *Wilt thou ſet thine eyes*, or (as the Hebrew Text hath it with much elegance) *Wilt thou cauſe thine eyes to flie upon that which is not.* A covetous mans eye is as greedy after riches as a ravenous bird after its pray, and therefore he is, with much ſignificancy ſaid to cauſe his eyes to flie upon riches. But ſhall our eyes, much more our hearts (uſually the eye moves after the heart, though occaſionally the heart may move after the eye, but ſhall eyther our eyes or hearts) flie upon that which is flying, or make much haſt to get that, which makes ſo much haſt from us when wee have gotten it? If our crowne of earth-

earthly glories be not taken from us, yet it will take leave of us, or we must leave it.

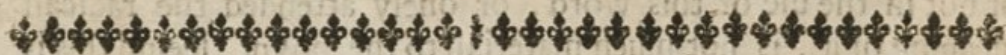
Secondly, *Pursue spirituall, and make sure of heavenly glorie*; lay hold upon that, which may be held. You shall never be stript of the glory of the righteousness of Jesus Christ in Justification, nor of the glory of the graces of Christ in sanctification. These spirituall glories, these inward glories, shall not be taken from you. The soule that is once thus cloathed, shall never be found naked. The exercise of some graces must be left off, because there will be no use of them in Glory. But you shall never loose or be stript of any grace. And if wee cannot be stript of the glory of Grace, then much lesse can we be stript of the Grace of Glory, or have the Crowne of Glory taken from our heads. And as that Crowne cannot be taken violently from our heads, so neither will it ever naturally wither or decay upon our heads. *The Crowne of righteousness*, of which the Apostle Paul speaks, (2 Tim. 4. 8.) is also, (as the Apostle Peter speaks) *a Crowne that fadeth not away*, (1 Pet 5. 4.) A learned translator conceives, that the Greek word which we with others render, *Fadeth not away*, is taken from the proper name of a flower, of which anciently Crownes or Garlands were wont to be made. *The flower fadeth* (saith the Prophet, Isa. 40. 7.) yet this flower *Amarantus* (as Naturalists observe) fadeth not. Not that it never fadeth, but because it retaines its freshnesse and beautie (though cropt) very long; therefore they call it (beyond the nature of all other flowers) *the unfading flower*. Whether the Apostle (some conceive he did not) did allude to this flower, or or not in the use of this word, or onely attended the radicall meaning of it, is not much materiall to the poynt, seeing this is cleare, that his intendment is to advance the Glorious State of the Saints after this life by the everlastingnesse of it, having also called it at the fourth verse of the first Chapter, *An inheritance incorruptible, and that fadeth not away*. This Crowne, for the beautie and sweetnesse of it, is like a crowne of flowers, but in the continuance and lastingnesse of it, it is like a crowne of Gold, the most durable and purest mettall, Yea to shew that there is no seed or tendency of death or decay in it, it is called *a crowne of life*, (Jam. 1. 12.)

Beza in loc.

Camer: Myroth.

We

Wee reade of a Crowned Woman (*Revel. 12. 1.*) Behold, there appeared a great wonder in heaven, a Woman cloathed with the Sunne, having the Moone under her feete, and upon her head a Crowne of twelve Starres. Every true beleever is cloathed (in his proportion) as this Woman (who is the representative of all beleevers) with the Sunne, that is, with Christ; and hath the Monne, that is, (the glory, and the Crowne) the best of earthly things under his feete; as for his head, that's crowned with Starres, celestiall excellencies, or the truth and puritie of that Gospel doctrine which the twelve Apostles (those Starres of the first or greatest magnitude,) first preached from the mouth of *Iesus Christ that bright morning Starre*, and hath since in all ages been held forth by all faithfull Ministers, who are *Starres in the right hand of Christ*, (*Revel. 1. 16. 20.*) With this glory Saints are crowned here, and they shall be crowned with the fruit of it for ever hereafter. *Job's* complaint shall never be heard in heaven, which hath often been heard on earth, and may againe, be quickly heard from their mouthes, whose crownes, in the opinion of the wisest men, sit fastest on their heads; *He hath stript me of my glory, and taken the Crowne from my head.*



JOB 19.

J O B. Chap. 19. Vers. 10, 11, 12.

10. He hath destroyed me on every side : and I am gone :
and mine hope hath he removed like a Tree.

11. He hath also kindled his wrath against me, and he
counteth me unto him as one of his enemies.

12. His Troops come together, and raise up their way
against me, and encamp round about my Tabernacle.

J O B still continues his complaint, he had done it before in
divers allusions, he takes up three more in this Context, to
shadow his sorrowfull condition.

The first is taken from Buildings, in the former part of the
tenth Verse.

The second, from Trees, in the latter part of the same Verse.

The third from Warre, in the 11th and 12th Verses.

Vers. 10. *He hath destroyed me on every side.*

The word here rendred *to destroy*, signifies any ruining work,
yet most properly the ruining of a building; *He hath destroyed*
me (say we.) *He hath pulled me asunder member by member,*
(saith another) as a house is demolisht part by part, or roome
after roome, till as Christ foretells the demolition of the Tem-
ple, *There shall not be one stone left upon another.* Thus (saith
Job) *He hath destroyed me.* The Hebrew Text is in the future,
He will destroy; as if Job's feare had Prophecyed utter destructi-
on to himselfe; yet most Translate (as we) in the Preterperfect
Tense, *He hath destroyed me.* And though Job saith *me*, yet we
are not to confine this destruction to his person, but must extend
to his family, and whole estate, as the next words intimate; *He*
hath destroyed me

נִסְּרָנִי confin-
gere, demolire,
destruere; ex-
primit omnino-
dam destructio-
nem; adisti ijs
proprie conve-
nit.

סָבַב סָבִיב pro
סָבִיב
Merc.

Round about.

'Tis sad enough to be destroyed in any one part, but Job
was destroyed in every part; therefore he adds; *He hath de-*
stroyed me round about: This heightens the sence. Job shewing
the care of God in the fabrick of his body, bespeaks him thus,

E e

(Chap.

(Chap. 10. 8.) *Thy hands have made me, and fashioned me together round about*; He that is made and fashioned, is made and fashioned *round about*; Yet this addition *round about* hath its force, noting the exact and particular care of God in setting up the whole frame of his outward man in every part. Here the work of judgement is as large, and exact, as the work of mercy once was: *He was formerly fashioned round about, and now he was destroyed round about.*

Further, This expression *round about*, may have either its reference strictly to a building of Defence, a Fort, or Castle, which when it is besieged (as he prosecutes it in the latter words) when Forces lye round about it, they batter and assault it on every side, till at last they leuell and slight it, on all sides, not leaving one Tower, or Pinnacle standing. Or it may referre to the allusion of a Tree, in the next clause of this Verse, which when we would root up, we digge round about it, and then pull it downe. *Thou hast destroyed me round about*; It was the envious and malicious complaint of Satan (Chap. 1. 10.) that God hath made an hedge or wall, (which was as an impregnable Fortification) about *Job's* estate and person. *Hast thou not made an hedge about him, and about his house, and about all that he hath on every side*? He doth not onely say, Thou hast made an hedge about him, *sc:* his person, and about his house, and about all that he hath (which is very particular,) but he subjoynes *on every side*; *Job* once had an hedge round about him on every side, but now his defence was on every side removed. This complaint of *Job* stands in direct opposition to that of Satan.

Hence observe;

That even universall destruction (in regard of outward things) may be the lot of the best and holiest of the servants of God.

Job was not onely touched, (as Satan desired) but destroyed; not onely were the Pinnacles of his house pull'd downe, or the battlements and beauty of it defaced, but, the Pillars of it loosed, and the foundation razed; All that was destroyable was destroyed. The servants of God have somewhat that can never be destroyed; 'Tis our comfort, that
though

though all round about us is perishing, yet we have somewhat within us that shall never perish.

Thou hast destroyed me round about: and I am gone.

That is, according to the Arabick Idiom, *I am dead*; dying is a going away, *I am gone*; I am a lost man, I am removing from the Land of the living.

I am gone: He was not gone when he spake this, and yet he saith, *I am gone*.

*Excedo è vivis
Et jam me ex-
cessisse dicam,
mortuum, sc:
non moribun-
dum Pined.*

That which we looke upon as certainly future, or inevitably to come to passe, is to us as if it were present, or already past.

That good which we are sure to have, is as good as had; and that evill which we either must feele, or have deserved to feele, is as already felt. *Abimeleck* having deserved present death, the Lord tells him; *Thou art but a dead man, because of the woman whom thou hast taken*, (Gen. 20. 3.) because in strictnesse of Justice, 'twas death to take another mans wife, therefore he is spoken to as a man among the dead. So because believers are sure of eternall life, therefore the Scripture expresseth them in a present possession of life, or as *being past from death to life*, as if they had not onely some beginnings, and foretastes of it by faith and hope, but were in the full fruition and visions of it. Thus here, because all outward appearances and probabilities spake *Job* going out of the world and dying, therefore he concludes himselfe gone out of the world, and dead, *I am gone*.

And he hath removed my hope as a Tree.

He hath made my hope to depart, or goe away, so in strictnesse of the letter, as if he had said; *I am gone, and my hope is gone*; and the reason why he said *he was gone*, was, because his hope was gone; hope is the most stayed comfort that we have, the last that departs, yea that which can scarce depart; hope cannot be reckoned among our *moveables*, for it is compared to an Anchor, and to an Anchor that will not dragge; *Wee have* (saith the Apostle, Heb. 6. 19.) *this hope as an Anchor of the soule, both sure and stedfast*; yet, *Job* perceived his Anchor moving, yea removed.

*Recedere aut
abire facit
spem.*

He hath removed my hope.

My hope is gone; what hope was this which was so moveable? It was his hope about, or for worldly things; *Our hope about moveables, is moveable*; The hope we have about the world, is like the fashion of the world, which passeth away. *Job's* friends had laboured much to encourage and revive his hope, the hope of a restitution to honour and greatnesse in this life. But, saith he, *my hope*, this kinde of hope is removed, 'tis gone; he had given sufficient prooffe that he had a hope which was not gone, but was indeed the Anchor of his soule, *sure and stedfast*, and that it stood fast as *Mount Sion*, in the midst of all the shakings of his worldly hope, and could not be removed.

He hath removed my hope.

As we are to take it for a worldly hope in generall, so some restraine it to his hope of Children; Parents have much and many hopes about their Children: A good Child is usually call'd a hopefull Child; Children hope to have an Inheritance from their Parents, and Parents hope to have comfort in their Children. He that hath no hope of Children, is called a *dry Tree*, (*Isa. 56. 9.*) Here *Job* bemoanes (according to this Interpretation) both the losse of the Children which he had, and his hopelesnesse of having any more Children, under the metaphor of a dry Tree.

He hath removed my hope as a Tree.

But I conceive we are not thus to straiten his sence; for not onely (to his apprehension) was his hope of Children removed, but his hope of life, and of any good which concerned this present life. *He hath removed my hope*

As a Tree.

SV indifferens
est ad lignum
viride & ar-
idum aut exci-
sum significan-
dum.

The word signifies both a Tree growing, and a Tree cut downe, or rooted up; here we must restraine it to the latter; he hath removed my hope as a Tree which is removed or pulled out of the ground. *Job* prosecuted this metaphor, (*Chap. 14. 7.*) *There is hope of a Tree if it be cut downe, that it will sprout againe,*

again, and that the tender branches thereof will not cease, though the roote thereof wax old. There he speaketh of a hopefull Tree, but here he speakes of a Tree that hath no hope, or of a Tree of which there is no hope; *My hope is removed as a Tree*; that is, as a Tree of which there is no hope that ever it should sprout again; For though a Tree that is cut downe may sprout again, the roote being left in the ground; yet when a Tree is pulled up by the rootes, there is no hope that it should ever grow again. Indeed a Tree that is pulled out of one ground by the rootes, may yeeld hopes of growing, if it be planted in another ground; And thus Trees are sometimes removed out of the ground, not to the fire, but to a fitter soyle. And thus (though I doe give it for the meaning of the Text) *Job's* hope was indeed removed as a Tree, it was removed from earth to heaven, from things seene and temporall, to things which are not seene, but are eternall. *My hope hast thou removed as a Tree.*

I have (upon other Texts of this Booke) spoken of the nature of hope in generall, and of hope about worldly things, and therefore I passe it here; onely take this Observation.

That worldly hopes are perishing and looseable.

The Apostle ascribes an eternity to spirituall hope, (1 Cor. 13. 13.) *Now abideth faith, hope, and charity, these three*; Spirituall graces continue, but spirituall gifts are subject, not onely to declining, but to vanishing. Charity never faileth (vers. 8.) *But whether there be Prophecies they shall faile, whether there be tongues they shall cease, whether there be knowledge, it shall vanish away*: But faith, hope, and charity, are lasting graces, there is no corruptibility in them. In heaven we shall be above hope, being taken up to the fruition of that which we hoped for; yet we cannot say, that then our hope shall be removed, but then we shall move in a spheare beyond hope. Hope is not destroyed, but perfected by fruition, as faith is perfected by vision. Saints may have their hopes of earthly things removed, but themselves remove into those heavenly things which they hoped for. The Tree of this hope shall stand and flourish for ever; but of their other hope, they may say as *Job*; *He hath removed it as a Tree.*

Vers. 11.

Vers. 11. *He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.*

Job proceedeth to set forth his affliction by a third Allusion. His affliction was very great, in that his hope was removed; but this made his affliction most grievous, that there was an appearance of the wrath of God against him in it, and the kindlings of Divine displeasure. God doth sometimes remove the hopes of his faithfull people, in regard of worldly things, and yet manifests his love to them, in spirituall things; they feele not the kindlings of an enemy-like wrath, but the warme beames of a friendly, yea of a fatherly kindnesse in their fiery tryalls; but when these two meete, when at once earthly hopes are removed, and a fire from heaven kindled, who can beare it? The Prophet *Malachy* questions (Chap. 3. 2.) *who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire.* If none can abide the coming of Christ with refining fire, then who shall abide it, when he comes with consuming fire? The fire of Divine holinesse is very terrible, then O how terrible is the fire of Divine wrath?

He hath kindled his wrath against me.

In this and the next Verse, the comparison is taken from Warre, (as before from Trees and buildings) in which God is compared to some great Monarch of the world, who being exceedingly offended, and provoked, his anger kindles against his enemies, and he sends his Troopes and Armies, to incamp against them; *His wrath is kindled against me; and he counteth me as one of his enemies.*

Warre begins at anger, and wrath, it stirres first within, and then it breaks out; *Whence come warres* (saith the Apostle *James*, Chap. 4. 1.) *and fightings among you? Come they not hence, even of your lusts, which fight in your members?* Were there not a fight in our selves, there would be no fighting with others. There is somewhat in the Lord, proportionable to this; *Whence are the Warres that he hath with the Creature?* Their originall is described after the manner of men, from some kindlings of jealousie and wrath in him, not that there is any

pertur-

perturbation in the heart of God, he is infinitely above it, but he is thus described, after the manner of men, the flame of whose warres begin with a fire of wrath; therefore ſaith *Job*, *He hath kindled his wrath.*

The word *kindled* in the Hebrew comes from a roote, which ſignifies anger, becauſe anger is the kindling of a fire in our boſomes; and from that Hebrew word it is conceived, that the Latine word *ira* is derived, it being as neere in ſound, as it is in ſence. Wrath is a fire, and is therefore properly expreſſed by a word ſignifying the heate of fire; wrath in it ſelfe is hot, and burning, here the fire is made hot, *He hath kindled his wrath*, theſe put together, note fierce wrath. (*Pſal. 2. 12.*) *If his wrath be kindled, yea but a little.* The wrath of God is a fire, but ſometimes it is as a fire not kindled, but if his wrath be kindled but a little, it makes a dreadfull fire. 'Tis the nature of fire to be hot, but fire is not onely hot but fierce when 'tis kindled. (*Numb. 32. 14.*) *Yee are riſen up in the place of your fore-fathers to kindle the fierce anger of God;* The kindled anger of God is the extreameſt anger of God.

I ſhall not ſtay upon the deſcription of the Wrath of God, having ſpoken of it at large, (*Chap. 14. 13.*) where *Job* as dreading the appearance of the wrath of God, begs with earneſtneſſe, *O that thou wouldeſt keepe me in ſecret, untill thy wrath be paſt!* Onely note here, that the wrath of God (as was touched before) and the kindlings of it) doe not imply any paſſion or change in God; he hath infinite ſerenity and quietneſſe in his breaſt for ever: What fires ſoever he kindleth in the Creature, himſelfe is alwayes in one minde. The Scripture ſpeakes thus in reference to thoſe effects expreſſed upon man, not in reference to any impreſſion wrought in God. When that is done upon the Creature which teſtifies the fierceneſſe of anger, then anger is ſaid to kindle in God. One of the Ancients tells us; That the wrath of God againſt ſinners is nothing elſe but the puniſhment of ſinne; Or the wrath of God is his holy and moſt bleſſed Will, everlaſtingly burning with hatred againſt ſin, and turning from it in high diſpleaſure; even as man diſcovers his hatred of thoſe things which are againſt his will, and lets out his ſpirit in anger againſt them. Had not ſin broke forth in man, there had never been any appearance

הרהר *exarſit incenſus, aduſus fuit, hinc latinum ira & irascor.*

Ira Dei eſt delinquenſium pena, furor dei eſt ſupplicium peccatorum. Ceryſol.

of anger in God. As the wrath of God drawes out punishment, so sin is the occasion which drawes out the wrath of God. Yet the wrath which *Job* speakes of here, was not kindled upon that account; God himselfe declaring that he was moved to destroy him without any such cause. That fire was kindled for the tryall and exercise of his patience, not for the punishment of his wickednesse. *He hath kindled his wrath against mee.*

Hence Note;

First, *The wrath of God is terrible.*

A fire kindled to warme is comfortable. *Aha* (saith he in the Prophet, *Isa.* 44. 16.) *I am warme, I have scene the fire;* but a fire kindled onely to consume is dreadfull. The wrath of God is sometimes as a fire raked up, sometimes as a fire blowne up: *The light of Israel shall be for a fire, and his holy One for a flame, and it shall burne and devoure his thornes and his bryars* (such are all his enemies who scratch and teare his people) *in one day.* The Lord is a consuming fire to his owne (*Heb.* 12.29.) for the burning out of their corruptions; but he is a consuming fire to the wicked, and unbeliever, for the burning up of their persons; he is a consuming fire to these, and yet they shall not consume; he is a fire, whose heat is unsufferable, and yet they must suffer it; the fire of his wrath is unquenchable by any thing but the blood of Christ; And the fire of the wrath of Christ is altogether unquenchable. *If his wrath be kindled, who alone quencheth the wrath of the father, how shall his wrath be quenched, or who shall quench it?* *Psal.* 2. 12.

Secondly, Note;

A godly man may be under some present apprehensions of wrath.

He hath kindled his wrath against me. *Job* was not onely sensible of the abatement of his outward comforts, but he felt some sparklings of the wrath of God, in the absence of inward comforts. Christ hath delivered believers from the wrath to come, yet even they may see and feele wrath kindling and coming upon them.

Thirdly,

Thirdly, *The apprehensions of wrath are more grievous to a believer, then all his other sufferings.*

It is possible to beare all sorrows with comfort, which are sepeate from wrath. The plague of thunder and hayle upon Egypt was grievous, but that which made it very grievous was to see fire mingled with the hayle, (*Exod. 9. 24.*) 'Tis the minglings of the fire of divine anger with the storme of thunder and hayle, the troubles of this life, which renders them so grievous to be borne. 'Tis wrath which makes hell so terrible, the fire in hell would be (comparatively to what it is) but as a warme Sunne, did not the breath, that is, the wrath of the Lord like a streame of brimstone kindle it, as it is said of Tophet, (*IIa. 30. 33.*) As the wrath of God makes hell so hot to the damned for ever, so it is some appearance of wrath, which makes affliction so hot to believers for the present. *He hath kindled his wrath against me.*

And counteth me as one of his enemies.

Job spake this language before, (*Chap. 13. 24.*) *Wherefore hidest thou thy face, and holdest me for thine enemy;* there he troubledly expostulates the matter with God about it, here he affirms directly; *He hath kindled his wrath against me, and counteth me as one of his enemies;* Though the words carry the same generall sence, yet we have somewhat here worthy our observation and discussion, besides what was there held forth.

He hath counted.

That is, He hath reckoned and set me downe, or cast me up in the number of his enemies; all those translations the word will beare.

השב

Againe; *He hath counted me as his enemies.*

The Text is plurall in the Hebrew, not as we render, *As one of his enemies*, but, *as his enemies*. That is, as a deadly, not as a common enemy; as if I were such an enemy to him, as had the enmitie of all his enemies contracted together in mee; he counts me, not as a single enemy, but as an Host of enemies. It is a frequent Hebraisme in Scripture, to put a word of the

In fonte est, sicut adversarios suos; i. e. sicut unum ex adversarijs suis.

F f

plurall

plurall number, to note some speciall thing or person in the singular. Thus 'tis said of *Jephtha*, that after he had judged Israel six yeares, he dyed, and was buried in the Cities of Gilead (Judg. 12. 7.) that is, in one of the Cities of Gilead. Againe, The godly is like a tree planted by the rivers of waters (Psal. 1. 3.) That is, as a tree planted by some eminent river of water; so here, He hath counted me as his enemies, that is, as one of his enemies, yet such a one as may stand for all the rest.

*Præclare dicitur
tamquam, vel,
quasi. Neque enim,
aut Hostili
animo aut etiam
perturbato deus
supplicia intro-
gat. Nicet.*

Further, *Job* doth not speake absolutely, he hath counted me an enemy; as if God had proceeded against him (*hostili animo*) with the heart of an enemy, but he expresseth himselfe comparatively, or with a qualification by a note of similitude, he hath accounted me as one of his enemies, or, like an enemy.

Job did not suspect, much lesse conclude that God had written his name in the Catalogue of his enemies, no, he knew God was his friend, and his heart told him that he was Gods friend, that he bare no ill will to God; yet (saith he, though such be my state, though I know God loves me, and though he knowes I love him, yet) he hath counted me, (that is) he hath carried himselfe towards me, and dealt with me as with one of his enemies; his heart is with me, but his hand is against me.

Hence note;

First, God is really a friend to his people, yet he sometimes deales with them appearingly, as with enemies.

The love of God is everlasting and unchangeable to his people, but his dispensations towards them have many changes. Hypocrites make a shew as if they were Gods friends, and God makes a shew against the sincere, as if they were his enemies. Hypocrites are as Gods friends, and God deales with them as with his friends, they give him an outside profession, and he often gives them outside comforts, and prosperitie, he deales with them as if they were his friends: now (I say) as hypocrites declare a formall friendship or love to God, so God declares a formall enmitie against many who are sincere, that is, he gives them the usage of an enemy, the wounds and stroakes of an enemy. As the Lord describes the formall professions and practices of love and service to him, (*Isa. 58. 2.*) They seeke me daily, and delight to know my wayes,

wayes, as a Nation that did righteousness, and forsooke not the Ordinances of their God; So, we may describe the Lords outward dispensations and providences of wrath to his; He smites them daily, and afflicts them in all their wayes, as a Nation that doth unrighteousnesse, and hath utterly forsaken the Ordinances of God. Thus he is said to count them as enemies when he acts towards them as we doe towards those whom we indeed count our enemies, as was more at large shewed upon that place before-cited, Chap. 13.

Further, take notice of these two things.

First, That God hath enemies; some are even fighters against God himselfe; And these are of two sorts.

First, Naturall enemies, or enemies by nature, and thus every man that is borne, is borne his enemy. (*Col. 1. 21.*) *Being enemies in their mindes, by reason of wicked workes.* All men are enemies, with all their hearts to God, till he doth overcome and change their hearts. (*Rom. 5. 10.*) *While we were yet enemies, Christ dyed for us;* thus all are enemies.

Secondly, God hath enemies by practise, such are all they who live and continue in sinne, these upon the matter, proclaime and maintaine warre against God himselfe. Sinne is not onely a turning from God, but a turning against him. These enemies are also of two sorts; either secret, or open. Most are subtile enemies to God, going on closely in wayes of sinne, and keeping secret correspondence with the lusts of their owne hearts, and the temptations of Satan. Others are professed and open enemies to God, they even send defiance to heaven, and will doe what they list, let God doe or say what he please. Such a one was *Pharoah*, and such was *Julian*, such were they (*Luke 19. 14.*) who said, *We will not have this man reigne over us:* of whom Christ saith, (*vers. 27.*) *But those mine enemies that would not have me to reigne over them, bring them forth and slay them before me.*

Again, What he said before, *God hath destroyed me on every side, and kindled his wrath against me,* is resolved into, or wrapt up in this, *He hath counted me as an enemy;* so that, to be an enemy, is made the measure, or the signification of the worst estate imaginable. He that counts a man his enemy, (according to the rule of nature) counts the least good too much for

him, and the greatest evill too little for him. As it implyes the greatest manifestation of love and tendernesse, when it is said, God deales with us, *as with sonnes*, (*Heb. 12. 7.*) And spares us *as a father spares his own Son, that serveth him*, (*Mal. 3. 17.* A son may expect, by the lawes of nature, the most gentle usage, and kinde acceptance from a father) so it implyes the hottest revelation of wrath and displeasure, when it is said, that God counts us, or deales with us, *as with an enemy*. God keepes his friends *as the apple of his eye*, (*Psal. 17.*) which notes their safest keeping; but as for the persons and lives of his enemies, he casts them out as out of the midst of a Sling, which notes their utter perishing.

Hence observe;

That it is a most dangerous condition to be in a state of enmitie against God.

Who would live in such a condition as assures him of nothing but death? What doe enemies expect lesse at our hands, and what can the enemies of God expect lesse at his hand, in whose hand the breath of his enemies alwayes is, and all their wayes? God hath given us a rule to love our enemies, *If thine enemy hunger feed him, if he thirst give him drinke*, (*Rom. 12. 20.*) And in doing this we obey God, so we imitate him, and declare our selves the children of our father which is in heaven; for he maketh his Sunne to rise on the evill and on the good: and sendeth raine on the just and on the unjust, (*Matth. 5. 45.*) But though God doth this often and long, yet he doth not this alwayes, or ever; nor doth he expect that we should doe this alwayes, or to all our enemies. It may be sinne to us not to take vengeance on some who are our enemies, even as it would be sinne to avenge our selves on any. And if men should quite slacken Justice and not take vengeance on those who are Gods enemies and theirs, yet God will. But if we be found continuing under a state of enmitie against God, he will not act towards us according to that law which he injoynes us, he will not feed such enemies, nor will he give them water to drinke; He will not make his Sunne to shine upon them, but command his fire to consume them; and he will raine, not fatning and refreshing showers, but snares, fire, and brimstone, this shall be (their drinke) the por-
tion

tion of their cup. (Psal. 11. 6.) 'Tis true, *When we were yet enemies, he sent his Sonne to dye for us*, there he acted up to the highest degree of that law of love; yet they that beleeve not on his Son but stand out in rebellion against him, shall surely dye. God hath not prepared bread and water, but fire and brimstone for presumptuous sinners and unbelievers. This abused love will turne to the hottest wrath. And as God hath shewed himselfe the best friend to his enemies; so he will be their worst enemy. God will appeare an eternall enemy to his enemies in the next life, and he will not spare them in this. *Moses* gives them a dreadfull alarme, (Deut. 32. 40.) *I lift up my hands to heaven and say, I live for ever, if I whet my glittering sword, and my hand take hold of judgement, I will render vengeance to mine enemies, and I will reward them that hate me, I will make mine arrows drunke with blood, (and my sword shall devoure flesh) and that with the blood of the slaine from the beginning of revenges upon the enemy; rejoyce O yee Nations with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries.* As the love of God, in many passages of Scriptures, triumphs in lofty and purest straines of Rhetorick over all the unworthinesse of man, so doth his wrath in this over all the oppositions of man. The enemies of God shall be sure to smart and fall; and therefore 'tis well for those that have to doe with enemies, if they can but make it out, that their enemies are Gods enemies; for as God will surely blesse those who blesse his people, and curse those who curse them: so when his enemies are cursed by us, he curseth them too, and while we oppose them, he joynes with us; whensoever we goe forth against the Lords enemies, wee goe forth to the helpe of the Lord, (Judg 5. 23.) therefore the Lord will helpe us to destroy them. The Lord will destroy them according to his owne decree, though we should forbear or withdraw our helpe; much more will he destroy them when we helpe on the execution of his decree. *The Lord* (saith David, (Psal. 110. 1.) *said unto my Lord, that is, the Father said to the Son, whom he hath given as for a Mediator to his people, so a Lord over them) sit thou at my right hand, untill I make thine enemies thy footstool: that is, till I subdue them all under thee, or make them fall before thee.* All the enemies of God are under this decree, and this decree (as the Prophet Zephaniah speaks

Chap. 2.

Chap. 2. 2.) *will bring forth.* The decree (like a woman with childe) will be in travaile, till it hath brought forth this judgement against all the enemies of Christ; yea though they sit upon thrones, and have the Nations under their feete, yet they must be made his footstool. *Job* found hard stroakes from the hand of God, who did onely count him as an enemy, what then shall they receive, who are his enemies indeed?

Job proceeds to give us a more particular description of Gods dealing with him, as with one of his enemies, still prosecuting the Allegory of Warre.

Verſ. 12. *His troopes come together, and they raise up their way against me, and encampe round about my Tabernacle.*

Here are three things considerable.

First, The gathering of the Armie; *His troopes come together.*

Secondly, Their march; *They raise up their way against me.*

Thirdly, Their Siege; *They encamp round about my Tabernacle.*

In all which, *Job* elegantly describes the enemy-like proceedings of God with him.

His troopes come together.

The Hebrew is *Gad*, the name of one of the Patriarkes, (Gen. 49. 19.) *Gad, a troope shall overcome him, but he shall overcome at the last:* Both words are of the same roote, *Gad* signifies a troope, and to overcome.

His troopes come together against me.

But what are these troopes?

I answer, They are the severall afflictions, and troubles, which God muster'd and called together to charge *Job* with. Many Horsemen make a troope, and so doe many afflictions, *Job* had so many as made not onely a troope, but an Armie, yea a great Armie. He speakes not of a single troope, but of many troopes; *He hath brought his troopes against me.*

Some troopes in the letter assaulted *Job*, troopes of *Chaldeans*, and of *Sabeans*; but besides these his sicknesse, and his sores, his

*Copia dei sunt
omnis generis
calamitates.
Merl.*

his paines, and his povertie, the anguish and terrors of his soule ; all these were troopes, which came upon him as armed men, yea his very friends who were about his bed were as troopes of enemies to him, at best, they were but miserable comforters to him.

This coming together of his troopes, may be taken two wayes.

First, *They come together*, that is, they come all at once, or at one time.

Secondly, *They come together*, that is, they come with one consent, they have (as it were) made a compact, or a confederacy, they are united as one man to afflict my soule. So the word is rendred (*Psal. 55. 14.*) *Wee tooke sweete conncell together*, that is, we were of one heart, we agreed sweetly in our counsels. *Job* had many troubles, but they were all of a minde ; they came all upon him by orders from one hand, and they came with one heart. The Septuagint expresse it by the same word, which is used in the *Acts* of the *Apostles* (*Chap. 2. 46.*) to shew the onenesse of the pure primitive Church in the worship of God. *They continued daily with one accord* (or unanimously) *in the Temple, &c.*

Vox originalis non solum temporis est sed etiam consensus et voluntatis ejusdem
ὁμοθυμαδόν
ὁ ἅλθον τὰ
προσπάθεια
αὐτὴ ἐπ' ἐμοί.
Sept.

Thus the Armie is levied, and the troopes are come to their Rendevouse, we shall see them in their march presently, take onely a note or two from those words ; *His troopes are come together.*

First, *Afflictions are as Gods Armie* ; Here are troopes of them. The name of God is, *Lord of Hosts*, and as he raiseth his host to ruine his enemies, so also to chasten his owne people.

Secondly, *Observe ; The Lord sends many afflictions upon one man at one time.* Here is not a single affliction to a single man, but a single man to many, to a multitude of afflictions. Here was a man, and an Armie. *Job* and a whole Hoast grappling together : *Many are the troubles of the righteous* (saith the *Psalme* ;) And, now ye are in heavinesse through manifold temptations, saith the *Apostle* (*1 Pet. 1. 6.*) And why were they in manifold temptations ? the next verse answers ; 'twas for the tryall of their faith. It is a sufficient tryall of humane strength and manhood, to combate with one man ; He is counted more then a man, a Gyant, who contends with two. But for the tryall of divine strength and faith, manifold temptations are
but

but ſufficient. A little of God in one man raiſeth up his ſpirit to doe more then many men ; even to combate with many troopes of temptation.

Thirdly, From this alluſion note ; *That afflictions are all at Gods command ;* They are his troopes, he is their Generall ; they move according to his orders. As God raiſeth theſe troopes, ſo 'tis he that ſends them directions what to doe, and whether to goe ; they come when he bids them, and they goe when he bids them ; when he ſaith Charge, they charge, and when he ſaith retreat, they retreat ; according to the ſound of the Trumpet which they heare from Heaven, they move on earth. Wee may ſay to theſe temptations as he in the Prophet to the ſword (*Jere. 47. 6.*) *O thou ſword of the Lord, how long wilt thou be ere thou be quiet ? put up thy ſelfe into thy ſcabbard, reſt, and be ſtill ;* Here was a cry to the ſword to be quiet, but the ſword answered, or the answer was made in behalfe of the ſword ; *How can it be quiet, ſeing the Lord hath given it a charge againſt Aſkelon and againſt the Sea ſhore, there hath he appointed it.* It is to no purpoſe to ſpeake to the ſword to be quiet, you muſt ſpeake to the Generall, to him that commands in chiefe, and is cloathed with a Commiſſion for the warre. What can the ſword doe ? it muſt proceed till he that drew and called it forth, recalls and remands it back into the ſcabbard. 'Tis thus alſo in this warre, or fight of afflictions. The ſoule having been long preſſed and assaulted by them, may perhaps cry out to them, *O ye ſorrows of the Lord, when will ye depart ? O ye paines and ſufferings when will ye ceaſe ?* But they answer, *how can wee depart, wee are Gods troopes, he hath given us a charge to come together againſt you ; and with you we muſt ſtay, till God call us off.*

And ſeing afflictions are at the command of God, be not angry, let not your paſſion riſe againſt the creature, againſt this, or at that ſecond cauſe, by which you are afflicted ; looke up to the Lord of this Hoſt, to the Commander of theſe troopes. He ſends them out as he pleaſeth, and when he pleaſeth, to puniſh and deſtroy his enemies, as alſo to exerciſe the graces, and try the holy valour of his owne children and ſervants.

Fourthly, *God is able to raiſe troopes of affliction out of any of his creatures ;* He is never at a loſſe for an Armie. When the wrath of

of man is kindled, O, if he could get an Armie, he would doe wonders. The Lord can levie an Armie with a word speaking, he can have troopes, if he doe but sound his Trumpet, and beat his Drumme; if he doe but hold out his will, and say it is his pleasure, they are presently at his call. How soone did the Lord raise Armies against *Pharaoh*, of flies, and lice, and hayle? &c. How quickly did the *Chaldeans*, and the *Sabeans*, breake in upon *Job*? how soone did an unkinde wife, scabbs and sores, and what not, that was grievous to a poore man, either within or without, come in troopes against him at the Lords appointment. *His troopes come together.* Thus they are met and mustered, now they are upon their march.

They raise up their way against me.

That is, (as some interpret it) they make themselves a large and plaine way to come against me; and so 'tis an allusion unto Armies, who when they are marching, send Pioneirs before them, to open narrow wayes, to levell those that are uneven, and throw downe their bankes, the ordinary roade is not fit to march in, Armies must have roome, therefore they raise up or prepare their way. This word is used, (*Isa. 57. 14.*) to prepare, and fit a way, a way which before was way-lesse, and inaccessible; *Cast you up, cast you up, prepare the way.* The Baptist in a spirituall sense fulfilled that Prophecy, he prepared the way of the Lord, by him *the valleyes were exalted, and every mountaine and hill was made low, the crooked he made straight, and the rough places plaine.* 'Tis the worke of the Ministers of the Gospel to take out all the stumbling blocks and rubs that lie in the way of conversion, and hinder soules from turning to the Lord. The troopes in the Text did not raise up a way for *Job*, but for themselves, or against him.

They raise up their way against me. That is, they prepare a way to come upon me, or against me. The Hebrew word signifies upon, as well as against; they make their way upon me, they goe over me, and trample me under their feete, they make me their way. The Prophet speakes this language (*Isa. 51. 23.*) implying the extreame insultation of the adversary afflicting the people of God; *I will put it into the hand of them that afflict thee, (meaning the dregs of the cup of his furie,) which have said to thy*

G g

ללד, parare
viam & quod
videbatur inac-
cessum sternere
& ad equalita-
tem ducere.

Significat fore
ut Apostoli mon-
strent, gentibus
atq; sternant fa-
cilem viam &
aditum ad fidem
evangelij, ne
hæreant aut de-
terreantur diffi-
cultatibus.

Fecerunt viam
super me Vulg.
יך potest su-
per me exponi,
ut sit sensus, ve-
lut viam tritam
reddiderunt su-
per me, ut sim
illis velut via
frequenti am-
bulantium itine
vita. Merc.

soule,

*ſoule, (that is, to thee) bow downe that we may goe over, and thou haſt laid thy bodie as the ground, and as the ſtreet to them that went over; That is, thou haſt humbly ſubmitted thy ſelfe to their proudeſt cruelties. Indeed, wicked men (according to the letter of this Text) would have the ſoules of the Saints bow to them by yeelding to or following their ſinfull counſels and commands; but the ſoules of Saints (in this ſence) are ſtiſſe and cannot bow; as for their bodies or outward man, they can lay them downe and bow, not onely to the ground, but as the ground or as the ſtreete for their enemies to goe over. So here, theſe troopes (ſaith Job) have made me as the very ground, or as the ſtreets upon which they trod; they have trod upon me. As Joſhua gave order to the people of Iſrael (Chap. 10. 24.) when he had overcome thoſe Kings (who were a type of all the enemies of the Church, over whom the people of God ſhall triumph) *It came to paſſe, that when they brought theſe Kings unto Joſhua, that he called for all the men of Iſrael, and ſaid unto them, Come neere and put your feete upon the neckes of theſe Kings; goe over them, make them your way, doe not ſtand upon it, becauſe they are Kings and great ones, tread upon them, and feare not. As to tread upon enemies, and make our way over them, notes the compleateſt victory and higheſt triumph, ſo to be trodden upon by enemies, and to be made their way, ſpeaks the loweſt ſufferings, and contempt.**

~ But I rather follow our owne tranſlation, they have made their way againſt me; That is, comming againſt me, they have made, or prepared their way. As if he had ſayd, whatſoever lay in the way of my afflictions they have remooved, that ſo they might have a cleere marke, and make a full charge againſt me.

Hence obſerve;

That when God ſendeth evils upon a perſon ('tis true alſo when he ſendeth them upon a people) nothing ſhall hinder. His troopes ſhall raiſe up their way againſt the beſt and ſtrongeſt; Though it be a barred way, a rough mountainous way, a craggie way, like the Alpes, (which Hanniball paſſed with his Armie againſt the Romans) yet the Lords Armie will (as he ſayd) finde a paſſage, or make one. Wee have an expreſſion in the 78 Pſalme v. 49. very neere this, where the wrath of God againſt Egypt
is

is thus described; *He cast upon them the fiercenesse of his anger, wrath, indignation and trouble, by sending evill Angells amongst them.* Most interpret these evill Angels of wicked spirits, or Devils that vexed them; others of troublesome men, who vexed them with evils, some expound that Text particularly of *Moses* and *Aaron*, who, though personally considered, were very good, yea the best of men then living, yet they were evill Angels in regard of the effect of their message unto the *Egyptians*. A good man may (in this sence) be an evill Angel, he may be a messenger of evill, or a meanes of executing the wrath of God upon wicked men. Thus *Moses* and *Aaron* may be called evill Angels, for they brought sad messages or ill tydings to the *Egyptians* concerning those dreadfull plagues wherewith the Lord oppressed them for their oppressions upon his people; For by the ministrie of *Moses* and *Aaron*, the Lord cast forth the fiercenesse of his anger, wrath, and indignation. But *Egypt* was a strong place, and the *Egyptians* a mightie people, they would not easily yeeld; Wherefore (saith the Text) when he did so, *he made a way to his anger*; As if the Psalmist had said, if there were not a way for his anger, that is, for the execution of his anger, he forced his way; though he did not finde a way, yet he made one, and fought himsele through all difficulties which seemed to oppose the destruction of his enemies. We put in the margin, *He weighed a path*; he made the path as exact, as if he had put it into a ballance; the way was fitted to the largenesse of his owne anger, and 'twas fitted to the dimensions of their wickednesse. Thus he made a way to his anger, both by suiting the way to his anger, and by removing all impediments out of the way of his anger. If God will worke to save, who shall let it, and if God will worke to destroy, who or what shall let it? When God will either try his owne people, or punish his enemies, nothing can hinder; neither the power, nor the politick preparations of evill men, no; nor the prayers of good men (which yet are the strongest rubs in the way of his anger) he will make his way thorough their supplications when he is resolv'd to punish his people; *Though Moses and Samuel stood before me, yet my minde could not be toward this people* (Jer. 15. 1.) Now with what weapons did *Moses* and *Samuel* use to stand before the Lord? surely, with prayers and teares; nothing

makes so reall a detence against the anger of God, as the prayers of his people doe; yet God will breake through these, he will make a way for his anger through these, they shall not stop him, much lesse shall the preparations or strength of wicked men stop him. As the weaknesse of God is stronger then man, so the weaknesse of prayer is stronger with God, then all the strength of man. If prayer doth not stop his wrath, humane power shall never be able to give it the least check. All our strong holds and forts, will be but as the first ripe figs, which being shaken fall into the mouth of the eater, when once the Losds Armie makes a battery against us. His troopes will not turne till they have fullfilled all his pleasure; *They have raised up their way against me.*

And encamp round about my Tabernacle.

The Lords troopes being raised, they raised up their way, and marched, and now they sit downe, and encamp round about distressed Job; *They encamp round about my Tabernacle*; That is, about all that I have, or my whole possessions. Heres a strange sight, an Armie encamping against a Tabernacle; Job might say, what needs such warlike preparations against me? alas, mine is but a Tabernacle; I am not fortified in a Castle, or encompassed with impregnable walls and Bulwarkes; They encamp against *my Tabernacle*; A Tabernacle is but a weake house, weaker then our ordinary houses; A Tabernacle can hardly keepe out the raine, or stand against the winde. How then can it keepe out an Army, or stand their storme? A Tabernacle is a moveable dwelling, fastned with coards and stakes, without foundation; yet here Job speakes, as if God had brought all his Artillery, planted his batteries, and engines of warre, to beat it downe; *He hath encamped round about my Tabernacle.*

Hence note;

All that man hath in the creature amounts but to a Tabernacle.

Job was a great man, and he had a great estate, an estate foundation'd and settled upon as much strength as the creature usually can afford, yet all was but a Tabernacle, whose coards are

are quickly loosned, and whose stakes are soone puld up, and then downe it falls. Man himselfe in regard of his naturall life is perishing, his body is a Tabernacle; *Our earthly house of this Tabernacle*, as the Apostle calls it, (2 Cor. 5. 2.) Now as the body of man wherein his naturall life dwells is a Tabernacle, so are all those things which concerne the support and continuance of his naturall life. Who would trust to or shelter himselfe in a Tabernacle, when we have the Name of the Lord as a strong Tower, into which we may flie with assurance of safety. He that gets most of the world, hath got but a Tabernacle, and hee that looseth all that he hath in the world, hath lost but a Tabernacle. A little true knowledge of what the world is, mingled though with but a little true faith about the things of the world to come, will easily carry us above all the good and evill of the world.

Againe (in pursuance of the Allegorie) we know when an Armie encampeth about a Citie, and layeth siege to it, no man can get out; *Thus it is with many poore soules, afflictions hemme them in round, they have never a port to get out at, the way is onely open to heaven.* The Lord is pleased to lay very close sieges to many of his people; they are straitned in their outward enjoyments, they are straitned in their spirituall enjoyments, and can finde no comfort. As the soules of some refuse to be comforted, so comfort refuseth the soules of others; or all comforts are (as by a strong hand, yea as by a strong host) withholden from their soules. *Dauids* mighty men broke through the host of the *Philistims*, when he longed for the water of *Bethlem*; But Gods host of troubles and afflictions, cannot be broken through by the mightiest among the sonnes of men, though there be a well of water beyond them, which their soules long for as much as *David* did for that of *Bethlem*.

Lastly, Take this note from the allusion also; *They encamp against me.*

Afflictions may continue long upon us, or about us.

There is a difference between the fighting of a Battell, and encamping: a battell is but for an houre, or a day, but Encampings are for continuance; we have heard of encampings, and besiegings, not onely for a few dayes, but for many moneths, yea

yea for some yeares. The troopes of trouble give some onely a fierce Charge, but they sit downe, and *encamp against the Tabernacles* of others. Some particular soules have endured longer sieges then ever any Citie did. Not onely doe the *terroures of God* (within and without) *set themselves in array against them* (as *Job* complained *Chap. 6. 4.*) but they are *afflicted and readie to dye from their youth up, suffering those terrours*, as *Heman* complains, (*Psal. 88. 15.*) Therefore let not our hearts faint, though we are besieged, though sorrowes encamp against us. When God seemes to tell us in the dispensations of his providence, that he will batter us downe, and levell us with the ground, yet all this is but to try how we can stand our ground in an evill day, how we can maintaine our trust, and hold out a siege; Some give up the strengths under their command at the first summons, others hold out till the last bit of bread; God doth but trie his whether they will persevere to the last, to the utmost. *Let patience have its perfect worke*, for afflictions will have their perfect worke; when they make long worke, let patience make long worke too. When God encamps against us, let us speedily give up the strong holds of sinne, but let us maintaine the strong holds of grace, the forts of faith and patience, quitting our selves like men, or rather like Christians; let us give prooffe of holy courage in the hottest assaults, and in the longest sieges. The Lord doth not intend ruine to our persons, though he ruine our Tabernacles. Those outward evils shall worke for our good, which deprive us of all outward good, and if both the Tabernacles which we use, and in which we dwell, while we are in the body, as also the Tabernacles of our body be dissolved and shattered to the ground in this warre, yet we have a *building of God, an house not made with hands, eternall in the heavens.*

lastly, Observe;

There is no striving, no contending with afflictions.

God hath whole troopes and Armies of them at his command. As his enemies cannot stand before him, so neither can his friends when he appeareth as an enemy. There is no prevailing but by submitting. *Who* (saith the Lord, *Isa. 27. 4.*) *would set the bryars and thornes against me in battell, I would goe thorough*

thorough them, I would burne them together? Wicked men are bryars and thornes, if they contend with God, they contend with a fire, and are burnt. If godly men should set themselves in battell against God, when he sets himselfe in battell against them, how soone could he goe through them also, and burne them together? When the Lord of Hosts sends his troopes to encamp against us, He doth not intend we should fight them away, but pray them away; nor is it his meaning, that we should raise the siege by opposing his troopes, but by falling downe before them. Wee cannot conquer the least affliction by force, but we shall be more then Conquerours over the greatest afflictions, even over all afflictions by faith. When Armies of bloody men invade or encamp against the people of God, we cannot (without presumption) expect victorie, unlesse we fight as well as beleve, and act courage against them, as well as faith in God. But when Armies of affliction encamp against us, there is no over-comming, but onely by beleiving in God, and humbling our selves. We must resist the Devill and his troopes of temptations, and he will flie from us. But no affliction sent by God did ever depart from him that was found resisting it. The Armie of sorrows which encamped against *Job*, was never fully withdrawne, till he said, *I abhorre my selfe, and repent in dust and ashes,* (Chap. 42. 6.)

Thus, we have heard *Job* bewayling his condition under the Allegorie of warre, troopes of enemies drawing together, and encamping against him; in the next place, he bewailes his condition, in the withdrawing of his friends; if when evils, and enemies, come upon us, our friends stand close to us, it is a great support, but when many troubles throng about us, and all our friends leave us, this is sad. Thus *Job* describes his forlorne estate in the next words; *He hath put my brethren far from me, &c.*

J O B. Chap. 19. Verſ. 13, 14, 15.

13. *He hath put my Brethren farre from me, and mine acquaintance are verily eſtranged from me.*
 14. *My kinsfolke have failed, and my familiar friends have forgotten me.*
 15. *They that dwell in mine houſe, and my maidens count me for a ſtranger, &c.*

JO B hath thus farre expreſt his (almoſt) unexpreſſible ſorrowes and afflictions, by many elegant metaphors and alluſions; he is now as exact and accurate in ſetting forth the effects of thoſe ſorrowes, or what followed upon his affliction.

The firſt effect is deſcribed in this context, to the end of the 19th verſe; and that is the unkindneſſe and contempt, the unfaithfulneſſe, and unthankfulneſſe of his friends and neereſt relations.

Secondly, He ſhewes the waſting of his ſtrength, and the generall conſumption of his owne bodie, at the 20th verſe; *My bone cleaveth to my ſkin, and to my fleſh, and I am eſcaped with the ſkin of my teeth;* The burthen of all which preſſures, inforced him to make a threefold cry.

First, For pitie and compaſſion; *Have pitie upon me, have pitie upon me, O ye my friends, for the hand of God hath touched me,* verſ. 21.

Secondly, For ſparing and forbearance in the 22. verſ. *Why doe you perſecute me as God, and are not ſatisfied with my fleſh.*

Thirdly, He cries out for attention to his cry, and ſerious conſideration of his ſad Complaint, in the 23 and 24 verſes; *O that my words were now written, O that they were printed in a book, that they graven with an iron pen and lead in a rock for ever*

Theſe words hold forth the firſt effect which followed his ſorrowes and afflictions, namely, the withdrawing of his friends, the unkindneſſe or contempt of all thoſe that were about him; and he ſeemes to caſt, or diſtribute thoſe into foure rancks, from whom he received ſuch unkindneſſes.

First,

First, His kindred, or those of his blood; *He hath put my brethren farre from me*, in the 13th ver. and in the 14th; *My kinsfolke have failed.*

Secondly, He complains of the unkindnesse of his owne familie, in the 15th 16th and 17th verses, which he sets downe. First, in generall, in the former part of the 15th verse; *They that dwell in my house.* Secondly, he meanes them distinctly. First, his maide-servants, in the close of the 15th verse. Secondly, his men-servants, in the 16th verse. Thirdly, his wife, in the 17th verse; thus his owne house and familie had deserted him, and proved un-dutifull to him.

Thirdly, He was likewise grieved by the contempt which he received from children, the children of those who lived about him; in the 18th verse; *Young children despised me, I rose and they spake against me.*

Fourthly, He describeth the unkindnesse and unthankfulnesse of his intimate acquaintance, and highest confidants, to whom he was wont to open his bosome, and with whom he had maintained closest correspondence, both by giving and receiving curtesies in the 19th verse; *All my inward friends abhorred me, and they whom I loved are turned against me;* These are distinguished from his kindred; and may be intended also in those words of the 13th verse; *My acquaintance;* and in those of the 14th verse; *My familiar friends.* Thus we see all were turned against him, his kindred, his family, his acquaintance and associates. This was an extreame aggravation of his affliction; especially if we consider two things.

First, The nniversality of this desertion; it was not some one, or two of his relations; *all his relations failed him*, kindred, servants, acquaintance, and, who is more then all these, his wife.

Secondly, Not onely did all his common friends, but even they who had made profession serious profession of love to him; there are some friends, of whom we make no great reckoning, if they fall off from us; but when intimate friends, such as know our hearts, and have been trusted with our secrets, such as we love with much intirenesse, and are endeared to us by long familiaritie, when these apostatize from their professed friendship, and renounce the lawes of love, how heavie is this

H h

crosse?

croſſe? yet even ſuch was *J. b's* deſertion, as will appeare in the opening and proſecution of this context.

Vers. 13. *He hath put my brethren farre from me.*

In the former verſe we heard of Troopes drawing about *J. b's* Tabernacle, and beſieging it. Now, in this nick of time, while Troopes of enemies draw neere about him, his brethren withdrew and departed farre from him; *He hath put my brethren farre from me.* This deſertion of his brethren is put in equall ballance with the invaſion of his enemies, and is indeed a heavier burden of affliction, and doth much over-ballance it. *Their unkindneſſe troubles us moſt, from whom we have leaſt reaſon to ſuſpect unkindneſſe.*

He hath put my brethren, &c.

FRater cognitionem habet cum **FR**atris quia fratres in uno convenire debent, ac proinde res inanimata, quæ in uno conveniunt fratres dicuntur.

The word which we tranſlate *brethren*, notes not onely neereneſſe, but oneneſſe: Many brethren, yea all brethren ſhould be one, and agree in one. They who are neere in relation, ſhould not be farre off in affection. *J. b* calls himſelfe a brother to Dragons (Chap. 30. 29.) becauſe his preſent ſtate was like that of Dragons, ſolitary and withdrawne from friends. And Solomon tells us (Prov. 18. 9.) *He that is ſloathfull in his worke, is brother to him that is a great waſter*; That is, he is very like him, or ſuch another; yea, things without life, which have a like- neſſe, are called in Hebrew brethren or ſiſters (Exod. 26. 3.) becauſe brethren and ſiſters have, or are ſuppoſed to have like- neſſe in conditions, and oneneſſe in affection; *My brethren.*

But what were his brethren?

There are ſeven ſorts of brethren.

Fiſt, Naturall brethren, who are of the ſame blood; and theſe are ſo called, ſometimes in a larger, and ſometimes in a ſtricter ſence: they are called brethren in a large ſence who are of the ſame lineage, though they be not immediately ſprung from the ſame loynes. Abraham calls Lot his brother, who was onely his nephew (Gen. 14. 14.) James and Joſes, Simon and Judas, who were the kiſmen of Chriſt, are yet called his brethren, Matth. 13. 55. But ſtrictly they are naturall brethren, who are borne of the ſame parents.

Secondly,

Secondly, They are called brethren, who are of one Countrey or Nation.

Thirdly, They, who are of one neighbour-hood, or are neere in habitation.

Fourthly, There are brethren by studie, by course of life, or profession.

Fifthly, There are brethren in manners, and sutablenesse of disposition.

Sixthly, Brethren by friendship, by covenant and mutuall stipulation.

Seventhly, Brethren in Religion, and faith of the Gospel. We may take all these sorts of brethren into the Text, but specially brethren in blood, and neerenesse of alliance, these *Job* seemes particularly to intend, while he saith, *He hath put my brethren farre from me.* But, how farre were they put, or at what distance did they stand? We may understand it of a twofold remotenesse or distance.

First, Of remotenesse in place; as if he had said; *My brethren come not at me, they will not so much as be where I am, one house will not hold us, I have little of their company.*

Secondly, Of a remotenesse in spirit, they are farre off in affection, their mindes are departed or alienated from mee; though I enjoy at any time their bodily presence, I have little of their company, but lesse of their hearts.

Againe, He doth not say, *My brethren are gone from me*, but *He hath put my brethren farre from me.* But who was it that put his friends farre from him? *Job* ascribes this as much as any other part of his affliction unto God; *Job* was as sencible that God had put his brethren and friends farre from him, as he was that he had sent so many enemies and strangers (*Chaldeans* and *Sabeans*) in upon him. It was from the same hand that these invaded him, and that they departed from him.

Hence note;

First, *Brethren may faile in love to their brethren, and prove not onely forgetfull but unfaithfull.*

Yea, not onely may brethren prove forgetfull of us, but cruell to us. Wee have an experience of this in the first paire of brethren that ever were in the world; As soone as the bond

of brother-hood could be broken, 'twas broken; *Caine slew his brother Abell*, he was farre from him indeed when he thus drew neere to him. Christ forewarnes us that we may quickly meete with such actings against the light of nature, while we follow and act up to the light of Grace; *The brother shall deliver up the brother to death, and the father the childe, and the childe shall rise up against his parents, and cause them to be put to death,* (*Matth. 10. 21.*) To deliver a brother up to death, that is, to deliver him up to others to put him to death, is as bad as if our selves had taken away his life. We doe that evill which we doe not hinder others (according to our place and power) from doing, much more may we be said to doe that evill, which we provoke those to doe who have power to doe it. To deliver a brother up to death, is to kill our brother. Grace teaches us to lay downe our lives for the brethren. Corruption teaches the brother to take away the life of a brother. Our Booke of *Martyrs* gives divers instances of brethren suffering for Christ, by the procurement of brethren. There are no bonds of love, but have often received a crack by lust, and sometimes a totall breach; and where there should be the greatest love, there have been the greatest breaches. The Prophet *Obadiab* checks those *Edomites*, who were the Descendants of *Esan*, and so by *Isaac* their common father, brethren to the *Israelites*; the Prophet, I say, checks them for their insolency against their afflicted brethren (*v. 12.*) *Thou shouldst not have looked on the day of thy brother.* The day of their brother, was the day of their brothers calamitie, as is plaine in the next words, *In the day that he became a stranger*, that is, to his owne Land, being carried away into Captivitie: Thou shouldest not have looked upon this day of thy brother. But was it a sin to looke upon them in that day? To see them was no sin, and to see or looke upon them with an eye of compassion was a dutie; but they looked upon their brethren with an eye of scorne at, or with an eye of delight in their misery; it pleased them to see their brethren oppressed and carried captives. This kinde of seeing their brethren was (within one degree) as sinfull as slaying them, such looking upon them when led into captivitie, was a leading them into captivitie. That which we rejoyce to see any suffer from the hand of others, they suffer also from our hand. The Prophte

Isaiah

Isaiah describes this unnaturall unkindnesse against Brethren (arising in some at least, from a pretended or ignorant zeale for God) in the profession of the same Religion, (*Chap. 66. 5.*) *Heare the Word of the Lord, ye that tremble at his word, your brethren that hated you* (he doth not say, your enemies that hated you, this is a strange conjunction, *Hating Brethren, your brethren that hated you*) *that cast you out for my Name sake* (there's the ground of the quarrell, it was religious, or about the things of God) *said, let the Lord be glorified, or, appeare in glory.* Which implyes that eyther they pretended to glorifie God by casting out their brethren, as Christ foretold, *Joh. 16. 2. They shall put you out of the Synagogues, yea the time cometh, that whosoever killeth you, shall thinke that he doth God service.* To doe God service is to glorifie him. These brethren judg'd their brethren evill doers against the Lord, and that therefore it was good to punish and cast them out, hence, they said, *let the Lord be glorified: or these words, let the Lord be glorified,* may be expounded ironically, as if these persecutors of their brethren, had derided their brethrens expectation and hope, of the glorious appearance of the Lord in judgement, to vindicate their innocency and doe them right. And so it answers that of the same Prophet, *Chap. 5. 19. Let him make speed and hasten his worke, that we may see it.* As also that of the Apostle, *2 Pet. 3. 3, 4. Where is the promise of his coming, &c.* Hence 'tis added, *But he (that is, the Lord) shall appeare to your joy, and they shall be ashamed.* They who either thinke to bring glory to God, by troubling their brethren, or who deride their brethrens hope, that the Lord will appeare to deliver them from, or to recompence them for all their troubles. These troubling brethren (I say) shall have shame to their portion, and the portion of their troubled brethren shall be joy at the appearing of the Lord. The same Scripture shewes the extreame hatred of brethren against their brethren, and the fore displeasure of the Lord against Brethren-haters.

Secondly, Observe;

The estrangement of brethren from us is very grievous.

Job layd it more to heart that his brethren did not comfort him, then that strangers did afflict him. It is one of the most delightfull spectacles to see brethren dwell together in unitie.

(*Psal. 133.*)

(*Pſal. 133. 1.*) Behold, how good and how pleaſant it is for brethren to dwell together in unitie: He compares it to the dew of *Hermion*, and to the precious oyntment upon the head, that ran downe upon the beard, even *Aarons beard*, and that went downe to the ſkirt of his garment. Now, as it is a pleaſure to behold the union and harmony of brethren, ſo 'tis very bitter to ſee brethren broken off and diſjoynted from one another. Whether they be brethren by blood, or brethren by profeſſion, but chiefly if they be brethren in the faith and profeſſion of the Goſpel. *Abraham ſaid unto Lot, let there be no ſtriſe, I pray thee, between me and thee, and between my herd-men and thy herd-men.* He would not onely have no ſtriſe between themſelves, but not between their ſervants, and why? *For we are brethren* (*Gen. 13. 8.*) The diviſions of brethren are both grievous and ſcandalous; grievous to themſelves, and ſcandalous to others. Hence *Moses* gives counſell to the two contending *Iſraelites* (as *Stephen* reports it, *Act. 7. 26.*) *Sirs, why doe ye wrong one to another? you are brethren.* The name of a brother, or the remembrance that we are brethren, is enough to pacifie our ſpirits, and haſten us to a reconciliation of all our differences. And that ſo many brethren, who alſo are *Iſraelites*, fall out with, and wrong one another, and will not be reconciled, how ſad is the ſcandall, and how heavie the burden at this day? All gracious hearts have much cauſe to lament this, as all eyes, even the eyes of our common enemies, have too much occaſion to take notice of it.

Thirdly, In that he ſaith, *He hath put my brethren farre from me*, Obſerve;

The changes of affection are from God: or, it is of the Lord that our brethren are at any time eſtranged from us.

As God puts health farre away from us, or aboumdance farre away from us, ſo he puts friends farre away from us. This doth not excuſe brethren in their unkinde departures and eſtrangements from one another, onely it ſhould teach us to depend upon God, as much for the eſtabliſhment and continuance of friends in their affections and reſpects to us, as of our Lands and Cattell in their fruitfulneſſe to us, or of our own bodies in their health and ſtrength to us. There is an overruling hand of God, and his effectuall working, as in all other afflictions

afflictions and troubles which come upon us, so in the withdrawings of friends and brethren from us. As God formes the spirit of man within him, in respect of being and existence, (for he is the God of the spirits of all flesh, or the father of spirits) so likewise in respect of motion and influence (*Zech. 12. 1.*) It is the Lord who makes men to be of this minde, or of that minde, who shapes and fashions their spirits either towards a compliance with, or a dislike whether of things or persons. Friends love no longer then God maintaines love in them, and they can doe us good no longer then God maintaines in them a will to doe us good; we cannot discharge the lowest naturall dutie of love unto a brother, unlesse God come in; yea, we quickly grow unnaturall, if God leave us. The love or hatred of man is from the Lord.

But some may say, Is the hatred of man from God? If so, how shall we acquit God from being the author of sin?

I answer, God is said to put our friends farre from us, when he withdrawes or withholds that assistance or influence which enlarges and unites the hearts of friends. We are all by nature (as the Apostle speakes, *Tit. 3. 3.*) *Hateful, and hating one another.* And while nature, as corrupted, acts alone, it is not more hatefull to God, then full of hatred to men, especially to good men. As God doth not, so there is no need he should put enmitie and hatred into the heart of brother against his brother, there's too much of these already in every mans heart; if God doe but leave a brother to himselfe, he quickly shewes himselfe unbrotherly. Now if brethren hate unlesse God over-rule their hearts, then 'tis no wonder if strangers and enemies doe it. (*Psal. 105. 25.*) When *Moses* describes the cruell usage which the *Egyptians* shewed to the people of *Israel*, he tells us, *God turned their hearts, that they hated his people, & dealt subtilly with his servants.* That is somewhat a hard speech when 'tis said; *He turned their hearts to hate his people*; God did not drop hatred into their hearts; God turnes the heart from sin, not to sin; but he is therefore said to turne their hearts to hate his people, because he gave them up to the basenesse and suspiciousnesse of their owne hearts, which told them a thousand sad stories, or prophecies rather, what the *Israelites* would doe, and how they would burden *Egypt*, and bring it low, unlesse

unlesse themselves were brought low by an imposition of new burdens. This was enough, and this was all that God did when he turned the hearts of the *Egyptians* to hate his people, and deale subtilly with his servants; unlesse God hold our hearts, and keepe them for us, we are not onely unsteady in every duty both to God and man, but we are quite beside, yea contrary to our duty. We love where we should hate, and hate where we should love; we helpe those whom we should oppose, and oppose those to whom we should be helpfull. We are like brethren to those whose enemies we should be, and we are as enemies to our brethren; *He hath put my Brethren farre from me.*

And my acquaintance are verily estranged from me.

יָעִיר
Nri mei. Vulg.
Necessarij mei.
Tygur.
Scientes nomen
meum obliti
sunt mei. Sept.

Brethren are our neereft acquaintance, and all our acquaintance may be called brethren. The Hebrew word signifies, to know. Some render it so here, *they who knew me, or were knowne to me are estranged.* The knowledge we have of men brings us into acquaintance with them, and the more we are acquainted with them, the more we know them. The word implyes, intimate and speciall knowledge, (1 Sam. 3. 7.) *Samuel did not yet know the Lord;* Not know the Lord! why, how was *Samuel* bred, that he did not know the Lord? he was come to yeares of knowledge, and had he lived in ignorance? The meaning is not, that he did not know the Lord at all, but he had not yet knowne the Lord by way of extraordinary revelation, or vision. Thus *Samuel* did not know the Lord till that time. God reproves the *Jewes* for their hypocrisie and formalitie (Isa. 58. 2.) *They seeke me daily, and delight to know my wayes;* that is, they pretend to an earnest desire of knowing my wayes, they seeke to me as if they would creepe into my mouth, yea and lodge in my heart, to know all my desire concerning the holinesse of their lives, and the exactest conformitie of their wayes to my will. Thus they would be thought to know me and acquaint themselves with me; and so much the word used by *Job* (which we render acquaintance) holds forth. Yet because *Job* speakes at the 19th verse, of his inward friends, therefore I rather take his acquaintance here, for common friends, such as were but generally knowne to him, or such as knew him but generally; *My acquaintance,*

Are

Are verily eſtranged from me.

The word ſignifies, ſuch an eſtrangement, or alienation of ſpirit, as ariſeth from nauſeouſneſſe, or the offence which the ſtomacke takes at ſuch meates as are improper to it. As if he had ſaid, *My acquaintance loath me, their ſtomackes turne at me, they are ready to vomit at the ſight or thought of me, and of my afflicted condition.* In which ſence, the word is uſed (*Ezek. 14. 5.*) Where the Lord complains of the backſliding of his ancient people to Idolatry; *They are all eſtranged from me thorow their Idolls;* As if the Lord had ſaid; *My people whom I have loved begin to loath me, I am out of date with them, and my wayes are out of requeſt with them ſince they have found new gods, or new wayes of worſhipping God.* Old acquaintance are often laid by when we finde new. And (which was Job's caſe) when old friends fall into a low condition, ſome will loath them, or eſtrange themſelves from them, though they have no new. My acquaintance are

711
Alienatio aut
reſeſſus ſuſmo-
di eſt ut cum
aliqua nauſeam
habet.

Verily eſtranged.

The word *verily*, hath an emphasis in it, and notes not onely the truth of the thing, or that it was ſo, but alſo the degree of the thing, that it was very much ſo. As if he had ſaid; *They are altogether eſtranged, or, there is nothing in them but eſtrangement and unfriendlineſſe.* We have the like uſe of the word, though to another end (*Pſal. 23. 6.*) *Surely goodneſſe and mercy, (or, onely goodneſſe and mercy, pure goodneſſe and mercy) ſhall follow me all the dayes of my life;* That is, I ſhall have goodneſſe and mercy without any mixture of ſorrow and trouble; ſo here, *They are ſurely or verily eſtranged from me;* That is, they are ſtrange as ſtrange can be; there is not the leaſt mixture of love, not the leaſt appearance of good will to me among them all.

אך ורר

אך טוב
Tantum bonum
bonum merita
nullius mali
mixture adul-
terium.

Verſ. 14. *My kinsfolke faile.*

Before he ſpake of his brethren and acquaintance, now of his kindred. All our brethren are our kindred, but all our kindred are not brethren. The originall word ſignifies one that is neere, and in the verbe, *to draw neere*; ſo 'tis uſed (*Pſal. 73. 28.*) *It is good for me to draw neere to God;* We draw neere to God in any act of worſhip, or in the exerciſe of any Grace, eſpecially in the exerciſe of faith, even as we are ſaid in Scrip-
I i
ture,

ture, to depart or turne from God, when we neglect his worship, or when we act any lust, especially unbeleeſe, *Heb. 3. 12.* And because the people of God use to draw neere unto him thus, and 'tis never so well with them as when they doe so; therefore all the people of God, are called *Gods nigh ones.* (*Psal. 148. 14.*) *He also exalteth the horne of his people, the praise of all his Saints, even of the children of Israel; a people neere unto him; All the Saints are (as we may say) Gods kindred (it is this word) a people neere to him.* Our kinsfolke are neere to us. How great a priviledge is it to be neere God, or of kinne to the most High?

My kinsfolke faile.

חורר affert
cessationem ab
aliquo opere
aut officio.

Friends faile. First, In number when they die, that was not *Job's* meaning.

Secondly, There is a failing in courtesie; thus his kinsfolke failed; they ceased to performe the office of kindred to him; as *Ruth's* kinsman did. *Job* had many of his kindred living, but none in whom kindnesse lived. He had many kinsfolke, but few friends. *My kinsfolke faile.*

And my familiar friends have forgotten me.

Familiar friends are expressed in the Hebrew, by the same word which was before translated *acquaintance*; onely with a little difference, this is active, the other passive as if his *acquaintance* were rather knowne by him, then knew him, and his *familiar friends* knew him more then they were knowne by him. *Familiar friends* are such as we daily or very frequently converse with. We say, *Out of sight, out of minde.* It seemes *Job's* friends cast him out of their mind, while they were in his sight. Forgetfulnessse is the absence of a thing or person from our minds. Memory is the treasury of the minde; forgetfulnessse exhausts that treasure. *My familiar friends, saith Job,*

Have forgotten me.

Possibly some of them forgot that they had such a friend, but all of them forgot him as a friend, they forgot all the courtesies and kindnesse that ever they received from him, as also all the kindnesse and courtesies that ever they professed to him.

Againe,

Againe, To forget, is to neglect, or to ſlight. Though they had him in their thoughts, though he lived in their naturall memory, (as memory is taken properly for the keeping or laying up of that which is paſt) yet they morally forgot him, that is, they ſlighted and neglected him; And then my familiar friends have forgotten me is, as if he had ſaid; *Thoſe friends to whom I have expreſſed love, take no care of me, they performe no offices of love to me, nor doe they regard what becomes of me, ſinke or swim 'tis all one with them.* So the word is applyed (Lament. 2. 2.) *He hath violently taken away his Tabernacle, as if it were of a garden, he hath deſtroyed his places of the aſſembly, the Lord hath cauſed the ſolemn feaſts and aſſemblyes to be forgotten in Sion.* How forgotten? The Lord did not cauſe the Jewes to forget that there had been ſolemn feaſts, and Sabbaths in Sion, the thing was remembered, and that was an addition to the ſorrow of their captivity; but thoſe feaſts were diſuſed by all, none came at them, none obſerved them, and they were ſlighted by many; thus they were forgotten. And as the Lord at that time in wrath cauſed them to forget their ſolemn feaſts in a ſtrange land; ſo he promiſed in mercy, that a time ſhould come when they ſhould be forgotten in their owne Land, (Jer. 3. 16.) *And it ſhall come to paſſe, when ye be multiplied and encreaſed in the Land, in thoſe dayes ſaith the Lord, they ſhall ſay no more, The Arke of the Covenant of the Lord, neither ſhall it come to minde, neither ſhall they remember, &c.* But what are thoſe dayes, wherein the Arke (which is put Synechdochically for all Ceremoniall obſervations) ſhould not be remembered, or ſhould be forgotten? We may underſtand it, either of the dayes of Chriſts coming in the fleſh, when all ſhadowes ſhould vaniſh or diſappeare; or of the times of their reſtauration, when they ſhould not truſt to nor boaſt of thoſe externall Evidences of Gods preſence, as formerly they had done when they cryed, *The Temple of the Lord, The Temple of the Lord.* Jer. 7. 4. They who uſe outward adminiſtrations may be ſaid to forget them while they live in the ſpirit, and have no confidence in a forme, though good uſefull and neceſſary.

Oblivio negligens eſt, recordatio vero diligens & ſtudioſa.

Thus Job complaines, *My familiar friends have forgotten me;* either they doe not at all viſit me as friends, or they doe not uſe me friendly in their viſits. To forget, is either to neglect

the doing of a thing, or the doing of it negligently, as to remember a thing, imports, not onely the doing of it, but the doing of it diligently. And so, those former expressions, *They are estranged from me, they have failed*, are the same with this, *They have forgotten me*. All signifying and speaking the unkindnesse of his friends to him in that low condition.

Hence observe ;

First, *Adversitie and affliction are the touch-stone of friendship.*

That's the time to try friends, to know what friends are, or who are friends. And as adversitie is the demonstration, or touchstone of friends, so 'tis a high commendation to continue friendship in adversitie. Christ tells his Disciples (*Luk. 22.28*) and he puts an accent of honour upon it ; *Ye are they, who have continued with me in my temptation* ; As if he had said ; *All have not done thus, nor could ye have done it, unlesse it had been given you from above* ; and when the temptation, that is, the tryall and sufferings of Christ grew very high, they began to faile in doing it, and shrunke from their Master ; yet Christ tooke their former constancy to, and continuance with him so well, that he did not onely give them the honour of this acknowledgement, *Ye are they* ; but presently tells them of an honourable reward, *and I appoynt unto you a Kingdome, as my father hath appoynted unto me*. It is an easie matter to abide with Christ, or with those that are Christ, in times of peace, or in the day of their consolation, but when we are under temptations, affliction, and troubles, then to abide and keep close to Christ, and those who professe Christ, here's the prooffe of friendship, and Gospel-love. Many will run to friends to aske shelter, when themselves are in a storme (as we use to betake our selves to the shelter of a spreading tree in a storme of foule weather) who quickly leave them when the storme is blowne over, and the weather fayre. But how few are there who run to their friends when they are in a storme to offer them shelter ? The Apostle complaines of his desertion in such a condition (*2 Tim. 4. 16.*) *At my first answer no man stood with me, but all men forsooke me : I pray God that it may not be laid to their charge* : And he remembers it to the praise of Onisephorus, for whom also upon that account he prays (*2 Tim. 1. 16.*) *The Lord give mercy to the house of Onisephorus,*

phorus, he oft refreshed me, and was not ashamed of my chaine. Many friends come about us when we have a crowne of comfort or of honour upon our heads, or when we have our garments of praise and joy upon our backs, but when we are in sackcloth, or weare a chaine, then to appeare with us or for us, argues strength as well as truth of love. True and strong love hath these five things in it.

First, It is not weakened by time, it never waxeth old; true love, the older it growes the stronger and fresher it growes. We say, *Time is a great eater*, it consumes all things; but Eternitie cannot eat out true love, either to God or man. True love shall be old, but it never waxeth cold, nor vanissheth away.

Secondly, True love is not hindred by remotenesse of place, love knowes no locall distances; A friend in the farthest parts of the world, is as neere to reall affection, as he that lodgeth under the same rooffe, and eates bread with us every day. We may soone remove out of the sight, but we cannot remove out of the minde of a friend indeed.

Thirdly, True friendship or love is fruitfull; sincere affection will put it selfe forth, and bud into action, it doth not rest at the tongues end, or confine it selfe to fine expressions, and complements, but it makes appearance or may be seene at the fingers ends, and is laborious in workes and offices of friendship. As faith, so love without workes is dead, and as that faith which justifies, so the love of a just person is justified by worke. Hence the beloved Disciple mingles or makes up his counsell about this duty with a dehoration and an exhortation (1 John 3. 18.) *Brethren, let us not love in word or in tongue, but in deed, and in truth*; That is, let our deeds speake the truth of our love; it is an easie matter to say, but it is a great matter to doe or to deed our love. Much love may be expressed by the tongue, but actions are the compleature of love. There may be abundance of love-labour in lip-labour, but where love labours truly at the lips, it will not withdraw the labour of the hand, or of the whole man for his good whom we love.

Fourthly, Truth of affection is full of compassion, sorrowing the sorrowes, and being afflicted in the afflictions of those we love; it is so farre from departing from those that are burden'd,

den'd, that it beares a part of the burden with them; it weepes with those that weepe, and causeth us to *remember those that are in bonds as bound with them, and them that suffer adversitie, as being our selves also in the body,* (Heb. 13. 1. 2.) They who are of one heart, make both their losses and their enjoyments common, they all share in what befalls any one.

Fifthly, True love is as ready to owne the person of a friend, as to sympathize with his condition. As hope makes us not ashamed of our owne estate whatsoever it is, so love makes us not ashamed of the estate of another. (*Prov. 17. 17.*) *A friend loves at all times*; He is not ashamed to professe or expresse his love at any time. He loves his friend in good report and ill report, (if that ill report be not raised upon his ill desert) in honour and indishonour, (if that dishonour rise not from his dishonesty) He is neither ashamed of his friends povertie, nor of his prison, when (not his owne sinne, but) the chastning hand of God, or the unjust hand of man casts him into either.

Thus a *friend loves at all times*, and he that loves not at all times, is no friend at all. We shall quickly see the end of their love, who love either God or man meerely for selfe-ends: but where the ends of love to God or man are pure, that love will endure and hold out unto the end. Christ forewarnes us (*Matth. 24. 21.*) That in the latter times, *because iniquitie shall abound, the love of many shall wax cold*: cold no doubt to God, and cold to man. The abounding of iniquitie in those dayes will make a scarcitie of love. When iniquitie abounds, trouble waxeth hot. And as then all false love waxeth quite cold, so the true love of some both to God and man will wax colder then it was. The blasts of trouble whether among or against the brethren, may (possibly) blow up and more inkindle the love of some, but they will blow up and quench the love of many. Trouble is the surest tryall of love; and therefore Christ tells us plainly (what *Job* found in the time of his personall trouble) that in times of great publicke trouble there shall be but little love.

Secondly, In that *Job* complaines of this so much and so often in his affliction. Observe;

The alienation of friends, or their abatements of love, is a very great encrease of our sorrow in times of sorrow.

The kindnesse of friends is comfortable at all times, much more in sad times. And as their unkindnesse lessens our comforts in good times, so it adds to our sorrow in evill times, and that upon a threefold consideration.

First, Because they are obliged by received courtesies.

Secondly, Because they have obliged themselves by promised kindnesse. It doth not trouble us much to see them uncourteous to us, who never received courtesie from us, or to see them unwilling to doe us a kindnesse, who never promised any. But when we see our courtesies lost upon any man, or him sitting loose to us, notwithstanding all his owne promises, this goes to the heart, and cuts deepe. An unexpected crosse is not so grievous to us, as the crossing our expectation. God himselfe calls Heaven and earth to witnesse against such as faile him in obedience, when he hath fill'd and followed them with benefits, (*Isa. 1. 2.*) *I have nourished and brought up children (saith the Lord;) and they have rebelled against me.* Though when any man rebelleth against God, he crosseth his will, yet many rebell against him of whom (in a sence) we may say, that they doe not crosse his expectation; for though he hath deserved better at the hands of all, yet he lookes for no better at the hands of some: But when children, and children whom he hath tenderly brought up and nourished, rebell against him; when they whom he hath even studied to please, care not to please him, when they from whom he had reason to expect all obedience, and nothing but obedience, pay him with rebellion, he will beare no longer. 'Tis thus in a proportion betweene man and man, as between God and man. Hence David complains often of the unkinde alienation of friends, (*Psal. 31. 11.*) *I was a reproach among all mine enemies (that was not so much, he could expect no better) but specially amongst my neighbours, and a feare to mine acquaintance, they that did see me without fled from me.* David speaks here of three sorts; First, enemies; Secondly, neighbours; and Thirdly, acquaintance; That his enemies reproached him, was a trouble to him, yet the least of his troubles; the thing which troubled him most, was, that his neighbours

bours reproached him, and that his acquaintance were afraid of him; He was a feare to his acquaintance, not that they were afraid he would doe them any hurt, but they were afraid to own him, or doe him any good. We have David bemoaning himselfe againe for this, (*Psal. 38. 11.*) *My lovers and my friends stand aloofe from my sore, and my kinsmen stand a farre off.* His friends came neere enough to him when he was (as we say) in a whole skin, or in a good condition, but when sores were upon him, he meanes it not of sores (in proper sence) upon his flesh, but of sores in a metaphor, troubles in his estate; then as if his sore had been a plague-sore, they stood a farre off. Read the same holy man once more bewayling the unfaithfulnesse of his friends, (*Psal. 69. 8.*) *I am become a stranger to my brethren, and an aliant to my mothers children.* And though Hemans greatest trouble was a divine desertion, yet he was not a little troubled that men deserted him. (*Psal. 88. 8.*) *Thou hast put away my acquaintance farre from me; thou hast made me an abomination unto them.* Heman had pretious spirit, yet God at once powred terrour upon him, and suffered men to powre contempt upon him; and while the terrours of God distracted him, he could not conceale how much the contempt of men disquieted him.

Thirdly, Observe;

The most professed and reall friends in the world, may prove unsteadie and unkinde.

We cannot be assured of any friend but Christ. Where or whom he loves, he loves to the end; but we may quickly see the end of mans love. *Men are mutable in their condition, but more mutable in their affections.* Now they love, anon they hate, now they applaud, anon they caluminate, now they lay us in their hearts, and anon they cast us out of their houses: now they cannot tell how to live out of our company, and anon they cannot live in it. There are many rocks upon which love hath split, and friendship hath been broken; but usually 'tis some change in our outward condition, which makes the change in our affection. Sometimes the prosperitie of friends turnes our love into envy. And, which we may (charitably) interpret as an argument of Gods favour to them, checks our friendship with them.

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It is an ancient observation ; That prosperitie hath many friends, yea, that all men are greedy to call themselves the kindred of the rich ; and like swallowes to flutter about those who live in the warme summer of worldly aboundance. Yet the envie of some is too hard for their love, and they grow poore and beggarly in their affections to those who outgrow them in riches and possessions. Some cannot rejoyce in friends any longer then they stand upon equall termes and even ground with them. But the ordinary rock upon which friendship suffers, is povertie and affliction, that which should be the speciall season for friends to shew themselves in, becomes the occasion of their falling off, (*Prov. 17. 17.*) *A friend loves at all times, and a brother is borne for adversitie* ; As if he had said, there is little or no use of a brother, but in a time of adversitie, or that's the speciall time in which we have use of him, he is borne for that very end, to assist and comfort an afflicted Brother ; as Christ speakes of witnesse bearing to the truth, (*Joh. 18. 37.*) *To this end was I borne, and for this cause came I into the world, that I should beare witnes to the truth* : As if Christ had thus expressed himselfe ; *I should loose the very end of my birth, the end why I came into the world, if I should not beare witnes to the truth* ; so we may conclude, if brethren and friends help not their friends and brethren in adversitie, they loose the very end why they were borne, and the designe of setting up that relation. To give witnesse to an oppressed truth, and to give assistance to a distressed brother, are a payre of the noblest workes, which we have to doe in this world. Yet we rarely finde eyther zeale enough in men to give witnesse to oppressed truthes, or love enough in men to give helpe to their distressed brethren.

Fourthly, Observe ;

Holy and good men may be deserted by friends that are holy and good.

Job was a good man, and there is no question but *Job* had good men to his friends, and that divers of his kindred feared God, yet how shamefully was he owned by them all ? There is no dutie whether to God or man, but a good man may come short in his answer to it ; *In many things we offend all*, and all are apt to offend in this. As the law of faith in God, so the law of

K k

love

εὐτυχία πο-
λύτιμος.
εὐτυχῶντων
πάντες ἐστὶ
συγγενεῖς.
Græc. Prov.

love to man is not easily fulfilled; Where the true habit of love is, there may be a great defect in the exercise of it. As he that hath faith, doth not alwayes act faith, sometimes he acts as an unbeleever; and as he that hath the graces of patience and humilitie, doth not alwayes act the patient, and the humble man; so he that hath love, and is a friend at his heart, may yet shew himselfe unfriendly; Not onely may carnall and gracelesse friends, but even spirituall and gracious friends prove very vaine and unstable to us. As *Alexander* the Copper-smith, a temporary beleever, turn'd enemy against *Paul*, and did him much evill, (*2 Tim. 4. 14.*) so they who were true beleevers and sound in the faith, were not true to him in their friendship; for they all forsooke him, though not through unfaithfulnesse, yet through feare in an evill day, as he complains at the 16th verse of the same Chapter. *At my first answer no man stood with me, all forsooke me.* *Paul* had not a friend to owne him, or shew him any love when he was brought before *Nero*. How great the sin of this universall desertion was, wee may collect from that serious intercession, *I pray God it be not layd to their charge.* Unlesse free mercy come in with pardon and discharge, our cowardly withdrawings from Saints in times of danger, as well as our withdrawings from Christ and his truth, will be charged sadly upon us. When Christ himselfe was betrayed by *Judas*, and attached by the *Jewes*, all his Disciples (even *John* the Beloved Disciple, who but a little before leaned on his bosome) forsooke him, and fled: And as all they fled from him, so *Peter* who followed him, followed him a farre off, and when he was come neere to Christ in his bodily presence, even unto the High Priests Pallace, he then forsooke and fled from Christ more then all his fellow-Disciples, he denied him and forswore him: Our Lord Jesus Christ might say indeed, *My familiars and acquaintance are verily estranged from me.* Therefore in such forsakings and failings of friends, let us not be scandalizd, as if some new thing had happened, or as if this were not a temptation common to man. While we remember that Christ was forsaken, that *Paul* was forsaken, that *Job* was forsaken, who are we, that we should not be forsaken? Men may say it, and yet sayle, onely God hath sayd it, who cannot faile; *I will never leave thee nor forsake thee.*

To close this poynt, take these foure Deductions.

First, *There is no friend upon whom we can fully confide, but God himselfe.*

And indeed to confide fully in any friend were (upon the matter) eyther to suppose or make him our God. (*Mach. 7. 5.*) Trust ye not in a friend, put ye not confidence in a guide; keepe the doores of thy mouth from her that lyeth in thy bosome; for the son dishonoureth his father, the daughter riseth up against her mother, the daughter in law, against her mother in law; A mans enemies are the men of his owne house. But may we not trust friend nor brother? may not a husband trust the secrets of his heart with his wife? This seemes unnaturall to all these relations, and takes that from them, which is a principall end why they are. The Prophet in all these cautions against creature-trust, doth not command or teach friends to nourish jealousies concerning each others faithfulness (which is the canker of friendship) nor would he have the husband torment himselfe with feares of his wifes disloyalty to him, if he should communicate his bosome secrets to her (which were to make marriage a meere bondage) That which he aymes at is to arme us with patience, if friends fayle and prove unfaithfull, or to fore-warne us that there is no friend but may prove unfaithfull, and that therefore as himselfe did (*ver. 7.*) so we should resolve to looke unto the Lord; that is to be confident of his helpe alone.

Secondly, *It is of God that friends are faithfull and true unto us.*

When friends are friendly, this is of God; and if our friends are unfriendly, this also is of God. The Lord can make our enemies to be at peace with us. And unlesse he uphold the hearts of our friends, they will quickly be as enemies to us. The smiles and the frownes, the love and the hatred, the good will and the ill will of man are ordered by a divine hand; riches and honour, with all other accommodations and comforts of this life, are not more the gift of God to us, then the affections of our friends are.

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Thirdly,

Thirdly, *Though friends have given us much prooffe of their faithfullneſſe, yet they may faile in the offices of friendſhip.*

Not onely professed, but experienced friends may prove vaine and helpeſſe to us. We cannot conclude that any man will doe us good, or ſtand our friend, becauſe he hath done ſo; for not onely may his hand be ſhortened, ſo that he cannot doe as before, but his minde may change, and he will not doe as before. Experiences of what God hath done for us, are ſtrong grounds of confidence in him; the more experience we have, the more hope, but the experience we have of men, is not a ſure ground of hope; that they have been a ſupport and comfort to us, is no infaillible argument that they will be ſo againe.

What *Absalom* ſaid to *Hushai* (when upon a ſeeming defection from *David*, he offered him his ſervice and advice) is *this thy kindneſſe to thy friend? why wenteſt thou not with thy friend?* The ſame may be ſaid to many, who make reall defection from their friends, and apoſtatize from all their moſt ſerious profeſſions of friendſhip; is this your kindneſſe to your friends? why goe you not with your friends? False friends will alwayes fayle us for an advantage to themſelves; and true friends may ſometimes fayle us, when we expect moſt advantage, and need moſt aſſiſtance from them. Who can bring a cleane thing out of an uncleane? is *Job's* denying queſtion in this booke. We may alſo queſtion with as ſtrong a negative, concerning perſons; *Who can finde a certaine friend among men*, who are all (upon one account or other) uncertaine? We have no aſſurance of men but this, that *ſurely men of low degree are vanitie, and men of high degree are a lye* (Pſal. 62. 9) men of high degree, and men of low degree, comprehend all ſorts of men; A lye and vanitie, comprehend all kinds of uncertaintie; and therefore (though ſuch men, whoſe hearts God eſtabliſheth to us, may be ſure to us yet) we may write *uncertaintie, uncertaintie*, upon all men.

Fourthly, *'Tis beſt to uſe friends, as knowing that they may faile us.*

We muſt have them as if we had them not, and love them
as

as if we loved them not. Not that we should be unſound or cold in our love to others (that were not onely uncivill, but ſinfull) but that we ſhould not be confident, or make our ſelves ſure of the love of any. That man who is unſound or cold in his love is leſſe then a friend, and he that is confident or makes himſelfe ſure of the love of a friend, makes him more then a man. That ſpeech, *So love as if thou ſhouldeſt ſhortly hate,* *Sic ama tanquam oſurus.* may have an ill uſe, yet there is a good uſe to be made of it; For though (in regard of the ſinceritie of our own affections) we ſhould ſo love, as if we were to love for ever, yet in regard of the inſtabilitie of mans affections, we ſhould ſo love, as if occaſion might be given us to hate every moment. We muſt ſo love God as knowing that whom he loves he loves to the end, that is, without any end of loving; yet we muſt ſo pleaſe God, as if we feared his love might end, or be turned into hatred every houre; But though we ſhould be willing to pleaſe and pleaſure men, in all lawfull things, as if their love towards us could never end, yet we muſt ſo love them as knowing that their love may quickly end. Wee rarely give our friends ſo much love as we ought, but we often expect more love from them then we ſhould. We can never give God ſo much love as we ought, nor are we able to hope for ſo much love from him as we ſhould. 'Tis beſt for us to give all our love to God and not to expect much from man; We may hope for moſt from God, when we expect leaſt from the creature. The ſtreſh ſprings of the conſolation of God flow moſt fully into us, when the ſtreſh ſprings of our affection run chiefly unto God. And the Lord is pleaſed ſometimes purpoſely to ſtaine the beautie of all our comforts in the creature, with their failings and uncertainties, that while we uſe them we may enjoy none but himſelfe; and that while we love them, we might live onely in and upon his love.

J O B. Chap. 19. Vers. 15, 16, 17, 18, 19.

15. *They that dwell in mine house, and my maides, count me for a stranger, I am an aliant in their sight.*
 16. *I called my servant, and he gave me ^{no} answer: I entreated him with my mouth.*
 17. *My breath is strange to my wife, though I entreated for the childrens sake of mine owne bodie.*
 18. *Yea young children despised me, I arose, and they spake against me.*
 19. *All my inward friends abhorred me, and they whom I loved are turned against me.*

Vers. 15. *They that dwell in mine house*]

נֹרֵא בְּרִי
Variè redditur,
Incola, Inquilini,
Advenæ.
Inquilini domus
mea. Volg.
γέρονες οἰκί-
as vicini do-
mus. Sept.

THe word is rendred, a tenant who hires land to use, or a house to dwell in, and so some understand it here, *they that dwell in mine house*; that is, they that hyre my houses, or my lands, and dwell upon them, *My tenants count me a stranger.*

Others translate *neighbours*, or such as dwelt neere him; *My neighbours count me a stranger.*

Thirdly, The word signifies a *sojourner*, who hath the conveniencies of lodging and dyet in the house. (*Exod. 3. 22.*) *Every woman shall borrow of her neighbour, and of her that sojourneth in the house, Jewels of silver, and Jewels of gold.*

Fourthly, The word may note any passenger or stranger, whom we entertaine, and admit to stay with us, and abide in our house for a season. The sojourner lives with us at his own charge, he payes for what he receives; but the stranger stayes with us upon our cost, and hath his welcome freely. *Be not forgetfull* (saith the Apostle) *to entertaine strangers* (*Heb. 13. 2.*) So the word is used (*Exod. 2. 22.*) *Moses called his sons name Gershom, for he said, I have been a stranger in a strange land.* And Job shewing his noblenesse in Hospitalitie, saith (*Chap. 31. 32.*) *The stranger did not lodge in the streete; I tooke him into my house.*

Fifthly,

Fifthly, This word signifies a *Profelyte*, who was not originally of the people of *Israel*, but a *Gentile*, or a stranger by birth, yet receiving Circumcision was looked upon as one of them, and admitted to the priviledges of the *Jewes*. The word is used in that sence (*Exod. 12. 48.*) *When a stranger shall sojurne with thee, and will keepe the Passeeover to the Lord, let all his males be circumcised, and then let him come neere and keepe it.* Of such Christ speakes (*Mat. 23. 15.*) *Woe unto you Scribes and Pharisees hypocrites; for ye compasse sea and land to make one profelyte, (that is, to bring one into the Jewish Religion) and when he is made, yee make him twofold more the childe of hell then your selves; for (to open that difficulty onely in passage) though seducers are sevenfold the children of hell more then the seduced, barely so considered, in which regard the seducing Pharisees were the elder sons of Satan, or more the sons of Satan then the seduced profelytes; yet because young profelytes who drinke in false opinions, or superstitions, at the perswasions of others, are usually farre more taken with them and more zealous for them, then their perswaders (we have seene many novices very violent, and even to out-act their leaders) hence it is (as I conceive) that Christ saith, that the old Pharisees made the young profelytes two-fold more the children of hell, then themselves; seeing by how much any doe the more advance the designe of hell, by so much the more are they advanced in their portion in hell, Double worke shall have double wages.* But to returne; though some profelytes were at once converted and perverted, or turned from what they were to what they should not be, yet many were indeed converted from what they were, to what they should be; And 'tis supposed, that the Psalmist includes those (*Psal. 118. 2, 3, 4.*) Among all sorts that are invited to praise the Lord. First, the whole body of the Jewish Nation, (*ver. 2.*) *Let Israel now say, &c.* Secondly, the Priests and Levites (*ver. 3.*) *Let the house of Aaron say, his mercy endureth for ever.* Thirdly, the profelytes, (*vers. 4.*) *Let them now that feare the Lord, say, that his mercy endureth for ever.* Some who were not either of the house of *Aaron*; that is, of the Priests or Levites; nor of the house of *Israel*, that is, native *Jewes*, yet might be of the Jewish Religion, and feare the Lord. All such were called *Profelytes*, and therefore they also were invited to praise the Lord. Some under-

*Eadem vox
Gherim He-
brai vocabant
eos quos Græci
προσelyτός
vocat, illos, scilicet
qui non genere
sed quasi adop-
tione initiati
preestabantur
Judaismum, &
circumcisionem
accipiebant.*
Bold.

understand Job speaking of such in this Text. *The dwellers in mine house, or proselytes, such as I have been a meanes to turne to God, even they turne away from me; They count me a stranger, and I am an aliant in their sight.*

They counted me a stranger.

וְאֵלֵנִי
significat &
hostem.

The word signifies not onely a stranger, but an enemy; *Strangers have devoured the land, (Isa. 1. 7.)* that is, enemies. And the reason why the same word signifies both an enemy and a stranger, is, because enemies are the worst of strangers: And though sometimes our neighbours and they of our owne house are enemies to us, yet most commonly our enemies are strangers to us, and alwayes they who are enemies, are estranged from us. In which sence *Solomon* often calls the *Harlot a strange woman, (Pro. 2. 16. 5. 3. &c.)* Not onely because she is a stranger, or another, from a lawfull wife, but because she is really an enemy, and will destroy his peace who is enticed and overcome by her.

Further, This word which we render *Stranger*, signifies also a *prophane man*, who indeed should be a stranger to the Saints, and is a stranger to God, as the Apostle expresseth all such, (*Ephes. 2. 12.*) *Aliens from the Common-wealth of Israel, strangers from the Covenant of promise, having no hope, and without God in the world.* So, some understand it here.

Sicut prophana
num reputave-
runt me.
Targ.

They count me a stranger; That is, the men of my house, who have seene my way of worship, and have joyned with me in the exercises of Religion, now that I am fallen under these afflictions, count me as a stranger from the Covenant, as a prophane man, as an out-cast from the people of God: As if he had said; *They who lately were strangers and aliens from the true God, now count me a stranger, and an alien, as if I had renounced my Religion, and had made defection from the feare of God.*

And I am an aliant in their sight.

וְאֵלֵנִי
Extranens fui.

An aliant, is a man unknowne to us, or if knowne to us, yet not of the same Nation with us. *I am accounted an aliant.* As if I were not the same man, as if I were not Job, but a strange kinde of creature, newly come into the world, or come from another world. My friends looke upon me as if they had never seene

seene me before, or any like me; They whisper among themselves, or say in their hearts; Is this *Job*? Surely it is not he, or if it be, he is not the man he was.

Hence, note;

First, *Man is ready to receive, and as readie to forget received courtesies.*

Job was not counted a stranger by strangers, but by homedwellers, by persons oblieged, by such as had tasted of his favours, and reaped a plentiful harvest from his bounty; These, these were they who counted him a stranger, How unnaturall and inhumane is it to count him a stranger to us, that hath entertained us when we were strangers? yet such returnes man makes to man. And no marvaile if such be the carriage of man to man; when man carries it thus to God himselfe. Every sin we commit against God, is a transgression not only of the law of holines, but of the law of love and kindnes. The Apostle doth most significantly put these two together, *unthankfull, unholy* (2 Tim. 3. 2.) Seing every act of unholinesse hath much unthankfulnesse in it. We are dwellers in Gods house. The whole world is Gods house; he hath set up this great fabrick, yet to how many that dwell in this house, is God a stranger, and an alien in their sight? they live without God in the world. Yea there are many that dwell in Gods more speciall house the visible Church, who yet count God as a stranger, or at least have little acquaintanae with him. Many professe the name of God, who know not what it is to converse with God. And they who know what it is, are yet so slow and seldome in it, that the Lord may justly say, *You that dwell in my house count me a stranger.* We have all our accommodations in the house of God, he feeds and provides for our bodies in his common house the world; And in his spirituall house the Church, he feeds and makes provision for our soules, and yet (in a great measure) we are as strangers to him, and give the Lord cause to be a stranger unto us. *Moses*, having told the people of *Israel* what God had been to them, and done for them, checks their unthankfulness (Deut. 32. 6.) *Doe you thus requite the Lord, O foolish people, and unwise?* Why? What had the Lord done for them? He had taken them into his house, and he made them his house, he dwelt

among them, yet they forgot him, and turned aside unto other gods. They made themselves strange gods, and so made God a stranger to them. They who take strange gods, make the true God a stranger; *If God alone be not our God, he is not at all our God.* It is said of good *Hezekiah* (*2 Chron. 32. 25.*) that when the Lord had healed him, and restored him from the grave, whether he gave himselfe for gone; That, yet *Hezekiah* rendred not againe according to the benefits done to him; for his heart was lifted up; His heart should have been lifted up in thankfulness, but his heart was lifted up in pride. God dwells with an humble soule, and humble soules dwell with God; But as God beholds the proud as farre off, so when any of his owne people, who are in a state of neernesse to him, are lifted up with pride, they behold God a farre off, he is as a stranger to them. While we keepe close to God by faith, our hearts are kept low by humilitie. *Hezekiah* prayed hard to have his body healed, and no sooner was his body healed, of that swelling boyle, but his soule sweld. They who are proud, whether towards God or man, can never be thankfull. When shall we who are so greedy to receive, say, what shall we returne?

Secondly, Consider how *Job* taxeth those who had dwelt in his house, whom he had entertained when they were strangers, who had received kindnesse from him. O saith he, *They that dwell in mine house, count me a stranger.*

Hence note;

Man cannot but resent it ill to see those forgetfull of him that have received kindnesse from him.

The former poynt shewed that we are apt to forget the courtesies we receive; this shews how deep an impression this makes upon their hearts from whom we receive them: when they that dwell in our houses count us strangers, when they who have eaten our bread will not own us, what brand is black enough for such unthankfulness? Now, if a man cannot beare it to see those forgetfull of him, of whom he hath been mindfull, and to whom he hath been helpfull, surely God will not beare it at the hand of man. This caused the Lord (*Isa. 1. 2.*) to make his appeal to heaven and earth; *Heare O ye Heavens, and give eare O earth: What's the matter? I have nourished and brought up children,*

children, and they have rebelled against me. God resented it deeply when such as himselfe had nourished, rebelled; when the children whom he had brought up were disobedient against him. There is an obligation in nature, to bring up children, to feed and nourish them. Now, if it be so offensive when children doe not answer our care in their breeding and education; much more is this true in reference to strangers. The Lord may tell those who are now his children, that he nourished, yea and redeemed them, when they were not onely strangers, but enemies; how greatly then doe we provoke the Lord by our unthankfulness, when we make him a stranger to us, who tooke us in when we were strangers, and acted such unspeakeable love to us when we were enemies.

Further, the Text holds out another antecedent to these words, besides the dwellers or sojourners in Job's house, even his household servants.

My maidens count me a stranger, I am an aliant in their sight.

He speaks also of his men-servants in the next verse; *I called my servant, and he gave me no answer.* We are now come to the third sort whom Job taxeth of unanswerableness in duty to him in his afflictions. First, his Kindred were unkinde; secondly, his friends were unfriendly; thirdly, his servants proved unserviceable.

My maidens.

The word which is here used for *maidens*, doth not signifie those who are for ordinary service onely, but such as have command and trust, such as keepe the keyes of the familie. The word imports *trust*: servants are exprest by that word both for the trust committed to them, and for their expected faithfulness in that trust. Abigail gives a distinction of maid-servants in that expression (1 Sam. 25. 41) some for government, others for common worke in the house: that Text saith, *She arose and bowed her selfe on her face to the earth, and said, Behold, let thine hand-maid be as a servant to wash the feete of the servants of my Lord.*

Let thy hand-maid. There she expresth her selfe by the word of the Text, *Let thy hand-maid be as a servant*; That word notes

אֲנִי ancilla, sic dicta a fidelitate; ancilla libera & ingenua; cui credita sunt praecipua domus ministeria. Bold.

שפחה Notat servam abjectionis conditionis.

a servant of an inferiour ranke, not a directing, or an over-seeing servant, but a working servant; *Let thy hand-maid be as a servant* (to doe the meanest worke) *to wash the feete of the servants of my Lord.* Job speakes of the best sort of servants, not of drudges; *My maidens* (who had trust) *accounted me as a stranger.*

Vers. 16. *I called my servant, and he gave me no answer.*

'Tis the duty of servants to be at a call, or to come when they are called. The word implieth calling by name; which is a free and a familiar way of calling, It carries some respect and favour in it to speake to a servant by name; *I called my servant, and he gave me no answer*: Silence is sometime a signe of consent, but silence is here taken for a signe of contempt; not to answer when we are called is incivility in most, and it is undutifulnes in some. If a servant answer not when he is called he forgets what his calling is. The Apostle forbids servants some kind of answering (Tit. 2. 9.) *Exhort servants to be obedient to their owne Masters, and to please them well in all things, not answering againe*; yet here Job reproves and complaines of it as a fault in his servant, that he did not answer, how then saith the Apostle, *not answering againe.*

There is a twofold answering; First, by way of contradiction; secondly, by way of submission, or there is an answer of reluctance, and an answer of obedience; when the Apostle saith to servants, *Be obedient to your Masters, not answering againe*, he meanes, not answering by way of contradiction, or reluctance, as servants are very apt to doe. When Masters give lawfull commands, servants must give answer by submitting, not by questioning, much lesse by opposing: hence we put in the margent, *Not gaine-saying*. A servant must give an answer when he is asked a question, but he must not gaine-say when he is enjoyned a duty. Some servants are both lowd and lazy, quicke of tongue and slow of hand. Job's servant was one if not both these; *I called my servant, and he gave me no answer.*

And I intreated him with my mouth.

I did not onely call, but intreate him; the language of a Master is imperative, 'tis his place to command, not to entreate; but saith Job, *I intreated*. The word here used signifies the humblest

Job est blandi loqui et cum obsecrationibus, ut loquitur pauper.

humblest intreatie, the intreatie of a poore man for an almes, according to that of *Solomon* in the *Proverbs*, (Chap. 18. 29.) *The poore man useth entreaties, or, speaketh supplications*; it is this word, *He speaketh humbly*; they that are rich and have enough speake big, the words of Great men are usually like themselves great and high, but poore men speake supplications. *Job* did not speake commands, but supplications to his servant, he did not speake to him as a servant, but as if himselfe had been his servant, at least, as if he had been his fellow-servant. As his estate was brought low, so his spirit was humble; 'Tis comely when our expressions beare the image of our condition.

I entreated him with my mouth. There is somewhat more in that. The mouth is the shop of words, (as the heart is of thoughts) there they are wrought and framed, and from thence they are sent out; yet a man may speake and not with his mouth; A nod with the head, a looke with the eye, a motion from the hand, have a language in them, especially from a Master to his servants; and there are gestures of the head, hand, or eye, which may signifie not onely speaking but entreating; but *Job* entreated *with his mouth*; A Master may entreat by the mouth of another, and send a messenger to entreat his servant. Had *Job* done onely so, that had been much; but it is much more for a Master to entreat with his owne mouth, *I intreated him with my mouth.* I spake my selfe, and yet I could get no answer. *Job* puts in all these aggravations to set forth this part of his affliction, he called, he intreated, and that with his owne mouth, yet his servant regarded not.

Farther, His meaning is not onely that he could not get a word from his servant, but that he could not get any worke from him. *Job's* servant did not onely refuse to speake to him, but to doe for him; when a servant makes no answer with his mouth, yet if he act with his hand, it makes some amends; his industriousnesse is a satisfaction for his unmannerlinesse; and his diligence may obtaine pardon for his silence. We read in the Gospel of a father who said to one of his sons, *Goe, and he answered, I will goe, but he did not*, he answered with his mouth, but not with his hand; to another son he said, *goe, doe such a thing*, and he said, *I will not*, he did not onely not promise to goe, but plainly denied to goe, but afterwards he repented and went,

went he denied his father with his tongue, but he obeyed with his hand; it were well if a servant who forbears to answer by word, would answer by his worke. When *Job's* servant gave him no answer, he gave him neither word nor work, neither tongue nor hand. And though *Job's* servant had denied him nothing but an answer in words, yet he had reason enough to be troubled at it, and to number it among his sorrows. Not to answer when we are called to, is a despising of him that calleth us; and we can hardly speake any thing of a man, which renders him more worthlesse, then by not speaking to him? What can we esteeme him worthy of, whom we doe not esteeme worthy of a word from us?

Hence Observe;

First, A man in affliction is apt to lay every thing to heart; and is very jealous of every mans carriage towards him.

We are sensible of any disrespect from men, when the hand of God is upon us; *Job* could not but take notice of a slight from his servant; We might thinke that *Job* a man of a great and truly noble spirit, should have over-looked the neglect of his maidens and men-servants, and not have troubled himselfe with it, but he could not. Though the thing in it selfe was light, yet it lay heavy upon his spirit; As in his prosperity he did not despise the cause of his man-servant, or of his maid-servant, when they contended with him (Chap. 31. 13.) so in his adversitie he could not despise the contempt of his man-servant, or of his maid-servant, when they did not owne nor answer him. *We take most notice of little evils, when great evils are upon us.* And as usually it is our infirmitie to do so, so there may be both a discovery and an exercise of much grace in doing so. For as it shews much holinesse of spirit, if when we are loaded with great mercies, we can take notice of little mercies to be thankfull for them, so if when we are under great afflictions, we take notice of little afflictions to profit by them. He that is spirituall, desires to picke out the meaning of God towards him, in the smallest crosse-carriage of man towards him. There is much faith seene in bearing a heavie crosse, and much tendernesse in feeling the lightest crosse. And as he that hath a tender conscience is troubled for and feeles the smart of the least

least sin which he hath committed against God, so he feels some smart of the least trouble inflicted upon him by the hand of man, because he looks upon it as a tryall sent from God.

Secondly, In that he complains thus of his servants; Observe;

God can create trouble to us out of any of our relations.

They who live and depend upon us, may become a burden to our lives. As servants are a helpe to their Masters, so Masters are the support and stay of their servants, they feed them, they cloath them, they lodge them, they have all that they have in the world from them. 'Tis true, some servants have been great comforts to their Masters, they have been to them as their right hand, or as their children; hence *Solomon* gives the wise servant a part of the inheritance among the brethren, (*Prov. 17. 2.*) yet how often doth that relation prove an affliction? How many servants are there, who serve their owne ends, and not their Masters, or who care not to serve their Masters any longer or further, then they can serve their own ends. The ill disposition and demeanour of servants, is none of the least of those troubles, of which the Apostle warnes them that marry (*2 Cor. 7. 28.*) *Nevertheless, such shall have trouble in the flesh*; That is, in their outward condition. With all our comforts troubles are mingled, the state of marriage is not onely an honourable, but a comfortable state, yet many troubles attend and throng about it: there is comfort in children, but there is trouble in children too; there is comfort in servants, yet they are troubles also. A servant is the lowest and last resort of a miserable man for comfort, if he be denied it there, if a servant refuse to help, and instead of submissive and sweetening answers, either stands mute and sullen, or gives revilings, how great is the misery of such a man?

Thirdly, In that he charges it upon his servant, that he did not answer when he was called: Observe;

It is the duty of servants to be obedient to the call and command of their Masters.

The time and businesse of a servant, is not his owne, but his Ma-

Ad valde acerbam injuriam pertinet, ut dominum cum servis blande loquantur, & servi contemnant. Pined.

Masters hand; and 'tis his duty at all times to serve his Master, in every honest businesse. Gracious hearts patterne themselves in their attention to God, by the attentivnesse of good servants to their Masters (*Psal. 123. 1.*) *Unto thee lift I up mine eyes, O thou that dwellest in the Heavens, behold as the eyes of servants looke to the hands of their Masters, and the eye of a maiden to the hand of a Mistresse, so our eyes waite upon the Lord our God till he have mercy on us.* The servants eye should alwayes be upon his Master, and the maidens eye upon her Mistresse, not onely to hearken what they say, but to observe what they doe, and to pick out the meaning of every motion and turning of their hand. A servant should alwayes stand ready, and set himselfe in a posture of obedience. Beckning with the hand, or a nod with the head, should be to him as a word of command. The Centurion gives that character of a good servant (*Matth. 8. 9.*) *I have Souldiers under me, and I say to one goe, and he goeth, and to another cometh, and he cometh, and to my servant doe this, and he doth it.* Here is no murmuring at, no nor so much as any the least disputing of the orders given. Going and coming and doing, are the best language of servants; 'tis most comely when they speak with their feete, and make answer with their hands. The Apostle is much upon this obsequiousnesse of servants in most of his Epistles, (*1 Tim. 6. 1.*) *Let as many servants as are under the yoke, count their owne Masters worthie of all honour, that the name of God and his doctrine be not blasphemed:* The Doctrine of God is, that servants should give honour to their Masters, therefore the doctrine of God is blasphemed if they doe not; The Apostle speakes to believing servants, and he presseth them upon that very account; *They that have believing Masters, let not them despise them because they are brethren.* The Apostle seemes to say, that some servant might thus object, *As my Master is in the faith, so am I too, what honour doe I owe him? there is neither Jew nor Gentile, bond, or free, master nor servant, but in Christ we are all one;* It is true saith the Apostle, yet abuse not this priviledge: ye are all one as to the participation of Gospel Grace, in the pardon of your sinnes, and the justification of your persons; but ye are not all one as to the state of your relations. Grace doth not take away or cut asunder the bonds of duty, whether naturall or civill. Read more, *Col. 3. 22. Ephes. 6. & 5.* Now (I say) seeing

seeing the Apostle insisteth so much upon that poynt, surely there is much of the will and glory of God in it, else the Spirit of God would not have left such frequent and plentiful admonitions about it. Hence as *Paul* useth a negative consideration in *Timothy*, provoking servants to obedience, that the name of God be not blasphemed, so he useth an affirmative in direct opposition to that in his Epistle to *Titus* (Chap. 2. 10.) *That they may adorne the doctrine of God our Saviour in all things.* Holinesse being most visible in our relations, relationall holinesse must needs be the chiefest ornament of our profession. Whereas *Job* saith, his servant would not answer, though he intreated him with his mouth. Observe.

To act against the condescension of those who are above us, heightens our sinne.

It is a fault for a servant not to answer when he is barely called or commanded, but for a servant not to answer when he is intreated, is exceeding sinfull. Every Master is above his servant, but when he entreats, he puts himselfe below his servant. And by how much the Master goes out of his place, in gentlenesse to entreat his servant, by so much doth a servant go the more out of his place in stubbornnesse, by not obeying his Master. Now, if it be such an aggravation of a servants unprofitablenesse not to heare when his Master entreateth; how sinfull is it when man doth not heare at Gods entreaty? We are all servants to God, how oft doth God call, and we doe not answer, yea, how often hath he intreated us with his mouth, and yet we have not yeilded. God beseecheth man to be reconciled to him, and he refuseth, God beseecheth man to obey him, and he either denieth or delayeth obedience. No man could beare that at a servants hand, which God beareth at ours. We are carelesse and negligent, we are stubbornne and unfaithfull, yet God is patient, Did Masters reflect on their services to God, they would see little cause to complaine of, or much cause to be patient towards their most unprofitable servants. We are very sensible of a servants failing in dutie to us; when shall we be sensible as we ought of our failings in duty to God? When we are troubled that servants doe not come at our call, nor doe at our bidding, we should consider how many calls we

M m

have

Cum vis ut serviat tibi servus tuus & tu non vis servire deo, facis deo quod tu pati non vis.
August.

have withstood, and how many biddings we have disobeyed. Let us be exact in duty to God, and walke to all well-pleasing, seeing we expect exactnesse in duty from man, and to be pleased in all things.

Job proceedeth to describe his affliction in a neerer relation. By how much any relation is neerer to us in which our affliction lyes, by so much doth that affliction come neerer to us. Affliction from a servant pincheth much, but affliction from a wife pincheth much more.

Vers. 17. *My breath is strange to my wife, though I intreated for the childrens sake of my owne bodie.*

We found that Job's wives breath was strange to him, (Chap. 2. 9.) when she bid him *curse God and die*, now his breath is strange to her. 'Twas sinne which made her breath strange to him; but sorrow made his breath strange to her.

My breath was strange to my wife.

There are foure interpretations of these words.

First, Some by the word (*ruach*, which we render *breath*) understand *the minde*, or *understanding*, and because the word which we translate *strange*, signifies also *to be distracted*, to be as a mad man who hath lost the use of his reason; from both the sense is made up thus, *I was as a distracted man in the accompt of my wife*, my wife lookes on me as if I were out of my wits, and so unfit for her converse or society. The understanding of a madman is a stranger to himselfe, and we love not to be neere those who are mad.

Quasi uxor Jobi cum pro demente habuerit.
Bold.

Secondly, Others translate, not *breath*, but *life*, because life is continued by *breathing*. Life is the union of soule and body, while breath continues, life continues, and the departing of our breath is the departure of life. According to this sense of the word, the Text is thus translated; *My life is strange to my wife*, that is, *I being sicke and full of sores, my wife is weary of my life*, and would be glad to see me in my grave; Job was as a man free among the dead, and these conceive his wife was willing to be freed from him by death.

Thirdly, Others by his *breath* understand that which moved upon his breath, his words, or voyce, his speech, or complaint.

plaint. Words are nothing but breath formed and shaped to expresse our mindes by; so, *My breath is strange*, is, my words, my complaints to her, my discourses with her are strange; she will not heare me speake, my voyce is offensive and unpleasant to her by reason of my affliction; I deale so much in groanes and sighes while I speake, that she cannot beare it to heare me speake.

Fourthly, Take breath strictly for that which we respire or breath forth while we live. *My breath is strange*; that is *loathsome*, noysome, ill savoury. So the word is used (*Numb. 11. 20.*) where the Lord tells the people of *Israel* when they murmured for flesh, that they should have their fill of it, (*vers. 20.*) *Ye shall not eat one day, or two dayes, or five dayes, or ten dayes, or twentie dayes, but even a whole moneth, till it come out of your nostrills, and be loathsome to you* (so we read, or) *till it be strange to you*, or an abhorrence to your stomack. As all things are strange to us which we never had or used, so some things grow strange to us, because we have and use them so much. The strangenesse of loathing is worse then the strangenesse of not having; Ye shall be acquainted with flesh till ye count it strange; that is, ungratefull or unwelcome both to your presence and your palate. So here, *My breath is strange to my wife*, 'tis to her as unsavory meate which the stomack loatheth, or cannot digest; probably the breath of *Job* might have an ill savour, through the continuance of his disease; any long sicknesse may breed corruption of the breath, and some sicknesses arise from putrifaction in the lungs or inward parts, which necessarily corrupt the breath: 'tis like *Job* had inward sores as well as outward, and that these made his breath unsavory, yet he looks on this as a part of his affliction, that his breath (though not so sweet and pleasant as in former times) should be strange to his wife.

My breath is strange to my wife.

He adds an aggravation to this unkindnesse of his wife, as before to the neglect of his servants; as he intreated them, so he intreated her; *My breath is strange to my wife.*

Though I intreated for the childrens sake of my owne bodie.

Some render it distinctly, and make this a description of the

*Et orabam fili-
os uteri mei.
Vulg.*

undutifulnesse he found in his children; *My breath is strange to my wife, and I intreated my owne children*; implying that they also refused; I intreated the children of my owne body, I was a suppliant to my owne bowels. Thus servants, wife, and children, all relations in the familie helped on his affliction.

They who insist upon this interpretation are hard put to it how to make it out, that he intreated his children; for it may be objected, All his children were crushed to death with the fall of the house, in the first Chapter, how then can he be said to intreate his owne children here?

'Tis answered; First, he might have young children when his house fell, that were not at the banquet; so that as the violent death of some of his children was an affliction to him, so also was the preservation and life of his other children, according to this opinion.

*Filij filiorum
sunt instar fi-
liorum.*

Secondly, Others referre it to his grand-children, his sons-sons, whom he might reckon as his owne; childrens children, are as our own children. Thus *Jacob* spake to *Joseph* (*Gen. 38. 5.*) *And now thy two sonnes, Ephraim and Manasseth, which were borne unto thee in the Land of Egypt, before I came unto thee into Egypt, are mine, as Reuben and Simeon, they shall be mine.*

*Deprecabar ad
filios uteri mei.
Heb.*

Thirdly, The Sep:uagint interpret it for the children of his Concubines. The Scripture is cleare that divers of the Patriarchs had Concubines, but that *Job* had any the Scripture is silent; and therefore I passe this, and rather settle upon our reading, which both the Hebrew very well beareth, and most of the learned follow: this being onely an addition to the unkindnesse of his wife, to whom (saith he) *my breath was strange, though I intreated her for the childrens sake of my owne bodie*, or as the letter of the Hebrew is, *Though I intreated towards the children of my owne bodie.*

*Flet uxor et a-
nima mea etiam
ubi communes
liberos deploro.
Gec.*

Further, The word signifies, to bewaile, or deplore, as well as to entreate: so the word is used (*Psal. 102. 13, 14.*) *Thou wilt arise and have mercy upon Sion, for the time to favour her, yea the set time is come, for thy servants take pleasure in her stones, and they favour the dust thereof*; some read it, *they pittie the dust, they bewaile and mourne over the dust of Sion.* Thus *Job* bewailed his childrens dust; And then the meaning may be, *My breath, or my complaint was strange to my wife, even when I was bewailing, or de-
ploring.*

ploring the children of my owne bodie; she did not onely abhorre me, when I cryed out of the losse of my estate, when I complained of my paines and sores, and of the injuriousnesse of my friends, but when I was bewailing the losse of my very children, in which she was as much concerned as I am.

Secondly, *I intreated for the childrens sake*; may carry this meaning, as if the argument which he used to draw his wife to respect him was his children. I entreated her by the inviolable band of marriage, and the fruits of it, but she regarded me not. *My breath is strange to my wife, &c.*

*Per sanctum
jura conjugij &
fructus ejus.
Jun.*

Hence Observe;

First, *They who have taken sweetest content in one another, may quickly be loathsome to one another.*

There is nothing in the Creature of any long continuance, much lesse of any long contentment. Man and wife ought in duty to take mutuall delight and contentment one in another, yet a wife who is one flesh with her husband, may count his breath a stranger, and she who was given for a helpe, may prove helpleffe, in time of greatest need.

When man was created, the Lord said *it is not good for man to be alone, I will make him a help meete for him.* A wife is made for a help to man, and when doth a man need her helpe so much, as in the time of sicknesse, and affliction. That which is good at all times, is at sometimes better. A wife should ever be a helpe to her husband, but then most when he cannot helpe himselfe. The vertue of some wives hath appeared gloriously at such times; and when diseases have made all others loath their husbands, they have delighted in them. True conjugall love out-lives all changes both of time and state, it knowes no decay either by age or sicknesse.

The Story is famous of Prince Edward, wounded with a poysoned knife by a treacherous Assassine, to whom when other meanes of cure proved ineffectuall, his wife the Lady Eleanor sucked out the poyson; and gave him both ease and healing. How rare a patterne was this woman of conjugall fidelitie? how farre did she out-act Job's wife in love, who was so farre from sucking his wonnds or licking his soares, that she could not abide his breath. Solomon gives this assurance of a vertuous woman,

*Speeds Chrono
p. 630. Sect. 5.*

woman,

woman, that *she will doe her husband good and not evill all the dayes of her life*; What changes soever be upon him in outward things, her affections change not, whether he be in health or in sicknesse, whether in riches or povertie, whether his breath be sweet or unsavoury, she doth him good, and not evill all the dayes of her life. True love holds out in duty both to God and man.

Secondly Observe.

That love between man and wife which begins and is groundd upon outward motives, may soone decay and wither.

All outward things are decaying, and if the ground-worke fall, that which is built upon it cannot stand. If riches be the motive of love, between man and wife, when once they grow poore, they will be as poore in love. If corporall comelinesse and beauty be the motive, sicknesse stains that, and there's an end of love. They who love Christ for the loaves, and godlinesse for worldly gaine, will not love them long. And none know how soone their love may end to any earthly and civill relation, if it began upon earthly and meere civill ends.

There are two motives of Conjugall love, that will last for ever.

First, Grace in the person loved.

Secondly, Obedience to an ordinance of God.

The beauty of Grace withers not, though the grace of beautie doe. Grace is most beautifull, in the greatest declinnings and wrincklings of naturall beauty. The breath of Grace can never be unfavoury, nor can obedience to an ordinance of God decay. These continue ever in the same sweetnesse and strength, and so will that love between husband and wife, which began at them.

Thirdly, Whereas *Job* intreated for the Childrens sake of his owne bodie, Observe;

Children are strong obligations of love betweene man and wife.

A husband hath no greater argument to move a wife by, then to beseech her for the Children that God hath given them. Children are deare to their parents, and an endearing to their parents. As Children increase, so should love increase; Children

dren are one of the principall ends of marriage; the attaining of any end in marriage, puts a further engagement upon us to performe all the duties of it. Children are the living images of their parents, they are their Parents multiplied. So that while a husband entreates his wife for his childrens sake, he is entreated for the sake of as many husbands as she hath children.

Lastly, Observe;

Strong desires are importunate, and will improve every interest for the obtaining of what is desired.

What we cannot carry upon our owne interest, we labour to carry upon any other more prevailing name or interest. *Jacob* moves the Lord in prayer by the remembrance of his Fathers, *Abraham* and *Isaac*; *O God of my father Abraham, and God of my father Isaac* (*Gen. 32. 9.*) *Jacob* did not pray to his father *Abraham*, but he made use of his fathers name, as a Motive in prayer. And though all names and interests are swallowed up in the name and interest of *Jesus Christ*, as to deserving a grant of what we pray for; yet we may argue and plead with God in prayer, for the Churches sake, yea for our owne childrens sake, that God would doe us good, that we may be further instrumentall for their good.

Vers. 18. *Yea, young Children despised me, I rose and they spake against me.*

The word signifies not onely a *childe*, but a *foole*, so some render it here, *fooles despised me*; none but fooles despise wise men, nor are the Godly contemned by any but the wicked. We say *young Children* newly weaned from the breast, or as the originall in strictnesse beares, *Sucklings*, who are the youngest children despised me. Children in that state are not in a capacitie either to give honour to, or to despise their Elders. And therefore by *young children*, we are to understand youths or the younger sort of men, not youngest children. Youths and young men are in common language called Children in comparison of the Aged. The Prophet *Jeremiah* cries out (*Chap. 1. 6.*) *Ab Lord God, Behold, I cannot speake, for I am a childe*; That is, I am but young. And *Solomon*, tells the Lord in *Gibeon*, *I am but a little*

¶ Quod sepe alii accidit contrarius habet significationes. Stulte quoque despiciunt me. Vulg.

the child: I know not how to goe out, or to come in, 1 Kings 3. 7. Yet at this time Solomon had a childe, as appeares (1 Kings 14. 21.) for he reigned but forty yeares, and Rehoboam his son was one and forty yeares old when he began to reigne. So that he called himselfe a childe, because he was young, and with reference to his yeares unfit to rule so great a people. Thus here, *Young children despised me; That is, young ones despised me.*

I arose, and they spake against me.

Not onely did they despise when I stood upon my authority, as an antient man may doe, but when *I arose*, that is, when I shewed them respect, and (as it were) did obeysance to them. To rise to any man is a gesture of reverence as well as to fall downe before him. Children ought to rise up, and shew reverence to the aged. *Job* rose to children, and yet they gave him no reverence. Yet some understand it barely of the act, *I arose*, and went away from them, and as soone as I turned my backe they spake against me. As if his meaning were, *Though they durst not speake against me to my face, yet as soone as I turned my backe, they reproached and scorned me*, what? is this *Job*? But I rather take it as before, that *Job* condescended in respects to young ones, who, forgetting their distance, gave him none. As he did not onely call his servant, but intreated him, as he did not onely speake to his wife, but entreated her, so he did not onely deale gently with, but shewed respect to children, and yet they despised and spake against him. Of this he complains, both as their sin, and as his affliction.

Hence Observe.

First, *They that are young owe reverence to the aged.*

This is seated in the Law of nature, and we finde an expresse Law for it given by God himselfe to his ancient people the Jewes (Levie. 19. 32.) *Thou shalt rise up before the hoary head, and honour the face of old men, and feare thy God, I am the Lord.* He that weares the *Silver Crowne* should be honoured, in his capacity as well as he that weares the *Golden Crowne*. As we are to honour our parents, so every old man, for he is as a parent. And if the younger ought to rise up before the hoary head, and give them reverence, how great a perversion is it both
of

*Simul ac fure-
xero quod illis
recessi, mihi de-
trabant, qui
praesentem non
auderent ita
tractare. Mer-*

of the law of nature, and of Nations, when the hoary head rising up is despised by the younger. *Paul* gives caution concerning *Timothy* (1 Tim. 4. 12.) *Let no man despise thy youth.* 'Tis a sin to despise the young who are gracious, what is it then to despise grave and gracious old age?

Secondly, Observe;

It is an addition to our affliction to be despised in affliction, especially to be despised by our inferiors, whether in degree or age.

This is threatned as a fore Judgement upon the *Jewes*, when an enemy should invade their borders (*Dent.* 28. 30. *I will bring upon thee a Nation of fierce countenance, that shall not regard the face of the old;*) Noting that old men should be revered, and usually are revered among all Nations. *Job* was once revered both by young and old, (*Chap.* 29. 18.) *The young men saw me, and did hide themselves.* When a man of venerable age comes in presence, young men should start back and modestly withdraw; *Yea* (saith he) *the aged rose and stood up;* He had reverence in former times, not onely from young men, but from the aged. This shewed the height of his worldly felicitie. But now (to shew the depth of his worldly misery) the youngest of young ones, who could despise him, did despise him. It was a crime punishable in the *Spartan*-Common-wealth for young men not to rise up and shew reverence to the aged when they passed by. Hence that proverbiall speech tooke its originall; *It is onely good to be an old man in Sparta.* 'Tis comely in all Common-wealths and families, when every person keeps his ranke, when honour is given to whom honour is due. *Rebuke not an Elder* (it is the Apostles rule to *Timothy*, 1 Epist. 5. 1.) *but exhort him as a father.* Though we must not flatter nor favour any person, to the prejudice of the truth, or holines, yet while we speake truth, or reprove unholines, we must put a difference betweene the persons of men. We must not handle or deale with Elders as we deale with the younger men. When we speake reproofe, we must speake respect unto the ancient; The Prophet gives it as the Character of a confused State, when *children behave themselves proudly against the ancient, and the base against the honorable* (*Isa.* 3. 5.)

Affurgendi habitus a pueris & adolescentibus in adventu seniorum religiosè observantur, praesertim apud Spartas, unde dictum, In sola Sparta expedire fieri senem. Plut.

Vers. 19. *All my inward freinds^r abhorred me, and they whom I loved are turned against me.*

Job proceeds to another ranck of freinds, he spake of his ordinary freinds before, now of those who were as his Council; Though a man hath many freinds to converse with, yet some few onely are fit freinds, to take counsell with. We may love many hea tily, yet but few should know our hearts. The Hebrew is, *The men of my secrets*; That is, the men to whom I opened my secrets, and with whom I tooke advise in things of neereft concernment. In Scripture we finde many such Hebraismes. (*Isa. 5. 13.*) We translate, *Thy honorable men are famished*. The Hebrew letter is, *Their Glory are men of famine*. So (*Obadi. 7.*) *The men of thy confederacie*; That is, the men with whom thou had'st confederacie, or didst joyne thy selfe in league or Covenant; so here, *The men of his secrets*, are the men to whom he communicated his secrets; These we call *inward freinds*. He is an inward freind, with whom we either advise what to doe, or whom we tell what we have done, or are about to doe; as Christ bespeaks his Disciples (*Job. 14. 15.*) *Henceforth call I you not servants, for the servant knoweth not what his Master doth, But I have called you freinds: for all things that I have heard of the father declare I unto you.* As if Christ had said; As my father hath opened his bosome to me, so have I to you. Therefore you are not used like servants, but like inward friends. Of such *Job* complains here, *My inward freinds*.

Abhorre me.

¶ Est ita abominari aliquem ut reputetur, omni familiaritate indignus.

The word implies such an abhorring of him, as if he had been a man unfit for any familiarity at all, much more for inward familiarity. As if he had said; *The men with whom I joyned heart and hand will not come at me. They stand off as if I were unworthy to be spoken to, or to be heard speake; they desie my company, and wil not have to doe with me.* The word is applyed to the averbation of all the senses, it is applyed to hearing, (*Amos. 5. 10.*) to smelling, (*Isa. 1. 13.*) to the taste, (*Gen. 43. 32.*) to touching or feeling, (*Isa. 14. 19.*) Thus (saith he) by the men that were to me as my owne soule am I now the abhorrence of their soules, yea even of all their senses.

In

In that *Job* had common friends (he described such before) and inward friends, Observe;

Wise men make difference of men, but especially of friends.

A wise man knowes how to distinguish persons as well as things, he hath (as we may say) inward friends and outward friends. He hath many to whom he doth courtesies, to whom yet he doth not communicate his counsels. Some men have love and faithfulness enough in them to be made the men of our counsell, but they are defective in judgement and understanding, others have understanding and judgement enough to be the men of our counsell, but they want faithfulness; neither every judicious man, nor every faithfull man are fit to be men of our counsell, or to be trusted with secrets. He that is fit for this must have a composition of both in him, and such a man is a rare man indeed. Many will serve for friendes to eate and drinke with, to talke and discourse with, but few are fit to consult and communicate our hearts with. The heart is a great trust.

Secondly, Observe;

Wise men desire to take advise and counsell of others, they have men of their secrets.

*Tis best to see with our owne ees, yet 'tis not onely good, but necessary to use the sight of other mens eyes. They are but fooles who are meerely led by others, or who act onely by the advise of other men, and they (which is as bad) are over-wise, who thinke they have no need to be advised. None have been so much mistaken, as they who take all upon themselves. They make best improvement of their parts and wisdom, who use them much, but trust them little. As we may not trust our owne wisdom at all (which *Solomon* calls leaning to our owne understanding) in reference to our dependance upon God; so it is very unsafe and dangerous to trust our owne wisdom with contempt or neglect of men. Private men need counsell for the managment of their famili-affaires, much more doe Magistrates need it for the manning of publick affaires The Orator said; *Men of counsell are to a Common-wealth,* as the mind, reason, or understanding is to any particular man; They

*Consilium atq;
senatus est
mens, ratio In-
telligentia rei-
publica. Cic :*

*Id significat
fundare & con-
venire in consi-
lio.*

*Maximè salva
est respublica
ubi consilium
senum, Jue-
num arma ob-
tinent. Plut:*

are to a State as the foundation is to the building; The whole
fabricke whereof quickly falls and decays without Counsell;
Therefore in the holy language *ʒasad* signifies to lay a founda-
tion, as also to gather together in Counsell, because the foundation
of the peace and prosperitie of a Nation is laid in good Coun-
sell, *ʒob* being a publique man had his Counsell. It was the
saying of one of the Ancients; *That Common-wealth is most safe
and flourishing, where the heads of ancient men, and the armes of
young men are employed and improved.* (Prov. 11.14.) *Where no
Counsell is the people fall, but in the multitude of counsellors there is
safery.* The worst of Princes have hated Counsell. *Nero*
was an utter enemy to the *Romane Senate*, And *Cesar* cared little
for their advice. They who would rule by their own will, would
rule by their owne wisdom; and they who would make all
the people their slaves, have no desire to make any of them
their Counsellors.

And they whom I loved are turned against me.

*Habebat ʒob
quos præ alijs
diligere.*

Having spoken of his friends before, he now speakes of his
friendlinesse to them, *They whom I loved*; There is no friend-
ship without mutuall love. Loving may be taken two wayes,
either as opposed to hating, or as opposed to lesse degree of
loving. *ʒob* loved all his friends, but some more; here love is
opposed to a lesser degree of love, *Those whom I loved*, that is,
those whom I loved greatly, those who had so much of my
love, that in respect of them I might be said to love none but
them. Christ loved all his Disciples, yet one was called *the
Disciple whom ʒesus loved*. A man that loves many, may so love
one that comparatively he doth not love any but him. Such
should our love to God be, as ballanced with our love to man.
Though it be a duty and the great Commandement to love one
another, yet God must be so loved by us, that we may (in this
sense) affirme we love none but God. The law is expresse, *Thou
shalt love the Lord thy God, with all thy heart, with all thy soul, with
all thy strength* (Luk. 10.27.) If God be loved with all the heart,
then the love that we beare to the creature, is no love in compa-
rison of that we owe to God; And in proportion the love we
beare to some men, so far exceeds our love to others, that they
may be said to engrosse all our love. *ʒob* spake here distinctly, and
distinctly.

distinguiſhingly of ſuch friends as were higheſt in his favour, and had moſt roome in his heart. Theſe he calls the men *whom he loved.*

Again, We may conſider love two wayes; firſt, as it is a love of benevolence; ſecondly, of complacencie; *Job* ſpake before of thoſe friends whom he loved with the love of benevolence; but here of thoſe whom he loved with the love of complacencie, of thoſe in whom his delight was ſet, and in whom all the lines of his affections were firmly centred: Such was the love of *Jonathan* to *David*, of whom he ſaith (2 *Sam.* 1: 26.) *Very pleaſant haſt thou been unto me, my brother Jonathan, thy love to me was wonderfull, ſurpaſſing the love of Women.* Women love moſt; *Jonathans* love to *David* was more then the love of women to thoſe whom thy love moſt, their husbands and their children. *Job* had extraordinary out-goings of his heart in love to ſome; what returnes they made to him, we ſhall ſee in opening the next claufe; *Thoſe whom I loved*

Are turned againſt me.

As if he had ſaid, I have had moſt of their hatred. who had moſt of my love. They who were as my Counſellers, are become my betrayers. It is one thing to turne from a man, and another to turne againſt him; it is ill if friends turne from us in an evill day (as 'tis ſaid of the Children of *Ephraim*, that being harnelleſſed and carrying bowes, they turned backe in the day of battell. Thus to turne backe in the time of need, is (I ſay) bad enough) but when they turne againſt us, and not onely doe us no good, but doe us hurt, this is the utmoſt departure from and breach of of the bounds and bonds of friendſhip. Thus *Achitophel* turned againſt *David* in the conſpiracy of *Absalom*, and *Judas* againſt our Lord *Jeſus Chriſt*. To turne againſt, is the act of an enemy, and implies an hostile ſpirit. *They whom I loved are turned againſt me.*

Now ſeeing *Job* who had many friends, had alſo ſome inward friends, whom he calls by way of eminency; *thoſe whom I loved.*

Fiſt, Obſerve;

That though all friends are loved, yet ſome may have a more ſpeciall intereſt in, and portion of our love.

All the people of God are his friends, yet *Abraham* had the privi-

priviledge above many, to be called *the friend of God*. God calls but some Saints, *his beloved ones, his fedediahs, his favourites*, though he love and favour all that are Saints. He spake of the whole people of *Israel, You have I known* (that is, you have I loved) *above all the Nations in the world*; so men may see reason to love with a distinction, to place the heate and height of their affections upon some beyond others, to whom they beare good affection.

Observe Secondly.

The love of man is ill requited by some men; or, They to whom we have done many good turnes, turne sometimes not onely from us, but against us, and shew themselves not onely no friends, but enemies.

That man is lesse then a friend who ceaseth to doe us good, but he is a downe-right enemy, who contrives or acts our hurt. What Christ said to the *Jewes* (John 10. 32.) we may say to such friends (in our measure) *Many good workes have we done among you, and to you, for which of them do yee stone us*. When friends decline in their love, they encline to hatred. And while they are not with us, they may be numbred with those who are against us: Neutralitie towards a friend is a kind of enmitie; but *Job's* friends became his enemies in kinde. Of such *David* complaines (Psal. 109. 4, 5.) *For my love they were mine adversaries, they have rewarded me evill for good, and hatred for my good will*. And againe (Psal. 55. 12, 13, 14.) *It was not an adversary that set himself against me* (Who was it then? it was one whom he once reckoned his choicest friend) *It was thou O man, my companion, my guide, and my familiar friend, we tooke sweete counsell together, and went to the house of God as friends*. None prove worse enemies then they that have received the greatest kindneses, when once they turne unkinde. As the sharpest Vineger is made of the purest Wine, and pleasant meates turne to the bitterest humours in the stomacke, so the highest love bestowed upon friends, being ill digested, or corrupted, turnes to the most unfriendly hatred. The Philosopher saith; *They who love one another too much, hate one another most*. As no excesse of love is of any long continuance, so when they whom we have loved moderately begin to hate us, they hate us more then such can whom we

*Qui se nimium
amant, hi se ni-
mium odio ha-
bent. Arist. 1. 7.
Pol. c. 7.*

we never loved. *The dissensions of brethren, are hottest, because they are neereſt*: and the diſſention of friends is hotter then that of brethren, because the love of brethren (ſtrictly conſidered) is founded onely in nature, but the love of friends is founded in courtesies and profeſſions, which, though not in themſelves, yet to us, because we have been active or receptive in them, are the cloſeſt obligations to love. Now, the cloſer any obligation is, the wider is the breach, when once that obligation is broken, or miſ-improved: if they whom we have loved begin to fall from us, they uſually fall out with us. We have had ſad experiences of this. And 'tis an argument where ever it falls, that ſuch did never love thoſe who loved them upon Goſpel-principles, or in obedience to the command of God. For as they who turne againſt the truth of God, never received the love of it, ſo they never received the love of men in truth, who turne againſt them. Spirituall love cannot turne to hatred, 'tis meere naturall love which doth ſo. Holy love ſeldome turnes from, but it never turnes againſt a freind. When grace is the cement of affections, what can divide them? The ſpeciall love of God overcomes thoſe that are loved of him to love him; and though the Lord may ſay of all the Saints on earth, that they have not answered his love, with a due proportion of love, and of many that they are fallen from their firſt love, yet ſo powerfull is his love, that they never fall either out of his love, or from their owne; but the love of man hath no ſuch power over man. And therefore what *Job* once ſaid, others may have cauſe to ſay, *They whom we loved are Turned againſt us*

Thus *Job's* affliction ran through all his relations; he was not onely loaded with trouble in his ſtate and perſon, but in his kindred, freinds, ſervants, wife, children. Counſellors, and cheife familiars. All denied him duty, and therefore he cryes out for pittie in the next Verſe.

JOB. 19 Vers. 20, 21, 22.

20. *My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.*
 21. *Have pittie upon me, have pittie upon me, O yee my freinds, for the hand of God hath touched me.*
 22. *Why doe yee persecute me as God, and are not satisfied with my flesh.*

IN the former context Job shewed what effects his affliction wrought upon others, (all contemned him, or proved unfaithfull to him) Here he shewes what effect his affliction had wrought upon himselfe, it wasted and consumed his body, it grieved and troubled his soule; The sense of this tooke such strong hold of him, that he breakes out into a supplication for pittie, (vers. 21.) and into a deprecation of further persecution, (vers. 22.)

Vers. 20. *My bone cleaveth to my skin.*

As if he had said, *My afflictions have brought me to skin and bones, I am become a very skelliton. My flesh faileth, and my heart is almost failed, onely God is the strength of my heart, and my portion for ever.*

*In pelle mea &
in carne mea
adhaesi os me-
um. Heb.*

*μαρμαρον id
morbi genus ap-
pellant Graci
quum toto cor-
pore succo ex-
hausto, ossa cuti
agglutinata cer-
nuntur. Merc.
Conjunctio &
sumitur pro
ficur.
Cuti mea ut
carni mea ad-
herent ossa mea
Jan.*

My bone cleaveth to my skin, and to my flesh.

The word signifieth to cleave together, as those things doe that are fastned with glue; so some render it here; *My bone is glued to my skin*: and the copulative is rendred as a word of likeness by Mr. Broughton and others; *My bone cleaveth to my skin as to my flesh*; that is, whereas my bone (as the bone of any man in health) should cleave to my flesh, my bone cleaveth to my skin; as if he had said, *There is nothing between my bone and my skin; ordinarily flesh groweth between the skin and the bone; but my skin is immediate to my bone.* All flesh is grasse, ready to wither, but my flesh & the goodliness thereof is already withered. The cleaving of the skin to the bones is a proverbiall speech, for extreame leaneues, both among prophane Writers, and in the holy Writ.

(*Psal.*

(*Psal. 102. 5. My heart is smitten dead, &c. By reason of the voyce of my groaning; my bone cleaveth to my skin, that is, I am become very low and leane. This proverb is used also by complaining Jeremie. Their visage is blacker then a cole, they are not known in the streets, their skin cleaveth to their bone (Lam. 4. 8.) Fat men are skin and flesh, bones appeare not; leane men are skin and bones, their flesh appeares not.*

*Ossa aq; cutis
sua, misera ma-
critudine.
Plaut.*

And I am escaped with the skin of my teeth.

When he saith, *I am escaped*, he implies that he had been in danger, and could not easily get away. Some evils may be withstood and conquered, but 'tis well if we can make an escape from others. *Job* was as hard put to it, as ever poor man was. He speakes in allusion to a Battle, or as if he had come lately from the Warres; and indeed his was a fore warre. A man that hath been put to the worst in a battle, is glad he can escape away with any thing; he is glad when all else is lost to escape away with his skin, though it be not a whole skin; When all's made a prey, he is well if he hath his life for a prey. *Job* had been in a great battle, and was pitifully battered, he onely came off with his life, (that Satan had no Commis- sion to touch) but he came off with very little besides, nothing was left him but the *skin of his teeth*, that was all, and that's a poore all, even as little as may be. The whole skin is not much, but the skin of the teeth is much lesse. This was *Job's* case, *I am escaped with*

The skin of my teeth.

The Vulgar rendreth it *I am escaped with my lips about my teeth*, or, *there is nothing left me but my lips about my teeth*; They who follow that translation, tell us rather wittily then solidly that his lips were spared him not out of pittie, but upou designe. The Devill who had power to wound him all over, *To touch his bone and his flesh*, as the Lord speakes (*Chap. 2.*) yet spared his lips, lest he should be disabled or hindred in speaking, and so in blaspheming God, which was his originall plot upon him. A learned translator, who retaines our reading, doth yet expound the skin of his teeeh, for his lips, the lips being as a skin enclosing the teeth; and gives that Gloffe upon it;

*Derelicta sunt
labia tantum-
modo circa den-
tes. Vulg.*

*Nihil remansit
integrum p. oer
sermonis instru-
mentum. Jun.*

it; He had nothing left him, but the instruments of speech, which Satan hoped would be the instruments of sin.

Others by the *skin of his teeth*, understand the more immediate skin of the teeth, *his gummes*, which are sockets into which the teeth are set and fastned. All these translations and interpretations meete in the expression of this one thing, that his beauty was faded, and the strength of his body utterly consumed, that he was within a step of death, and ready to drop into the grave. When the bone cleaves to the skin, both are neere cleaving to the dust. And he who is escaped onely with the skin of his teeth, is not like to escape the teeth of death. The next thing which the body hath to loose is life, when all is lost but skin and bone. *My bone cleaveth to my skin, &c.*

Hence Note ;

First, *A sound minde oft lodgeth in a consumed and crazy body.*

Job had a healthy spirit, but his body was unhealthy. While his bone cleaved to his skin, his soule cleaved to Christ. Some good soules are ill housed in the body, and some beautifull strong bodyes are ill tenanted by the soule. *A sound body and a sound minde together are a compleat blessing.*

Secondly, Observe how much *Job* layes this to heart, he makes it his complaint once and againe, both here and elsewhere.

Hence Note :

Bodily consumption may prove very afflictive to the soundest mind.

Though a sound minde can beare the paine of the body, yet it cannot but be sensible of the paine of the body. Soule and body are such neere neighbours, that they must needs know how each other doe. If the body be strong, an afflicted minde will weaken it. And if the minde be well, yet an afflicted body will trouble it. Some who have a fulnesse and fatnesse of grace in their soules, have been heard bemoaning themselves in regard of bodily weaknesse in the language of the Prophet (*Isa. 24. 16.*) *My leanenesse, my leanenesse.* In the former part of the Verse, that makes report of what he had heard, and what was that? *From the uttermost part of the earth have we heard songs, even glory to the righteous.* All the men in the world (who know what they sing)

sing) sing Glory to the righteous, that is, they attest and set forth the happy estate of those who are freely justified, and so reputed righteous by the grace of God towards them, and who are powerfully sanctified, and so made righteous by the grace of God in them. Now though both the glory of Grace, and the grace of glory, even all the good things, or fatnes, both of this life, and of the life to come, be the portion, and (by promise) the due of the righteous, yet this righteous Prophet cryes out, *My leanenesse, my leanenesse.* As leanenesse of body was the effect of his troubled minde, so his minde was troubled at the leanenesse of his body.

Job concludes these effects of his affliction with an apostrophe, and a vehement exclamation to his friends.

Vers. 21. *Have pittie upon me, have pittie upon me, O my friends, for the hand of God hath touched me.*

Some expound these words as a reproofe, not as a supplication; As if hee had said; *O my friends, yee have unjustly vexed me, ye have troubled me without cause; now therefore know, that it is your duty to pitie me. ye have professed your selves my friends, but hitherto ye have shewed me little friendship, be ashamed of this, return to your duty, and trouble me no more. Will ye still persecute him, whom ye ought to pitie?* Thus he is conceived reprooving them.

But rather take the words as an humble, yet earnest intreatie, and so we may title them *Job's petition to his friends*; he had argued and disputed with them long, but now he entreates and supplicates. In this supplication we may consider

First, The substance or matter of it, or what he desires, that is, *pittie.*

Secondly, We may consider the circumstances or forme of it; there is life and spirit in it, 'tis quick, passionate, and peircing, and 'tis quickned two wayes.

First, By an exclamation, *Have pittie upon me, O yee my friends.* He doth not onely speake, but cry to them for pittie. Interjections are imperfect speeches, but they carry the most perfect sense, both of our wants, and of our desires. When our thoughts are too big for our words, and our hearts too large for our tongues, we vent them by exclamation.

Secondly, He quickens his supplication by a reiteration of

it, he doubles it upon them. And there are two doublings in this supplication.

First, In reference to the act.

Secondly, In reference to the object.

He doubleth the act in those words ; *Have pittie, have pittie* ; he doubleth the object, *me, me : have pittie upon me, upon me* ; there is *pittie, pittie*, and, *me, me* ; as if he would tell his friends that he was a double object of pittie, or that he needed double pittie, abundance of pittie. *Multiplied sorrowes, call for a multitude of compassions*, and they who suffer much, cannot be satisfied with a little, or with single pittie.

Thirdly, He represents the reason or ground of his supplication, why it was that he thus pressed them for compassion, and cryed out for pittie at their hands. It was (saith he) *because the hand of God hath touched me*. The hand of God hath touched me, let this touch your hearts.

Have pittie upon me.

Qui est favore pro equi, largiri, et, Cum obiectum miserū est, sympathian & voluntatem leuandi nō eriam denotat.

Pitty is the moving of the heart towards those who are in misery. The originall word signifies to shew favour, whether by word, or deed, or rather both, by word and deed. Good words, and good workes, make compleat pittie ; good words are comfortable, but good words without good workes are leane and miserable comforters. He that speakes pittie doth well, but he that acts it doth best.

Pittie is twofold.

First, Naturall.

Secondly, Spirituall.

Qui compassionem moti subueniant indigent, magna ex parte sibi subueniunt, propriam enim compassionem minuant, Bold.

Naturall pittie is common to mankinde : Man cannot put off pittie, unlesse he put off humanitie, and almost cease to be a man. Some beasts are pittifull, those men are worse then beasts who are not. We justly call those men inhumane and unnaturall, who have no pittie, because pittie is seated in the very nature of man ; unmercifulnesse is a sin against the light of nature, as well as against the law of God. And therefore the Apostle puts these two neere together, *Without naturall affection, unmercifull* (Rom. 31.) This naturall pittie as it provokes us to relieve others, so it is a reliefe to our selves. That pittie which moves us to ease others, is our owne burden. It is a burden

den to see another in affliction, specially if he hath any relation or nerenesse to us ; therefore he easeth his owne burden who shewes pittie to another. We doe not alwayes love those personally whom we pittie. Some shew pittie onely out of a common instinct of love to others, and some onely out of love to themselves. That Judge who *neither feared God nor regarded men*, yet after a while said within himselfe, *because this widdow troubleth me, I will avenge her* (that is, doe her justice and relieve her) *lest by her continuall comming shee weary me* (*Luk. 18. 4, 5.*) And hence we reade in Scripture of the bowells of pittie, of the bowells of compassion, *If any bowells and mercies*, saith the Apostle (*Phil. 2. 1.*) They who have any bowells cannot but have some mercies. In the Hebrew and Greeke tongue, the same word signifies both bowels and mercy or pittie, because pittie causeth a secret motion in the bowels, and affects the body. The harlots bowels yerned, when the living childe was to be divided (*1 King. 3. 26.*) The pittie of God himselfe is called the moving or sounding of his bowels ; (*Isa. 63. 15.*) *Where is thy zeale, and thy strength the sounding of thy bowels and of thy mercies towards us ? are they restrained ?* The Prophet speakes of God in allusion to man, whose bowels are said to be straitned, when he is straitned in mercy. When the inferiour sensitive faculties in man, the eye, or the eare, take in sorrowfull spectacles or reports, these goe to our bowels, to our very heart, the issue and effect whereof is compassion to those, whose sorrowes are reported to us. Sometimes the eye carries in a vision of sorrow and misery to the heart ; *Mine eye affecteth my heart*, saith mourning *Jeremie*, when he saw the ruines and desolate condition of *Jerusalem*. Sometimes the eare conveyeth a report of misery to the heart, and then we may say, the eare affecteth the heart. When word was brought to good *Nehemiah* of the sad affliction and reproach of his brethren, the remnant of the captivitie that were left in the Province, and how the wall of *Jerusalem* was broken, and the gates thereof burnt with fire, he sat downe, and wept, and mourned certaine dayes (*Neh. 1. 3, 4, 5.*) his bowels were exceedingly moved. Naturall pittie may doe this. yet that pittie of *Jeremie* and *Nehemiah* was more then naturall.

There is beside this a spirituall pittie, which ariseth out of pure love. There may be pittie (as was said) where there is no
love.

כח
σπλαγγισ.

love to the person, and there may be pittie flowing onely from naturall love to the person; but where pittie flowes from love, and that a divine love, there's spirituall pittie, such pittie as is more an act of grace then of nature; to the the exercise of this pittie the Saints are often called. *Put on* (saith the Apostle, Col. 3. 12.) *as the Elect of God holy and beloved, bowels of mercies, kindnesse, &c.* They who have indeed put on, and are cloathed with the garments of holinesse, will also put on bowels of mercy as a Garment. Mercy moves us to cloath the naked, and mercy is also our own cloathing. *Have pittie upon me*, saith pittifull Job.

Have pittie upon me.

Job is not content to speake it once, but he speakes it againe, *Have pittie, have pittie*; ingeminations, or the doubling of words are frequent in Scripture, importing much vehemency and intention of Spirit in him that speaketh. What we would be sure to have once, we call for twice, and whom we reverence and desire much, we call after more then once. When *Elijah* was rapt up to heaven in a fiery Chariot, his servant *Elisha* calls after him (2 Kings 2. 12.) *My father, my father, the Chariots of Israel, and the horsemen thereof.* *Father*, is a title of esteeme and honour; we account him worthy of double honour, whom we call *Father, Father*. When *David* would shew how ambitious he was to stand in the Lords Bookes as his servant, he saith it and saith it againe; *O Lord, truly I am thy servant, I am thy servant* (Psal. 116. 16.) And the same *David* being under a spirituall desertion, recalls the presence of God with a double expostulation (Psal. 22. 1.) which is a Prophecy of Christ, who also tooke up those words when he hung upon the Crosse (his Father having vailed his face from him) *My God, my God, why hast thou forsaken me*, Once more; The Prophet (Isa. 65. 1.) foretelling the earnest desire of Christ to receive and be acquainted with poore sinners, who had no acquaintance with him, nor desire after him, expresseth him doubling his desire; *I am sought of them that asked not for me, I was found of them that sought me not; I said, behold me, behold me, unto a Nation that was not called by my name.* As if he had said to that strange Nation (us sinners of the Gentiles he meanes) *Be neither affraid nor ashamed*

ashamed to looke upon me, and I would have you view me well, glut your eyes upon me, and take your fill of my beauty; when you have beheld me once, behold me a second time, and see whether ye will not like me as well as at the first: look upon me as often as you please, the oftner you look, the more yee will be pleased, and be sure ye look upon no other, for besides me there is no Saviour; Behold me, behold me, me onely, and me alwayes; behold me as much as you will, and have no will to behold any other. Scripture repetitions (you see) are no where vaine repetitions; the more words we have from God still the more weight, 'tis so here in Job's repetition; Have pittie upon me, have pittie upon me,

O ye my friends.

Or, at least, yee my friends (as some translate) doe ye shew me pittie, ye who are friends, let strangers doe what they please, let them passe by senselesse of my sorrowes, but doe not yee; or ye my friends who are present with me, let me prevaile with you to shew me pittie, though other friends who live at a distance are hardned against me. Thus Job is conceived making a particular application to his three friends, in opposition to those whom he charged with unfriendlinesse in the former context. As if finding himselfe deserted by those, yea by his kindred, by his wife, and children, by his servants and Councillours, he turned himselfe to his friends then visiting him, *O yee my friends*, who professe that ye came upon that very errand to comfort me, be not you unkinde as the rest of whom I made that sad complaint. But seeing Job in many passages hath taxed those three friends with deepest unkindnesse, and professed that he had not experienced any pittie from them; I see little reason why he should make application to them here upon that account; And therefore (I conceive) he directs his speech to them, because it was their duty as well as the duty of others to pittie him, not because they had given him more hopes of pittie then others had.

Saltem vos Amici. Vulg.

Further, Consider he doth not say have pittie on me, *O ye men*; though there is an obligation in that to pittie; nor doth he say have pittie on me, *O ye my allies and kindred* (though that be a further obligation to pittie) but he puts it upon professing and sometime acting lovers, *O yee my friends*. A friend is

a professor of love, and friendship is love not onely professed, but frequently acted. As many bare professions of love, so some one act of love doth not amount to friendship. Every man would doe himselfe good often and alwayes. A friend is another selfe; so *Moses* describes a friend (*Deut. 13. 6.*) where to shew how impartially the Jewes were to proceed against seducers, he expressely forbids any favour to those who might either challenge or deserve the greatest favour, whether upon naturall or civill relations. *If thy brother the son of thy Mother, or thy son or thy daughter, or the wife in thy bosome, or thy friend* (he seemes to speake lesse, but indeed he speakes more then before, if thy Friend) *that is as thy owne soule, intice thee secretly, saying, let us goe and serve other gods, that thou hast not known, thou shalt not consent unto him, neither shall thine eye pittie him, &c.* A speciall friend is as our owne soule, and many speciall friends are as if they had but one soule. *Jonathan and David* moved in the highest sphear of friendship, hence 'tis said of *Jonathan*, *that his soule was knit with the soule of David, and Jonathan loved him as his owne soule,* (*1 Sam. 18. 1.*) So that while *Job* bespeakes these men under the title of friends, he moves them by that argument which with most is the most pressing, and which is the most lasting argument. For though brother, and childe, and wife, are the neereft tyes of love, yet these have received more breaches then that of friend; And friends are more famous for acts of love, then brethren or children, and parents, or husbands, or wives. *A friend sticketh closer then a brother* (*Prov. 18. 24.*) and whereas man and wife are one flesh (*Matth. 19. 6.*) friend and friend are one soule. What common humanitie will not doe, what kindred and aliance would not doe, friendship hath sometimes done. *Have pittie upon me, O yee my friends,*

For the hand of the Lord hath touched me.

The hand of God is his power, and this is taken two wayes in Scripture.

First, For his helping, or his protecting hand; which is called *the good hand of God*, (*Isa. 8. 18.*) *And by the good hand of God upon us, they brought us a man of understanding.* So *Ezr. 8. 18.* *Then I told them of the hand of my God which was good upon me; That is, to helpe or to doe me good.*

Secondly,

Secondly, The hand of God is put for the power of God in punishing and afflicting. Thus *Naomi* spake when shee was become *Mara*; *The hand of God is gone out against me* (Ruth 1. 13.) We have variety of expressions used in Scripture in reference to the punishing and afflicting hand of God.

As first, to lay the hand, *Exod. 7. 4. And Pharaoh shall not harken unto you, that I may lay my hand upon Egypt, and bring forth mine Armies.*

Secondly, *To lift up the hand* (Isa. 26. 11.) *When thy hand is lifted up* (to smite thine enemies, and deliver thy people) *they will not see.* They had eyes to see, but they had no hearts no wills to see what God had done.

Thirdly, *To stretch out the hand* (Isa. 9. 12.) *For all this his anger is not turned away, but his hand is stretched out still.*

Fourthly, *To touch with the hand*, which was opened in the first and second Chapters of this Book; *Put forth thine hand now* (saith Satan to the Lord) *and touch his bone, and his flesh* (v. 5.) *Job's* bone and flesh had felt that touch, and therefore he speaks in the same forme and phrase; *The hand of the Lord hath touched me.*

The finger of God is put for his power in Scripture as well as his hand. *Pharaohs* Magicians confessed at last, *The finger of God is here* (Exod. 8. 19.) That is, this plague or punishment is a demonstration of a divine power. Some conceive that the word *finger* is there used to note some small part of the power of God; and that as the hand is greater then the finger, so, to say, *The hand of God hath touched me*, is more then to say, *The finger of God hath touched me*, or, *This is the finger of God.* Indeed the little finger of God is more then the whole hand, yea then the loynes of all Creatures. Foolish *Rehoboam* said, *My little finger shall be heavier then my fathers loines.* The Lord can make his little finger heavier then the loynes of the most cruell oppressors. The little finger of God is powerfull enough to plague and subdue the stoutest of his enemies; And there are some workes of God so great beyond other of his workes, that the one may be said to be done by the finger of God, the other by his arme or hand; yet the finger of God may be taken in generall for the power of God as well as his hand; and therefore Christ alluding to those words of the Magicians, when he refuted those who di-

minished the glory of his miracles, as those Magicians did the miracles wrought by *Moses*, saith (*Luk. 11. 20.*) *If I with the finger of God cast out Devils, &c.* Which another Evangelist expounds by the Spirit (who is the great power) of God (*Matth. 12. 28.*) So that hand and finger may signifie the same divine power, not onely in kinde, but in degree. However *Job* confesseth that he felt not the finger, but the hand of God upon him.

But seeing he saith, this hand had onely touched him, doth it not import some lighter affliction? *The hand of God hath touched me.*

Non solum tangere sed etiam percutere denotat, hinc saepe de percussione leproa intelligitur.

I answer, the word which we translate *to touch*, signifies a grievous stroake, and is in Scripture applyed to smiting with the plague of Leprosie. This touching is a wounding, and leaves its marke and skarre behinde it, as the Leprosie did. When the Leprosie arose in the forehead of *Uzziah*, as he presumtuously usurped the Priests office, the Text (expressing it by this word) saith, *The Lord hath smitten him*, (*2 Chron. 26. 20.*) and though, strictly to touch, especially when the word *finger* is the instrument of it, signifies but a little stroake, or a light dealing with a thing as (*Luke 11. 46.*) where Christ rebukes the Pharisees, who bound heaue burdens on the people, but themselves would not so much as touch them with on of their fingers; that is, they would not take the least paines about them; and to shew how great vertue there is in a little, or the lightest true application by faith to Christ; it is said in the Gospel, that many besought Christ that they might onely touch the hem of his garment. (*Math. 14. 36.*) yet to touch, implyes also an heaue stroak; and we in our common speech joyne it with words of deepest impression, as when we say, *touch him home*, or *touch him to the quicke*: And such I conceive is the meaning here; *The hand of the Lord hath touched me*; that is, he hath made my wound deep, mine are sore and great afflictions, he hath smitten not onely my flesh, but my bone, or he hath smitten me to the bone. *The Lord hath touched me home*, he hath touched me to the quicke; *Have you pittie upon me, for the hand of God hath touched me.*

First, From the matter of the Petition, *Have pittie upon me.* *have pittie upon me*; *Job* being in a troubled condition, what doth

doth he aske for ? not for riches, not for honour, he onely asketh pittie.

Hence Observe in Generall.

Desire runs out upon those things which are sutable to our wants.

'Tis perfect happinesse to enjoy all sutable good ; and the supply of any particular good which we want is part of our happinesse. All sensitive delight ariseth from the proportion that is betweene the object received, and the organ receiving ; and so also doth intellectuall delight. Every man frameth (according to his apprehension) his Petition to his state, & his prayers to his deficiencies. As all desire that which is good so that good specially which is the proper cure of their present evils. Pittie is proper to misery, and compassion to an afflicted condition, therefore the common cry of the afflicted is, *pittie, pittie*. He that is hungry, begs for bread, he cries, *Bread, bread*. He that is in paine, begs for ease ; and he that is sicke, thinkes nothing worth the having, unlesse he may have health. He that is condemned, begs for pardon, nothing so welcome to him as a pardon ; he doth not sue for lands, and large inheritances, for a full Table, or costly apparrell, no, he sueth onely for pardon. He that is convinced of guilt, cries, *Pardon, pardon* ; and he that is convinced of his corrupt heart and sinfull defilements, cries, *Grace, Grace*. Jesus Christ is therefore altogether desireable, because he hath in him a sutable supply of all our wants. If we are weake, he is strength for us ; if we are ignorant, he is wisdom for us ; if we are guiltie, he is righteousness for us ; if we are hungry, he is bread for us ; if we are naked, he is clothing for us ; if we are in the darke, he is light for us ; if we are dead, he is life for us. *Christ is all in all* ; and he is all to all. He is all by way of comprehension, as having all fulnesse in him. And he is all in or to all by way of distribution, as filling all with his fullnesse. In one Christ we have all that we want or can desire for good ; He is called *the desire of all Nations*, because all Nations shall desire him, and shall receive from him the accomplishment of all their desires. And as all our desires are found in Christ, so that especially which Job so earnestly desired, *pittie*. For it behoved him to be made like unto his brethren, that he might be a mercifull high Priest, even touched

with the feeling of our infirmities, having been in all poynts tempted like as we are, onely without sin.

Secondly, Observe from the vehemency of his desire.

Great and pinching afflictions cause us to put forth strong and pressing desires.

According to the weight of the burden that grieveth us, is the cry that comes from us; How doe poore condemned prisoners cry to their Judges, *Have pittie upon us, have pittie upon us?* David in the day of his calamities, doubles his prayer for mercy, (*Psal. 57.1.*) *Be mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee, &c. Untill these calamities be overrpast.* It was not a single calamitie, but a multitude of calamities which compassed David, and therefore he compasseth the Lord about with Petitions. His spirit being up in prayer like a bell that rings out, he strikes on both sides, *Be mercifull unto me, O God, be mercifull unto me.* Christ who in the dayes of his flesh was under strong temptations, offered up prayers and supplications, with strong crying and teares, unto him that was able to save him from death, (*Heb. 5.7.*)

Thirdly, Observe;

Miserie calls for pittie.

If man had not made himselfe miserable, he had not needed the pittie of God; And when God casts his people into misery, that calls for the pittie of man. There is a voyce in sufferings, though the sufferer be silent; his wants cry aloud, though he say nothing, his wounds and soares petition for him, though he doe not; and 'tis our duty to answer his petition, though we receive none from him. Simpathy is a worke of that grace which is in us, and the grace of God towards us should provoke us to the exercise of it. The Gospel acquaints us with the pittie of God to us, and it presseth us to pittie one another. *Be kinaly affectioned one towards another; Rejoyce with them that rejoyce, weepe with them that weepe,* (*Rom. 12. 15.*) Againe, (*Heb. 13. 2, 3.*) *Remember them that are in bonds as bound with them, and them that suffer aduersitie, as being your selves in the body. To remember them that are in bonds, is not a bare act of remembrance, or onely to thinke that such and such are in bonds;*

to

to remember them is to pittie them; to pittie them really, that is, to doe them good, to minister and exhibit such things to them as they stand in need of. How often soever we either thinke or speake of those that are afflicted, we remember them no oftener, then we supply some refreshing to them; for as to remember God, is not barely to have God in our thoughts, but it is an obedientiall act. While *Solomon* (*Eccl. 12. 1.*) cautions the young man, with *remember thy Creator in the dayes of thy youth*; his meaning is, obey and honour him: so while the Apostle exhorts to *remember them that are in bonds*, it implies the acting of our charity towards them. Or as the Apostle *Peter* speaketh (*1 Pet. 3. 8.*) it is to have compassion on them, to love them as brethren, to be pittifull, to be courteous. They who shew no compassion to man, shew they have little or no acquaintance with the compassions of God. And they are both forgetfull of and unanswerable to the compassion they have received from God, who withhold compassion from man. Hardnesse of heart is opposed both to repentance and to pittie. That hardnesse of heart which is opposed to repentance, is the signe of a wicked man, who loves his sin; and that hardnes of heart which is opposed to pittie, is the signe of a cruell man, who hath no love to his brethten. Though the former be the worser of the two, yet the latter is so bad that he cannot be good that hath it. The Apostle *John* concludes against such (*1 Epist. 3. 17.*) *Who so hath this worlds good, and seeth his brother, and shutteth up his bowels of compassions from him, how dwelleth the Love of God in him?* That is, the love of God doth not at all dwell in him. Compassion is due to every brother in the flesh who hath need, but most of all to Saints, who are brethren in the faith, and partakers of the same grace with us.

There are two sorts of sufferers; some under the hand of God, and that either chastning or punishing. Others under the hand of man, and these are of two sorts, either such as suffer for righteousness sake; and as the Apostle *Peter* expresseth them (*1 Pet. 4. 15, 16.*) *as Christians, others as evill-doers, or as busibodies in other mens matters.* Thus the converted theife rebuked his fellow-sufferer who railed on Christ, saying, *We indeed suffer justly, for we receive the due reward of our deeds. but this man hath done nothing amisse* (*Luk. 23. 40, 41.*) They who suffer for righteousness

*Non affligit de-
us ut ceteri af-
figant, sed ut
quem ille per-
cussit benigne
tractent; &
qua poterant ra-
tione leniant.
Pined.
Quamvis deus
puniat in nobis
humanitatem
vult. Nicet.*

*Observandum
est illud quia
nam divinum
supplicium pro-
ponit pro ratione
commovenda
humanæ misere-
cordiæ. Pined.*

*μετριοπαθῶν
δουλοῦμεν
Qui quæ tam
satis est possit
dolere. Bez.*

teousnesse sake under the wrathfull hand of men, or to try their righteousnesse under the chastning hand of God; as they are the highest objects of our pittie, because they are good, so they are the objects of our joy, because their sufferings are good; yet even they also are to be pittied who suffer for their sinnes, not onely because their misery is great, but because the roote of the same sin is in us, which might have put forth the same fruit in us, and so have wrapt us up in the same miseries. While wee applaud and rejoyce in the justice of God upon wicked men, we may pittie them as men; in some cases where God deales severely, it becomes man to deale kindly; and not onely is it sinfull to vex, but not to ease those whom God hath smitten. God doth not afflict to teach others to afflict, but to give them an occasion to shew mercy, and an oppertunitie to be charitable. As many of our graces (as faith and patience, &c.) want an oppertunitie for their full exercise, till we our selves are afflicted; so some of them (as charity and mercy) want an oppertunitie for their exercise till others are afflicted. That hand of God which we see wounding others, points also to us to powre the oyle of our tenderest compassions into their wounds. And therefore *Job* urgeth his freinds by this argument to shew him pittie; *For the hand of God hath touched me.* As if he had said, Let not your hand be against me, because the hand of God is; nay rather because his hand hath smitten me, let your hand embrace and support me. Doe not yee persecute him, whom God hath wounded; as he intimates they did in the next verse, *Why doe yee persecute me as God, &c.*

Fourthly, Observe;

Double or great afflictions call for great or double compassions.

We ought not onely to pittie those who are distressed, but we must pittie them in proportion to their distresses. A narrow plaister will not helpe a wide wound. The Apostles word implies both elegantly and comfortably, that the compassions of Christ are of the same extent and dimensions with our necessities. (*Heb. 5. 2.*) *He can have compassion (or compassion in measure) on the ignorant and on them that are out of the way.* If we be in double wants, Christ gives double supplies, if we be in double sorrow, he gives us double comforts; and so should we

one

one to another; to see our brethren overwhelmed with floods of sorrow, and to give them but drops of comfort; to see them in great distresse, and to give them but little helpe, is below our dutie. He doth much who doth but little, if he doth what he can, but he doth nothing who doth but a little while he can do much, if much be wanting.

Fifthly, In that *Job* layes it home upon his friends to pittie him, note;

There is a speciall obligation upon friends to shew pittie to their distressed friends.

Common humanitie moves for pittie, much more doth professed friendship. Many enemies have pittied their conquered enemies. When *Alexander* the Great heard of the death of *Darius*, and *Cesar* of the death of *Pompey*, they both shed teares. When *Titus Vespasian* (who came up as the scourge of God against *Jerusalem*, according to the prediction of Christ, *Luk. 19.*) saw the miserable massacre of the *Jewes*, both by sword and famine, he expressed much compassion. Now if ingenuous enemies cannot with-hould their pittie to fallen enemies, how should they who have both received and promised love, be moved with pittie to their afflicted friends?

Sixthly, Though *Job* had received much hard usage, and many unkindnesses from his visiters, yet still he calls them his Friends.

Hence Note;

A good man doth not presently cast those out of the number of his friends, who have dealt unfriendly with him.

True love doth not make us blind, so that we cannot distinguish between the courtesies and discourtesies of our friends, but it makes us so cleare-sighted, that we can easily distinguish, betweene our friends, and their discourtesies. *Job* could say that God acted towards him as an enemy, yet still he revered and loved God as his friend and father. So, in proportion, did *Job*, and so may we, take notice of him doing acts of great unkindnesse to him, and yet retained a good opinion of them that they were his friends.

Lastly, Forasmuch as *Job* cryes out in sorrow, that the hand of God had touched him. Observe; Is

It is very dreadful to fall into the hand of God.

If it made *Job* complaine when he did but fall under the chastising hand of God, how will it make those complaine who shall fall under his revenging hand? *Who knowes the power of thine anger?* (saith the Psalmist,) I may say (and it is the same) who knowes the weight of thy hand? God can strike deepe, he can make his sword enter and passe into the very bones and bowels; as it is in spirituall, so in outward smittings; when the hand of God goes forth with the word, it makes deepe impression upon the conscience; *It is quicke and powerfull, and sharper then any two-edged sword, peircing even to the dividing asunder of the soule and spirit, and of the joynts and marrow, and is a discerners of the thoughts and intents of the heart,* (Heb. 4. 12.) So when the hand of God smites the body, or the state, it cuts thorough, and layes all our outward comforts wast. If the Lord doe but *touch the mountaines* (that is, the highest and the strongest of worldly powers) *they shall smoake* (Psal. 144. 5.) then in what flames and combustions shall they be, if he lay the weight of his hand upon them, and suffer his whole displeasure to arise against them. *How fearefull a thing will it be* (for unbelievers and contemners of the Gospel) *to fall into the hands of the living God* (Heb. 10. 31.) when we heare a godly man thus lamenting the touch of his hand? They who fall into the hand of God, shall certainly fall under it.

Verſ. 22. *Why doe yee persecute me as God, and are not satisfied with my flesh.*

Some expound this Verse as a correction of the former, implying that *Job* had petitioned his friends in vaine, as if he had said, *I desired you to pittie me, yet still you persecute me, why are ye so unmercifull? Can yee give me any reason, why you give me so much of your anger?* Indeed we finde his friends as sharpe upon him as ever, as if they little regarded, or were not at all moved with his cry. But why were they thus inexorable? Why were their bowels shut up, and their hearts still hardned against him? Surely they were not voyd of humanitie, no nor of pietie; yet when he begs for pittie of them, he found none, what should the reason of this be?

I answer,

I answer, First, This was from a speciall dispensation of God, who hath the hearts (as of Kings, so) of all inferior persons in his hand; friends are kind or harsh to us, easie to be intreated, or inflexible at the dispose of God. The sensitive powers are stopt by the power of God, the eye while it sees doth not discern if he forbid; as 'tis said of the two disciples in whose company Christ walked after his resurrection, *Their eyes were holden that they should not know him* (Luk. 24. 16.) Now as God holds the eyes from discerning, so the affections from loving and pittying when he pleaseth. And because the severity of *Job's* friends served the providence of God for his further tryall, therefore he bound up their spirits from any relenting towards him, or shewing him any pittie.

Secondly, His friends being still prejudiced against him, and looking upon him as an hypocrite who had sinned greatly, and obscured the glory of God by standing up to justify himselfe and maintaine his integrity when the hand of God is gone out against him (they (I say) supposing him in this ill temper) thought it unseasonable to pittie him, and might possibly conclude, that to be favourable to him, would be both dishonourable to God, and disadvantageous to their designe; which was to humble him and bring him to repentance. So that lest they should seem to comply with, or flatter him in his sinfull way, they kept onne their old way of severe reproofes and threatnings, together with bitter insinuations of his hypocrisie and ungodlinesse. And it must be granted, that if this supposition or suspicion had been just, their perseverance in reprooving him, and refusall to comfort him, had been justifiable. Though the patient complaine, yet painfull operations must not be forborne, nor corroding plaisters taken off till the soare be thoroughly searched and cleansed. To shew pittie to men in their sins, is indeed to be cruell to them. As *withholding more then is meete* (from spending) *tends to povertrie*, and proves a scattering of the estate, as *Solomon* speaketh (*Prov. 11. 24.*) so withholding more then is meet from reprooving, tends to flattery, and proves a fixing of the soule in sinne.

Thus we may take out a faire sense of these words, as they referre to his friends hard and severe usage of him after he had made that passionate request for pittie; yet I should rather ex-

pound them as a reprehension of their former severity. As if he had sayd : *You need not ask what ayleth me thus to cry, pitie, pitie; for is there not a cause? and have not you given me cause? do I complaine before I am hurt? is there not as much reason as compassion in my petition? have not you provoked me to it? unlesse I were senselesse as a stone, how can I forbear to speak? and unlesse you are senselesse as stones, you will now at last forbear to strike; Why doe ye persecute me as God, and are not satisfied with my flesh?*

*Persecutio est
actualis quæ an
conspiratio in
ali quem ex zelo
inimico proce-
dens.*

To persecute is more then to afflict, every act of persecution hath many afflictions in it, but many afflictions may have no persecution at all in them, affliction may rise from irrationall, yea from inanimate creatures; any thing may be an affliction to us, but persecution is the act of a rationall creature; reason abused or clouded is the spring of persecution, and he that persecuteth thinks he hath reason to doe so. We may take the picture of a persecutor from that description of *Saul* (afterwards *Paul*) *Acts 9. 1. And Saul yet breathing out threatnings and slaughter against the Disciples of the Lord, &c.* While a persecuter hath in him the breath of his own life, he breaths nothing but death against others; and those others against whom he breaths death, are such as are most worthy to live, the Disciples of the Lord. Nothing will satisfie him but the death and destruction of such. One wicked man may vex and oppose another even to death, but he persecutes none but Saints. Evill men are punished, but good men only are persecuted: or if they who are indeed evill are persecuted, 'tis because they make some profession or shew (at least) of goodnesse.

Why doe ye persecute me.

Persecution is the hardest tryall which Saints are put to. There are many promises to such as endure any kind of affliction from the hand of God, but there are more speciall promises to those that endure persecution from the hand of men; Where we are most comforted, we are most assaulted, (*Mat. 5. 10.*) *Blessed are ye when ye are persecuted for righteousness sake, &c. rejoyce and be exceeding glad, for great is your reward in heaven: See 1 Pet. 4. 12, 13, 14. Rev. 2. 10 &c.*

But did *Job's* friends persecute him? Persecution may be considered two wayes.

First,

First, Strictly, as it is the *actuell* opposition of any man for the cause of God, or for righteousness sake, proceeding from an enemy-like zeale against his person or his peace. Thus *Job's* friends did not persecute him, they did not at all seek to ruine him, but to re-claime him, and bring him to repentance.

Secondly, Persecution is taken in a large sence, and so to persecute is no more then to prosecute and put to trouble. Thus *Job's* friends had persecuted him all along; and thus, notwithstanding his many protestations of his owne integritie, and his late cry for pitie, they continued to persecute him.

Why doe ye persecute me as God?

Job speaks as if his friends had exampled themselves by God in this persecution; did God persecute him? I answer by the former distinction, God did not persecute him as persecution is taken strictly, but as persecution is taken in a large sence for a violent prosecution, so it may be sayd (with reverence) that God did persecute him while he followed him with afflictions.

But how is it that he saith; They persecuted him *as God*? as if they had set God for their patterne, and had done as they saw him doe.

Man is not more unlike to God in any thing than in his, persecution of man. The Lord is pitifull when he persecuteth; he in judgment remembreth mercy; he is kinde when he is severe. This was the ground of *Dauids* choice (2 Sam. 24. 14.) *Let me fall into the hand of the Lord, for his mercies are great, and let me not fall into the hands of men.* When did he look for mercy? even when the Lord was resolved to afflict him. *David* did not say, his mercies are great, when he gives me wealth, riches, and honour, when he gives deliverance, and workes salvation for his people: but when he is smiting his people, and consuming them with the dreadfull pestilence. *The woundings of God have more kindnesse in them then the kisses of many men.* Man seldome shews pitie to those who are smitten: but how rarely doth he shew pitie while he is smiting, or mingle mercy with his justice; God usually exerciseth sparing mercy towards his enemies, and he alwayes doth it towards his own people, against whom he never suffers his whole displeasure to arise, though he be often provoked by them, and displeased with them,

And as men are unlike God in the manner of their afflicting one another: so in the designe and intendment of it. God afflicts to try and purge us; most men afflict either to vex and trouble us, or to please themselves. *The Fathers of our flesh* (saith the Apostle (*Hib. 12. 10.*) *chasten us after their owne pleasure, or as themselves please; yea for their owne pleasure sometimes, or to please themselves; but he (that is, the Lord the father of spirits) for our profit* He doth it *that the iniquity of Jacob may be purged, and this is all the fruit to take away his sin* (*Isa. 27. 9.*) But man doth it that some injury may be revenged; and this is all the fruit he lookes after, that his enemy may be taken away, or that he may take the spoyle. It is said of the *Assyrian* (*Isa 10. 7.*) when God sent him against an hypocritical Nation, against the people of his wrath, to take the spoyle, &c. howbeit he meaneth not so, neither doth his heart thinke so. What d.d he not mean or think? Did he not meane to goe or to take the spoyle when he came thither? Yes, he was forward enough to goe, and he was greedy enough after the spoyle when he was come. But he hadno thought nor the least meaning to doe this in any compliance, either with the will or purpose of God. All that was in his heart was to destroy and cut off Nations. not a few; he only designed to heape up riches, and advance his honour and interest in the Kingdomes of the world. This was all that was in his heart, while the worke of God was in his hand. There are but few who follow Gods designe in doing his worke. And though *Job's* friends had somewhat in their hearts sutable to the designe of God upon *Job* in his sufferings, even a further humbling and abasing of him in the sight of his own unworthinesse; yet they were so unsutable to God in the handling of him, and of the whole matter, that the wrath of God was kindled against them (*Chap. 42. 7.*) Why then doth he say, that they persecuted him as God.

I answer; First, God afflicted him without cause, as he tells Satan in the second Chapter: That is, without any such cause as Satan suggested against him. *Job* was a perfect man and upright, according to Gods own testimony. Thus *Job* might say to his friends; *Will ye persecute me as God?* God, indeed, out of his prerogative may doe it, he hath supream power, and

and may doe what he pleaſeth, without giving an account of any of his maters; but it is too great a boldneſſe in creatures to imitate God in this; Will yee dare to perſecute me, when no reaſon appeares but your own ſurmises and ſuſpicions? ye know nothing by me, ye can produce no evidence againſt me, onely conjectures. While you deale thus with me, doe not you take upon you to perſecute me as God in a prerogative way, and becauſe you will. Forbeare any longer to ſet your ſelves in the place of God. It doth not become you, nor is lawfull for you who are my fellow-creatures, to deale with me as God doth. Are ye clothed with his majeſtie and power? Are ye ſupream and abſolute in your proceedings as he? Are ye Gods? You take too much upon you, yee ſons of men. Either then ſhew me better reaſon for what ye doe, or doe ſo no more. *Why doe ye perſecute me as God?*

Secondly, God had counted him as an enemy (as he complained in the 16 Chap. ver. 9. Chap. 19. 11.) *Now* (ſaith he) *will you perſecute me as God?* What if God ſhew himſelf an enemy to me, will you my friends, between whom and me there hath been a long profeſſion of love, will you ſhew your ſelves enemies alſo? While the Lord appeares in wrath, you ſhould appeare in love to your afflicted friend.

Thirdly, God afflicted him without intermiſſion; God ſmote him inceſſantly with breach upon breach, blow upon blow, giving him no reſt, no breathing, as was ſhewed before. *Will ye afflict me as God,* and give me no breathing, no reſt? Will ye follow me with rebuke upon rebuke, and threat upon threat?

Fourthly, We may referre it to the degree of affliction; God hath greatly afflicted me, he hath laid his hand heavily upon me; will you proportion your hand to his; Shall your hand be heavy, becauſe the hand of God is? Will you lay load on me, as God hath done? In proſecution of which ſenſe, ſome expound the words by an uſuall Hebraiſme. To doe a thing as God, is to doe it with ſtrength; the phraſe importeth the moſt powerfull and higheſt acting of ſtrength; *Will ye perſecute me as God?* or, as if ye were ſo many Gods? Thus he might charge them with an unwarrantable imitation of God in the manner of their oppoſition.

Nun idem vobis licet quod deo? An vos dei Majeſtatem & imperium atq; judiciariam poteſtatem adepti eſtis?

Tacite ſummam iſs arrogantiam objicit q d. nam quid vos dii eſtis? Bold.

Quae a deo ſunt & dei ſunt, ea maxima eſſe dicuntur.

But

But I conceive we need not seek out these Paralels between the manner of Gods afflicting him and theirs, but only look to the matter, or the thing it selfe in Generall. *Will ye persecute me as God?* That is, God hath afflicted and persecuted me, and will you doe so too, my friends, will you? What reason is there that you should trouble me, because God hath? Though God be righteous in all that he hath brought upon me, yet you are not innocent. While you thus afflict me, you wound your own soules, though, it be supposed that you have God himselfe for your patterne.

Why doe ye persecute me as God?

Hence observe.

We must not alwayes imitate God.

There are some things of which God saith, *As ye see me doe, doe likewise*: He saith; *Be perfect, even as your Father which is in heaven is perfect* (Mat. 5. 48.) and *be mercifull as I am mercifull*. We should be mercifull as God, and perfect as God; but we must not be angry as God, nor smite as God. The Lord saith (Isa. 47. 6.) *I was wrath with my people, I have polluted mine inheritance, and given them into thy hand*; yet the Lord reproves them who were extreame against them too. *Thou diddest shew them no mercy, &c.* As if he had said; Thou shouldest have shewed them mercy when I shewed them none. We must look to the Word of God, and not to his example for these things. It may be sinne in us to doe that which God doth, and to will that which God willeth in many cases. The revealed will of God is our rule, not his secret will; his secret will shall be done upon us, his revealed will must be done by us. A father is sick, and it is the secret will of God, that his sicknesse shall be to death; yet it is sinfull for the childe to will that his father should dye: he ought to pray for his fathers life, because the revealed will of God is, that the childe should pray for the life of his father; he must not say (possibly) it may be the will of God that my father shall dye, therefore I will pray that he may dye, or I will not pray that he may live. We are in that to look to our duty, not to the decree of God; so when God afflicteth, or layes his hand upon our brethren, we must

*Vo'ebat deus
Johum affligi,
sed non manda-
bat, tanquam
rem consensuer-
am imagini dei,
quæ est in homi-
ne vel hominis
officio, vel tan-
quam rem sibi
charam & ac-
ceptam. Coc.*

muſt not lay our hands upon them too ; God calls us to pit-
tie, not to vex thoſe that are oppreſſed with affliction : It is
not alwayes the will of God, that we ſhould will that which
he willeth. It is the will of God, that many of his pretious ſer-
vants ſhould ſuffer, but he doth not will any to put them to
ſufferings, as if that were a thing ſuitable to his mind, or to
the duty of man. God is juſt and holy in willing ſome things,
which if man wills, he is unjuſt and unholy.

It is the genius or diſpoſition of the world, to bleſſe thoſe
whom God outwardly bleſſeth ; and to croſſe thoſe upon
whom God layeth an outward croſſe. Whereas God often af-
flicts thoſe outwardly whom he loves, and heapes many out-
ward bleſſings upon thoſe whom he hates ; As every man is not
good whom God filleth with worldly goods ; ſo neither is
every one evil whom God preſſeth with worldly evils ;
therefore the outward dealings and diſpenſations of God to
man, are no rule for man either in his opinion of, or actings
towards, man. Yea, in this manner to proſecute that which
God willeth, is to oppoſe his will ; and to act differently from
that which God willeth is to doe his will ; For the contrarie-
tie of mans will, to Gods will, doth not ariſe from his doing
contrary to that which it is the will of God to doe : but from
his doing contrary to that which it is the will of God he
ſhould doe. So, to the point in hand, Though it be the will
of God to afflict any of his people, yet he hath not willed us
to afflict them but to comfort and relieve them : and therefore
though in relieving ſuch we doe contrary to what himſelfe
wills to doe ; yet we obey what he wills us to doe. Nor doth
our will croſſe his, though the object or thing willed be croſſe.
Man is not diſpleaſed with what God doth and wills accord-
ing to the higher cauſe, his ſecret will : nor is God diſpleaſed
with what man doth according to the inferior cauſe his revea-
led will. So then our contrariety to, and compliance with, the
will of God cannot be concluded from the difference or identie
of the object willed, but from the difference or identie of
the actings of our wills with reſpect to the will of God. Hence
Job ſaith, doe not you thinke that you pleaſe God, or comply
with his will, while you perſecute me as he doth ; Seeing though
it be his will to doe it, yet you cannot produce any warrant,
that

*Nec in ea parte
homo divine
adverſari vo-
luntati, quia
vult deus ut
homo ſibi con-
gruum expleat
officium, non in
vadat que dei
eſt, tantum in-
tereſt quid deo,
quid homini
velle congruat.
August En-
chir. c. 105.*

that it is his will you should, *Why doe ye persecute me as God.*

And are not satisfied with my flesh.

Et carnibus
meis saturami-
ni Vulg:
q d hanc vo-
bis refectio &
voluptas sit mei
corporis crucia-
tus.

Some read it affirmatively; *And ye are satisfied with my flesh*; That is, my flesh is your feast, you feed upon my sorrow; my flesh, that is, the afflictions which wound my flesh are a refreshing to you, it is a pleasure to you to see me in paine. It is a sin not to pittie those that are afflicted, what is it then to take pleasure in their afflictions? and to make our selves merry with their troubles, and to drinke their teares as sweet wine. But the negative particle in the Originall forbids this translation, nor may we conceive him charging his friends with this remorselesse inhumanitie. Yet

Secondly, Others read it (without the negative particle) as a prayer; *Why doe ye persecute me as God, be satisfied with my flesh*, or, *Pray be satisfied with my flesh*; then the meaning is this, doe not you force on this my affliction as farre as God, *Be you satisfied with my flesh*; God afflicteth my soul, I confesse he doth, his arrowes stick upon and drink up my spirit, he hath sent trouble into my minde, and tryeth me with inward terrors and temptations. But my brethren, doe not you persecute me as God, *be satisfied with my flesh*; that is, with the afflictions and troubles of my flesh, doe not vex my spirit, as the Lord is pleased to doe, be you satisfied with this pained bodie, with these putrified soares, proceed I pray, no farther, O doe not vex my soule! Master Broughton gives this glosse upon it; *Be contented, that my flesh is wasted, goe not about like savage beasts to breake my bones also*; as if the opposition were not between flesh and spirit, but between flesh and bones. But the former interpretation carries a fuller sense, and a higher aggravation of his misery. For though to wound and breake the bones, be more then to wound the flesh, and Satan (*Chap. 2. 5.*) moved for both *Put forth thy hand now, and touch his bone and his flesh*, yet to wound the spirit is farre more then to wound the bones. Our translation which expresseth the negative particle, *And are not satisfied with my flesh*, may very well agree with, and be reconciled to this; for while according to this rendring he saith, *Pray be satisfied with my flesh*, he supposeth, that they were not satisfied with his flesh.

Now

Now while *Job* ſpake thus to his friends, *Ye are not ſatisfied with my fleſh*, his ſorrow transported him too farre, and while he was begging compaſſion, he ſhewed himſelfe too paſſionate. Good men doe not alwayes keep the due bounds, either of ſpeaking or of doing. *Job's* friends had dealt harſhly with him but ſurely they were not thus inſatiably cruell. Yet what he ſaith ſomewhat over-largely of his friends, is not at all over-large for ſome mens diſpoſitions. Some there have been, and poſſibly ſuch there are who are not ſatisfied with the fleſh of thoſe who are in affliction. And therefore we may hence note in generall.

Such is the cruelty of ſome men, that they are unſatisfied with the corporall troubles of others, except they trouble their ſpirits, and vex their ſoules.

Yea ſome have riſen to that height of wickedneſſe, that nothing could ſatiſfie them, unleſſe they could damn their ſoules, Fleſh will not ſatiſfie them; to take away the life of the body, is a poor revenge; they muſt deſtroy the ſoule, if they can. Such was that exquisite malice of that *Italian*, who not ſatisfied with the fleſh of his enemy, firſt threatned him into the deniall of God, and then that he might have a perfect revenge, ſlew him preſently, leſt he ſhould repent. Such an abomination there is in the heart of ſome men. And it was an abomination very like this, which was in his heart, who being at the examination of one who had committed a great murder, for which bloudy fact, he profeſſed much ſorrow and repentance, ſaid, *It troubles me to ſee the villaine ſo penitent, I am afraid he will goe to heaven.* The Civill Magiſtrate and Officers of the State ſhould be ſatisfied with the outward fleſh of the moſt hainous offenders, as the Church ought to be ſatisfied with the inward fleſh, that is, with the deſtruction of ſin in the greateſt ſinners, and ſhould rejoyce in, yea by all meanes provoke them to repentance, that their ſoules may be ſaved in the day of the Lord Jeſus (1 Cor. 5. 5.) Double revenge belongs only to him, *who after he hath killed hath power to caſt into hell* (Luk. 12. 5.) Indeed neither the moſt cruell Magiſtrates nor murderers can doe more (Luke 12. 4.) yet they ſhall be judg'd as having done more, who have either wiſhed or attempted more. That mixture

ture of pride and malice which appeared in *Haman* was monstrous and inhumane, *Who thought scorne to lay hands on Mordecai alone, but sought to destroy all the Jewes who were throughout the whole kingdome of Abasuerus even the people of Mordecai* (Hest. 3. 6.) Personall revenge would not serve his turne, it must be nationall; yet the malice and cruelty of those exceeds that of *Haman*, who think scorne to lay hands upon the body of a man alone, they must reach at his soul, and doe their utmost to make him in o moment universally and eternally miserable. Flesh is to grosse a morsell for their revenge, they must feed upon the spirit. Such cannot live like Canibals or savage Beasts, upon the carkasses of men, they must like the Devill (that roaring Lyon who goes about seeking whom he may devour) lay waite their consciences, and prey upon their soules, And some there have alwayes been who though they arrive not at this degree of wickednesse to desire the damnation of the soules of others, yet they are very hungry after and active in the vexation of their soules, thinking they doe not enough, unlesse they doe that, which is a torture to their minds, a griefe unto their spirits. Of such also, we may say, *They are not satisfied with flesh*. The cruelty of *Dauids* enemies extended only to his flesh (Psal, 27. 2.) *When the wicked even mine enemies and foes came upon me to eat up my flesh, &c.* (That is, to destroy, to make an end of me) *they stumbled and fell*. To eat flesh is a proverbiall speech, noting extreamest cruelty; so (Zach. 11. 9.) *They shall eat every one the flesh of another*; That is, they shall exercise utmost cruelty one against another; yet this cruelty in eating flesh, in spoyling the lives and estates of men, is a kinde of mercy in comparison of theirs who devour soules. The wickednesse of the Adulteresse is expressed by *Solomon* (Pro. 16. 26.) *That she hunteth for the precious life*; the life of the body is a precious commoditie, but the life of the soule is farre more precious. The whorish Woman may be said to hunt for both, and chiefly for the latter; The taking away of that life is sometime the end which the Adulteresse aimes at, and it is alwayes the end and issue of her Adulteries, unlesse the Lord give repentance and pardon. Old *Jacob* saith of his sonnes, *Simeon and Levi, Cursed be their anger, for it was feirce, and their wrath, for it was cruell*; We may say of the Adulteresse, Cursed be her love,

love, for it is seirce, and her embraces, for they are cruell; She is not satisfied with flesh, she hunts for the precious life, even the precious life of the never-dying soule.

Thirdly, These words are interpreted as expressing both the spirit and the worke of detractors and slanderers, their spirit is full of spight, and their work is to eat up the honour of others. Thus while *Job's* friends judg'd him an hypocrite, and declared him a wicked one, he might say they were not satisfied with his flesh; slander devoures a man alive; and it devoures more then flesh, yea that which some esteeme more then their lives, their credit and reputation. Now as we may say of all slanderers, *They are not satisfied with the flesh of those they oppose*, so it is very rare that any man opposeth another without some mixture of slander. The Christians in the primitive times were subjected and willingly gave up themselves to a thousand sorts of deaths for the name of Christ; but this did not satisfy their persecuters. They alwayes endeavoured as much to slay and kill their credits, as they did their bodyes; and were as busie to invent and set a face upon horrible lies against them, as to invent terrible tortures for them. They could no more beare it that their good names should live, then that they should live. And therefore they suggested incest, murder, and what not, as the common practises of their early meetings. That they were Christians, was indeed, their crime, that was capitall by the Lawes of those times, but their persecuters *were not satisfied with their flesh*, which they might (at pleasure) devoure; because they professed Christ, they must fall upon their good names, and charge them with enormities in manners, whom they meant to destroy for the faith. The like methods we have found revived in these latter dayes; all wayes being used to staine their reputation, and heape reproaches upon their persons, whose way and interest hath been opposed. The Apostle warnes the Church of *Galatia* (and that is our warning) *Gal. 5. 15.* *If ye bite and devour one another, take heed ye be not consumed one of another.*

*Est detractoris
periphrasis.
Obtrektatores
vivis pascuntur
carnibus. Merc.*

But some may say, if men be once bitten and devoured one of another, what is there remaining of them to be consumed?

R r 2

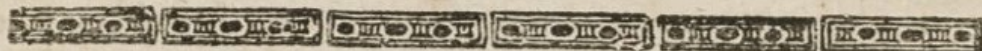
I answer;

I answer; By this biting and devouring the Apostle meanes flandering, backbiting, and evill-speaking one of another. Words which have such a tendency in them, are devouring words, they devour his good name who is concerned by them: Now saith the Apostle, Take heed ye doe not devour one another by sharpe words, lest that provoke you to cruell actions; usually men first devour one another by the tongue, and then by the hand; detracting words stirre up such strife and contention, such distractions and divisions in families, neighbourhoods, and Churches, as prove an utter consumption to them.

Annon satis vobis est, quod corpus meum ulceribus cruciatur, nisi insuper me ludibrio habeatis? O feritiam plusquam ferinam. Dietc.

Lastly, We may referre this to the contempt and scorne which they powred upon him; under the weight and sence of which he had complained more then once before; as if upon a fresh remembrance of it he had thus bespoken them. O my friends, is it not enough that my body is worne and corrupted with painfull soares, unlesse you powre in the Vineger of sharpe invectives and bitter scoffes, to perplexe and afflict my troubled spirit? Are these the comforts which you have prepared for your friend? *Why are ye not satisfied with my flesh.*

Thus much of Job's supplication for pittie, and his deprecation of their further persecution; in the next words he calls for audience and attention to what he had yet to offer; *O that my words were written, &c.*



JOB 19. Vers. 23, 24, 25.

23. *O that my words were now written, O that they were printed in a Booke.*
 24. *That they were graven with an iron pen and lead, in a rock for ever ; for*
 25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon earth, and though after my skin Wormes destroy this body, yet in my flesh shall I see God.*

THis sorrowfull Patient having cryed to his friends for pitie at the 21th Verse, and for sparing at the 22^d, that they would both condole his former, and forbear to give him further sufferings, he now begs (if he faile in those requests) at least due attention to, and serious consideration of, what he had yet to say (*vers. 23, 24, 25, &c.*) In which (as some conceive) he resumes the prooffe of his integrity, and doth it two wayes.

First, by a vehement wish, that all his words might be brought to a stricter, yea to the strickest tryall ; *O that my words were written, &c.* *vers. 23, 24.*

Secondly By a strong profession of his faith in the Redeemer, and of an assured expectation of a happy resurrection to a better life, though he should never see good day more ; in this (*vers. 25.*) The former shewes, that he had lived in all good conscience towards men, and the latter that he was ready to dye in a right faith towards God.

The argument of the first part may be thus framed up ;

He who desires that all his words may not only be heard, but written, and not only written but printed, yea ingraven in a rock that all posterity may have the skanning of, and commenting upon, them, this mans conscience doth acquit him, and he stands cleare in the apprehension of his own integrity.

But it is my desire, that my words were written, that they were printed, that they were ingraven ; that all may skanne them, and comment upon them.

Therefore my conscience doth acquit me, and I am cleare in the apprehension of my own integrity. This.

This assumption is laid down in the 23 and 24 Verses, in much variety of high expressions, all concurring in this, that he did not only not feare, nor decline the judgement of the present age, or of any mortall man then living, but also that he did neither feare, nor decline the judgement of posteritie, who use to be more severe and criticall in their determinations, being freed from all personall respects and ingagements, which often byas the judgement, and blind the understanding, in reference to those who are present and alive. And though this be only a probable argument, not conclusive, or demonstrative of the sinceritie of Job, (for many are stiffe enough to their errors, and are not afraid to commend them over to the censure of posteritie by writing) yet considering that Job looked on himselfe as a dying man, and that he had much more to say for himselfe, then this his bare *say-so*, or verball asseveration, therefore the argument carries weight in it, and a faire ground that he was sincere, in what he spake and did, because he cared not who heard what he had spoken, or examin'd what he had done ; *Guiltie consciences love not to examine or try themselves, much lesse to be examined and tryed by others*, Thus we may be led into the generall scope of the 23^d and 24th Verses ; I shall now briefly open the parts.

Vers. 23. *O that my words were now written.*

As if he had said ; *For as much as after all these discourses I find that there is little will and lesse care in you to tender my condition, and to doe me good, there remaines only this last desire which I put up unto you, that what I have both spoken and done, may be faithfully registred and recorded, that some Scribe would now appeare while we are in dispute, and faithfully note and set down all the passages which have been between us.* Thus he speaks also in the close of this dispute (Chap. 31. 35.) *O that one would heare me, behold my desire is that the Almighty would answer me, and that mine adversary had written a Book : let a Book be written of these disputes, I care not who writes it, I would trust even an adversary to write it ; O that mine adversary would write a Book, I would take it upon my shoulder, and bind it as a Crown to me ; I am sure, mine adversary could say nothing justly concerning me, but what I may glory in, and make my Crowne.*

O that my words.

The Hebrew is, *Who will give me?* As if this were such a speciall favour, that he looking about him could not finde any man ready to bestow it on him; as if pen, ink, and paper, and the paines of writing, were a greater bounty then he was like to meete with in the world. The Hebrew expreffion, imports much difficultie, though not an impossibilitie; who will doe it? As if he had said, it is hard to finde a man to undertake this taske; *O that my words, &c.* 'Tis queried here, what words he meaneth, or what he meaneth by these words, there are three opinions about it.

First, Some take words in a generall notion for the history of all his actions and sufferings in the whole series of his tryall. *O that, what I have done, O that, what I have endured* were faithfully recorded. Words are put for things by a frequent Hebraisme.

Secondly, Others reſtraine these words to what he had said by way of defence or apologie for himſelfe, in this conteſt with his friends.

Thirdly, We may rather referre *these words* he would have written to what he was about to ſpeake, to which these two Verſes ſeeme but a Preface; *O that the words which I ſhall ſpeake next might be written*, though all that I have already ſpoken be ſcattered in the winde. Golden words indeed those were, and worthy to be written in Letters of Gold. Glorious words concerning the Redeemer, concerning the laſt Judgement, concerning the Reſurrection, and his hope of Glory, come next to be opened; *O that these words* (ſaith he) *were written, that they were printed in a Book, that they were graven, &c.* There are three ſteps of this wiſh.

First, That his words might be written.

Secondly, That they might be printed.

Thirdly, That they might be graven; all three note duration, yet with a graduall difference.

To write a thing, notes the preſervation of it; a word heard quickly periſheth, 'tis gone into ayre, that which is written, is preſerved and continueth; We transmit our mindes, our opinions and actions to poſteritie by writing.

Quis dabit.

Optandi forma Hebraeis uſitata, valet idem quod utinam.

Pronomen quis in ſcripturis ſanctis non pro impoſſibili ſed pro difficili ſemper accipitur. Heron: in Eccleſ. 3.

Cuncta quae pertulit Greg. Verba pro rebus ipſis. Folychr:

Ea quae poſtea de ſile & Auftore reſurrectionis ſubjungit, & de adventu domini. Hier: Epist. 61. ad Pammach. Quae dicturus ſum de ſpe, quam in deo firmavi Aquin.

Vox audita perit, litera ſcripta manet.

But

ppm ad ea
pertinet que
tenquam firma
& rata per scri-
buntur ad pub-
licam memori-
am, cujusmodi
sunt statuta,
jura, leges.

But Job would have his words not onely written but Printed, O that they were printed, printed in a Booke. The word which we translate printed, signifies, first, simply to set downe, or describe a thing Historically, or by way of narration : Secondly, It signifies authoritatively to set downe a thing as a Law, as a Statute, by way of determination. The word is frequently used in the Old Testament, to expresse those Lawes Ordinances and Statutes which the Lord prescribed unto his people ; And so this word speaks more then the former ; Lawes and resolutions of State are more strongly confirmed and more carefully preserved, then bare Narrations are.

O that they were printed in a Book.

That is, that my words were written as publique Statutes, Ordinances, and Lawes, with a stamp of authoritie upon them, that they may be preserved as the monuments of a Commonwealth, and the Records of a Court are (Isa. 10. 1.) *Woe to them that decree unrighteous decrees.* The word that we translate to print, is there rendred to decree. (Isa. 33. 22.) *Thou art our Law-giver,* it is this word, or our Statute maker, as we put in the Margent.

John Genn-
denberg first
inventer of
Printing in
Europe. An:
1440.

Againe, When he saith ; *O that my words were printed* ; We are not to take printing in that strict sense used amongst us, for that new art or invention opposed to writing. We have no ground to believe that the art of printing was used in those ages. The first time that ever it was heard of in Europe (as our Historians tell us) was (little more then two hundred yeares past) in the yeare one thousand four hundred and fourty. It begun to be practised (as it is said) at Harlem, and was perfected at Mentz. Here printing is taken in a large sense for the setting downe and describing of any thing in the most authentick and strongest manner, for the perpetuating of it. And therefore also he would have it printed in a Booke, not in loose shattered papers, but in a book ; for though that use also of binding books be not very ancient, their writing (for the most part) being in Roules or Volumes ; yet those Roules were under much care and inspection ; so that this addition of printing in a book carries in it a further degree of care to preserve what was printed. (Gen. 5. 1.) *This is the Book of the*

Opto (quasi se
corrigen) non
tantum scribi
communi ratio-
ne, sed ut exa-
reter in libro,
majus quippe
hoc est & fir-
mius.

gene-

generations of Adam; (Mat. 1. 1.) The book of the generation of Jesus Christ; These books were written to be preserved and laid up. That is, of the birth, life, and death of Adam and of Jesus Christ. Job would have a book of his Generation also; O that my words were printed in a Book; and which it yet more;

Vers. 24. That they were graven with an iron pen and lead in the Rock for ever.

This verse is the same in substance with the former, and contains only a further amplification of his desire; It would not satisfie him that his words were written with a quill, or printed in an ordinary book of parchment, or paper, (there were divers materials, upon which writings were made in ancient times, as also at this day) such books may soon be eaten with wormes and moathes, at least, time the eater of all things, will eat them up, but (saith he) I would have my words written with a pen of iron and lead in the Rock for ever.

A pen of iron.

The Prophet (*Jere. 17. 1.*) useth the same expression; *The sin of Judah is written with a pen of iron, and with the point of a Diamond;* implying that it was written to perpetuity: so here, *O that my words were graven with an iron pen;* That is, so graven, that (as he explaineth his intention in the last words of the Verse) it might last for ever. Those things which continue very long (though they have an end) look like Eternitie, and so are truly said to be done, or to last for ever. Rocks have a kind of Everlastingnesse in them; And therefore that which is written upon a Rock cannot but be very lasting. God is called *A Rock of ages* (which we translate, *An everlasting strength, Isa. 26. 4.*) not only because his own strength continueth, and is the same in all ages, but because all Rocks are of long continuance, and last many, very many, no man knowes how many ages. So that to write upon a Rock is opposed, not onely to writing upon the water, or in the sand, which continue not at all, but, to all those usuall wayes of writing which are of longest continuance; this being once done, may be said to be done for ever. In this all agree; but there is some difference what the meaning should be, of this *iron pen and lead*, with
S f which

which he wished his words might be *graven in a Rock for ever*. The question is whether he meanes a *pen of lead*, as well as an *iron pen*: And if so, it may be doubted, why having called for an *iron pen*, he should call for a *lead pen*? What can a pen of lead doe upon a *Rock*, lead being softer then a *Rock*, how can it make impression, or draw a letter upon it?

There are three things which may be offered for the removing of this scruple, and the further clearing of this Scripture.

Publica instrumenta plumbeis voluminibus reseruat. Plin. l. 13. c. 11.

First thus; Some render it, *in lead*, as makeing the pen to be but one, and that of iron; but that the writing should be upon a twofold matter; first, upon lead; and secondly upon the Rock; as if he had said, *I would not have a skin of parchment, or a sheete of paper, but a sheete of lead to write upon*; with which the ancient custome of writing matters of greatest moment, whether decreed or done, in lead, agreeth well.

Forse ferro incidebant, quod postea plumbo colorabant: Druf, Rab: Selom: Plumbo per fuisse infuso Ius: Forse plumbum temperatura aliqua indurabat adeo ut stilo e jus in silice aut petra lucidi possit. Pined. Optat Job ut sermones sui immortales sint, & in longum ævum durent, hoc enim est stilo ferro insculpi, & extrahi plumbo.

Secondly, Because lead seemes to be spoken of here as the instrument of writing, not as the matter upon which they did write. I conceive it may be an allusion to another custome among ancient Engravers, who when they had cut the letters in stone, or (as he saith) in a *Rock* (that is, in *Marble* cut out of the *Rock*) when (I say) they had formed the letters with graving instruments, or iron pens, then they coloured them with lead, or filled the cuts of the letters with lead. Thus they might be said to grave with an iron pen and lead, because when the iron pen had shaped the Characters, they powred lead into the furrowes or cuts of the letters, to render them more cleare and legible.

Thirdly, They who interpret the lead, by a pen of lead, say that there was an art of tempering lead with other mettals, which hardned it, and so made it fit for a graving instrument. But it is not much materiall, which of these we determine. This is plaine, that in this wish he alludeth to some extraordinary way of writing in those times upon Monuments or publicke Pillars, that the contents or matter so engraven might be transmitted to posteritie, and be made immortall, even to indure for ever.

From these two Verses, which only expresse the strength of his desire, that, what he had to say, might be safely preserved

ved for the obſervation of after ages ; learne firſt,

*That our honeſt and juſt deſires, though (ſomewhat paſſionate)
are yet graciously accepted and answered by God.*

Job ſpeaks here in ſome heate, yet his heart was honeſt, and his ayme ſincere in what he deſir'd, and the Lord granted his deſire. He wiſheth his words might be written, and his words were written, God provided him a Secretary. *Job's* tongue was as the pen of a ready Writer, and God made ready a writer to pen downe what he ſpake with his tongue. Few words have had ſuch a writing, or ſuch a Writer, his were written in a book, and written as with an iron pen and lead in a rock for ever : they are preſerved to this day, and ſhall to the end of the world, as Monuments of his patience and uprightneſſe, as alſo of the Lords power and faithfulneſſe.

Secondly, From this confidence of *Job* in deſiring to have what he had ſaid, or what he had to ſay, written, we may obſerve ;

Truth ſeekes no corners.

Truth loves to be tryed, it cares not before whoſe judgement-ſeat it comes ; it would be written, that it might be ſeene and conſidered of all men, Pure gold feares neither the furnace nor the ballance. Error may ſhew faire till 'tis tryed, but truth ſhewes alwayes faireſt after tryall.

Thirdly, As this writing ſpecially referres to that noble and divine confeſſion of faith, which *Job* made in the next Verſe ; obſerve ;

It is a duty to profeſſe our faith openly, when we are called to it.

Job had a call to doe this ; for though he were not directly (and in terminis) invited to make a confeſſion of his faith, yet the dealing of God, and of his friends with him, put him upon it, and beſpake it of him. 'Tis high time to declare the ground of our hope, and upon what foundation we are built, when ſtormes either of affliction or perſecution aſſault and ſhake us ; and then 'tis beſt to doe it freely and openly, that our faith may be as famous as our afflictions are. Or (as the

Apostle Peter speaks, (1 Epist. 1. 7.) That the tryall of our faith being much more precious then of Gold that perisheth, though it be tryed in the fire, might be found to praise, and honour, and glory, not only (as he there saith) at the appearing of Jesus Christ, but in the day of our suffering. As we must not hide our talents in a napkin by our idlenesse, so we must not hide our faith in a napkin by our silence; we should be so farre from being ashamed of our hope, that we should glory in it while we are in tribulation, and desire as (with Job) that it might be written with a pen of iron in a Rock for durableness, so that it might be written as with the beames of the Sunne for light, and clearnesse. The Apostle tells the *Corinthians*; *Ye are our Epistle written and seene of all men* (2 Cor. 3. 2.) They held forth the faith, both in their profession and practise; they were a *breathing confession of faith, a living Epistle, read and seene of all*, and so should we be. As faith must be made visible by our works, *Shew me thy faith by thy works*, saith the Apostle James: so it must be made audible by our words.

Euseb. lib. 6.
cap. 38.

There were a sort of Heretiques spoken of by Eusebius, who held this opinion, That there was no need for any man at any time to make open confession of his faith, especially not in times of danger: Then (according to their doctrine) all might conceale and keepe their faith to themselves, that so they might also keepe themselves in a whole skin, and avoyd the danger. This is, indeed, a safe way to avoyde persecution and martyrdome, but it is a sinfull way. We have just cause to suspect that their faith is dead, who thus hide and bury it. Saints are bound to professe their faith (when called to it) to the death, and to contend earnestly for truth what ever afflictions and sufferings come upon them. The Apostle reports his and the Saints troubles in those times for the Gospel; *We are troubled on every side, yet not distressed; we are perplexed, but not in distresse; persecuted, but not forsaken; alwayes bearing about in the body the dying of the Lord Jesus, &c.* But what did Paul (and his fellow-Saints) in those boysterous and bloudy times? did he polittickly reserve himselfe, or hide his profession? No, he proclaimes it, as he saith the Saints of old did before, who were spirited with the same faith (2 Cor. 4. 13.) We having the same spirit of faith, according as it is written,

I beleevd and therefore have I spoken, we also beleeve and therefore we speake; What a Christian beleeves, he should be ready to speake; and he that beleeves indeed cannot but speake. The Apostles being threatned, answer, We cannot but speake the things which we have heard and seen. Faith is like the oyntment in the right hand, which bewrayeth it selfe; and as it is an evidence to the soule that hath it, of those things which are not seen corporally or naturally, so it will give an evidence to others of those things which it selfe hath seen spiritually.

Fourthly, From the season in which *Job* made this confession; Observe;

There is nothing doth more support and keep up the spirit in times of sorrow and danger, then a free confession of our faith, and confidence in the Redeemer.

The way to overcome all the evils and troubles in the world, is, to say, *I beleeve; Faith is our victory (1 Job. 5. 4.) Who is he that overcometh the world, but he that beleeveth that Christ is the only begotten Son of God; He that beleeves overcomes. The profession and holding out of our faith, is our actuall conquest and victory over the world. Faith is our Shield, whereby we quench all the fiery darts of the wicked, whether men or Devills. Faith leadeth us to a fountaine of living waters, which at once refresheth us, and puts out that fire. If once faith get up, all evils and temptations fall before it. Job that he might get victory over all the oppositions of men and Devills, holds forth his Shield, and makes profession of his faith in God.*

What was that? A compendious yet exact confession of faith it was; as will appeare in opening the next Verse, with the context following.

Vers. 25. *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.*

For the clearing of these words, I shall premise two generall veines of Interpretation.

First, The Jewish Writers interpret this context of a metaphoricall resurrection, in reference to *Job's* outward condition, or of his resurrection from a state of affliction. We have
this

this sense of a resurrection illustriously held forth (*Ezek. 37.*) where the returne of the people of *Israel* out of *Babylon* is described by the reviving of dry bones. God himselfe makes the Comment (*vers. 11, 12.*) *Then he said unto me, Son of man, these bones are the whole House of Israel: Behold, they say, our bones are dried, and our hope is lost, we are cut off for our parts. Therefore prophecy and say unto them: Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up, out of your graves, O my people, and bring you into the Land of Israel.* An estate of extreame misery and danger is often in Scripture expressed by death. *Paul* saith, that he had been in deaths often (*2 Cor. 11. 23.*) and that God had delivered him from a *Great death* (*2 Cor. 1. 10.*) that is, from deadly danger. Such a condition deprives us of all the comforts of life, and makes our lives oftentimes more bitter then death; yea, men in such a condition are spoken of as buried and dissolved into dust. In pursuance of which metaphor, deliverance is called, a quickning, a reviving, a rising againe. *Psal. 71. 20.* *Thou which hast shewed me great and sore troubles, shalt quicken me againe, and shall bring me againe from the depths of the earth.* So *Psal. 80. 18.* *Psal. 85. 6.* *Isa. 26. 19.* *Hos. 6. 2.* *Rom. 11. 15.* In which last place, the calling and restoring of the Jewes, is called *Life from the dead.* Now (I say) the Rabbines generally, as also some of our learned Expositors run upon that straine here; conceiving that *Job* therefore calls God his Redeemer, because he had to that day preserved him alive in the midst of so many deaths and dangers, as also because he had a sure hope that he should through the power of God survive them, and be restored to such an estate of honour and riches, as he had enjoyed in the former part of his life; this they call his resurrection and redemption, and so accordingly they fit an explication to the severall passages of this Context; yet their opinion is strongly opposed by others, with much evidence of reason.

Mercer.
Calvin.

Three speciall reasons may be urged against it.

First, The height and spiritualnes of *Job's* language tells us, that his thoughts moved, and that his hopes were fixed above this worlds felicitie; His faith soared aloft in the meditation of a Redeemer, in the præmeditation of the last Judgement, and in the vision of God: all which argue more then a metaphoricall resurrection.

Secondly,

Secondly, Though his expressions in the letter may be fitted to that inferior sense, yet if we remember what hath been touched more then once in the former passages of this Book, we finde that *Job* had, as it were, disclaimed all hope of restoring unto any temporall happinesse in this life, affirming that *his hope was gone*, and that he was worse then *a tree cut downe* of which there is hope, that it will grow againe, and put forth tender branches from the root; as for him, as he had no desire, so no expectation of recovering his former beauty and greatnesse, with promises of which his friends (upon the supposition of his repentance) had often endeavoured to raise his spirits and fill his sailes. Therefore it seemes altogether improbable, that he should rise to that height of hope about it in this place, contrary to the current of all his former discourses upon that point.

Thirdly, He saith, that *he should see God with the same eyes, that he should see him for himselfe and not another*, which argueth that he intended not a resurrection of his outward estate; for what doubt could there be, that if he were raised from affliction, but that he should see God with the same eyes, and that he himselfe should see him, and not another, or not for another; but to believe the restoring the same body, or the Identity of the eyes of his body after all had mouldred into dust, this was a high act of believing. From these reasons it appeares that *Job* holds forth his faith in a resurrection, not to a temporall good in this life, but to eternall life. In which second sense I shall open and prosecute the severall passages of this Scripture. Besides many others, one of the Ancients gives his Judgement clearely for it; *What (saith he) can be more manifest then this Prophecy. None since Christ came in the flesh have spoken so plainly of the resurrection, as this man did before the coming of Christ in the flesh.*

Quid hac prophetia manifestus? Nullus iam apene post Christum quam iste ante Christum de resurrectione loquitur. Hieron: Epist. 61 ad Pamach:

I know that my Redeemer liveth, &c.

As if he had thus argued; *He that waites by faith in the Redeemer for the resurrection of his body to eternall life, after death hath done its worst, is not a wicked man, or an hypocrite, as you have charged me.*

But such is my faith, I believe in the Redeemer, and I look to rise (after

(after this body is consumed and eaten of wormes) to an eternall happy life; therefore I am not such as you judge me to be, neither wicked nor hypocrite. You account me as rejected of God, yet I know that God is my Redeemer, I know that he lives for ever, and that he is mine for ever, and therefore doe not think, because I have no hope of this life, that therefore I despaire of life: doe not take upon you, that you only know these mysteries, and that I am ignorant of them, as my friend Bildad concluded in the 18 Chapter (this is the portion of the man that knowes not God,) for even I also know that my Redeemer liveth, and shall stand upon the earth at the latter day.

For I know.

What this knowing is, hath been opened (Chap. 13. 12.) upon those words, *I know that I shall be justified.* In brieft, 'tis knowing upon the greatest certaintie, knowing without all wavering; As if Job had said; *My judgement is fixed, and my faith confirmed in this thing, it is as cleare to me, that my Redeemer liveth, as if I had already seen him alive. It is as sure to me that I shall rise again as if I had been dead, and were already risen. My faith makes this as evident to me now, as my experience hereafter shall.*

I know.

Verbum Originale omnem dubitationem excludit & notat mentis firmam adhesionem & rem satis superque exploratam.

This knowing came not in either by sense or any naturall demonstration; Faith is the gift of God, and so is the knowledge of Faith, or that knowledge which is the full assurance of Faith. There is an exceeding greatnesse of the power of God put forth to those ward who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead (Eph. 1. 19, 20.) Faith is the evidence of things not seene; who can make things not seene evident to us, but he who is every where evident, yet no where seene? Faith is the substance of things hoped for, as the Apostle gives the definition (Heb. 11. 1.) Who can make things absent from our enjoyment, present to our comfort, but he who is alwayes present? Saints doe not see what they beleve, yet they know what they beleve. When Joseph brought his two Sons, Manasses and Ephraim to his father Jacob for his blessing, Jacob put his right hand upon the younger, and his left hand upon the elder, Joseph observing this, humbly corrects his fathers error, *Not so my father, this is*

the

the first borne, put thy right hand upon his head, but his father refused and said; *I know it my Son, I know it,* (Gen. 48. 19.) I doe not this upon mistake, I know what I doe, though the sight of my eye be dim, yet I see clearley enough what I doe. Faith sees not upon whom it layeth its hand, but it knoweth upon whom it layeth its hand. (2 Tim. 1. 12.) *I know whom I have believed.* Faith gives us acquaintance with God, before we see him, and When when we see him, faith shall be swallowed up.

I know that my Redeemer.

The word which we translate *Redeemer*, comes from a roote which is applyed three wayes in Scripture.

First, To buying againe of that which was alienated by sale or mortgage, and so to reduce it unto the possession of those whose it was before, *Lev. 25. 25.*

Secondly, To the rescuing or bringing back of those who have been taken prisoners and led into captivitie. There is a double way of redeeming such.

First, By force and power. Thus when *Lot* was taken prisoner by those foure Kings that came against *Sodom*, *Abraham* armed his servants, and by force redeemed or brought him backe, *Gen. 14. 14, 16.*

Secondly, There is a redemption by price or ransome; *To redeeme is to buy againe*; captives are often ransomed and redeemed by price; *Christ* hath redeemed us both wayes, as will be shewed further in the opening of this Scripture. And because when we are surprized by, or engaged in any pressing danger, it costs much, or calls for much power to vindicate and restore us, therefore this word *redeeming* is often used in Scripture to signifie deliverance from any eminent or imminent danger. (*Psal. 69. 18.*) *Draw nigh unto my soule, and redeeme it* And againe; (*Psal 72. 14.*) *He shall redeeme their soule from deceit and violence*; That is, from all secret plots and open actings tending to destruction. And thus the Lord is said to redeeme his people from the hand of the enemy (*Psal. 106. 10.*) And *Jacob* speaks of the Angel that redeemed him from all evill (*Gen. 48. 16.*) *Job's* redeemer and this Angel who redeemed *Jacob* from all evill, is the same, even *Jesus Christ*. Of whom the Lord speaks to *Moses* (*Exod. 23. 20, 21.*) *Behold, I send an Angel be-*

721 significat
1. rem aut personam venditam redimere.
2 captam liberare.
3 interemptam vindicare aut ulcisci.

Redimere est quasi rursus emere.

T t

fore

fore thee, to keep thee in the way, and to bring thee into the place which I have prepared, beware of him and obey his voyce, provoke him not, for he will not pardon your transgressions. for my Name is in him. This Angel can be none but Christ, The creating, not a created Angel. Pardon of sin belongs not to creatures, nor is the name of God in them; Some creatures have the name of God upon them; but he only hath the name of God in him, who is of the same nature with God.

Thirdly, This word is applyed to the avenging of their death, who have been wrongfully slaine. (*Numb. 35. 12.*) *Goel* is the avenger of bloud, or the redeemer of bloud, because he came to take vengeance on such as had unjustly shed the bloud of his kinsman. He may be said to redeeme a man from death, who according to justice pursues him who took away his life. Christ is not onely our Redeemer, by restoring us to life, but our avenger by pursuing and spoiling him (that is, the Devill) who was our murderer, or the contriver of our death.

Againe, To be a redeemer is taken two wayes.

First, More largely for a deliverer, or helper; so 'tis one of the names of God; and to redeeme is both his worke and his honour. (*Exod. 6. 6.*) *I will redeeme you with a stretched out arm, and with great Judgements.* In which sense also *Moses* is call'd a deliverer, (*Acts 7. 35.*) according to the Greek, which the *Syriack* translates by a word that signifies a Judge, or one that determines a controversie. God sent *Moses* to manage his controversie with *Pharoah*, and deliver his people from that state of bondage. And thus God was *Job's* redeemer, because he pleaded his cause, and determin'd for him, delivering him out of his affliction, as is reported in the latter part of this booke; Under this more generall notion (I say) God is often call'd a Redeemer; for as he suffers his people to be carried away by, and fall into the hands of their enemies, and sells them into the enemies hands (that they may know the difference between his service, and the service of the Nations, as he speakes, *2 Chron. 12. 8.* yea, he sells them for nought (*Psal. 44. 12.*) As sometimes they are said to sell themselves (*Isa. 51. 1.*) *Which of my Creditors is it to whom I have sold you.* It was a custome among the *Jewes* that Parents who were poore and unable to pay their debts, sold their children to their creditors, or their cre-

λυτρωτήν. i. e.
liberatore.

גִּוִּי
D. temptorem
hunc. Syri:

ditors tooke their children for their debts, as appeares by the pitifull complaint of the widdow to the Prophet *Elisba* (2 Kings 4. 1.) In allusion to which the Lord challenges the *Jewes* to name his creditors (if they could) to whom he had sold them : As if he had said, *I am not in debt to any man or Nation of men, that I should need (as you sometimes doe) to sell my children to free my selfe ; no, for your iniquities (as it followes) you have sold your selves.* Now when God fetcheth his people backe againe, and delivers them from that captivity or misery, into which either he sels them, or they sell themselves (though indeed he never sels them, till they sell themselves) then he is call'd a Redeemer, (*Jer. 15. 21.*) *I will redeeme thee out of the hand of the terrible.* And in *Psal. 130. 7.* *With thee there is plenteous redemption ;* That is, with thee there are many redemptions, thou multiplyest deliverances as fast as our troubles multiply.

More strictly to redeeme, and the Title *Redeemer*, is applyed to Jesus Christ ; To whom also, I conceive, we may particularly apply all those works of redemption, which in the Old Testament are ascribed to God. For he was God the Redeemer from the beginning, long before he was God manifested in the flesh, And all the Redemptions of his Church and people from temporall affliction, as well as from eternall damnation, doe properly belong to him. *It was (saith God) by the bloud of thy Covenant,* that is, by the bloud of Christ, with whom God made the Covenant in our behalfe, that *God sent forth the prisoners ;* that is, the captivated Jewes, *out of the pit wherein was no water ;* that is, their disconsolate state in Babylon, *Zech. 9. 11.*

In this strict sense the word *Redeemer*, suites Christ fully, for *Goel* signifies one that is neer to us in consanguinity, one of our bloud, bone of our bone, and flesh of our flesh. Hence an ancient Translator renders here ; *I know that my kinsman, or he that is neere to me liveth.* And such were under a speciall obligation to redeeme. As appeares *Ruth 3. 12.* and *Ch: 4th 4, 5.* where the case is set downe between *Boas*, and the other kinsmen. *Boas* was a kinsman and had right to redeeme, yet because there was a nearer kinsman, he would not meddle but upon his refusal. As if he had said, you have the first right, and may make use of your priviledge if you please ; *If thou wilt redeeme it redeeme it.*

ὁ ἀγχιςτος πρὸς
proximus meus.
Theodorio:
Redimere est
asserere & vin-
dicare aliquid
vel ab iniquo
vel alieno pos-
sessore jure pro-
pinqutatis.
Redemptoris et
propinqui idem
nomen in scrip-
tura.

deeme it, but if thou wilt not redeeme it, then tell me that I may know, for there is none to redeeme it besides thee, and I am after thee. From this proceeding 'tis evident that redemption belonged to those that were near of kinne, and first to the nearest. Jesus Christ is near to us, therefore properly and in a strict sense he is (*Goel*) our Redeemer, he is flesh of our flesh, and bone of our bone, he is one with us. As we are the children of God by regeneration, so the brethren of Christ by Adoption. For both he that sanctifieth, and they that are sanctified, are all of one: for which cause he is not ashamed to call them brethren (Heb. 2. 11.) Christ and we are all of one, that is, of one nature; we and Christ as man are not onely of one Father or Efficient cause which is God, but we are of one nature or materiall cause which is flesh and blood. In which respect he is our redeemer upon the strictest tearmes and lawes of redemption. And in that strict sense, besides him there is no redeemer. For though God the Father in the Son by the holy Spirit be indeed our Redeemer, yet properly and according to the signification of this word, Jesus Christ alone is our redeemer; who taking our nature upon him, and becoming our brother, had right to redeeme us, even as being God in our nature, he had full power to redeeme us. We are redeemed by the blood of Christ (*Ephes. 1. 7.*) In whom we have redemption through his blood.

Est deus pater in filio per spiritum sanctum verissime redemptor noster est, proprie tamen hebrae vocis significatio christo convenit, qui quia frater noster (assumpta nostra carne) factus est, ius redimendi habet, & certissimam redimendi potestatem quia deus est in carne manifestatus.

The blood of Christ may be considered two wayes in the work of our redemption.

First, As the price of our redemption, we have redemption through his blood; that is, blood is the price, by which we are redeemed; We are bought with a price (1 Cor. 6. 20.) What that is, we are taught (1 Pet. 1. 20.) Not with corruptible things, as silver and gold, but with the precious blood of the Son of God, as a Lambe undefiled and without spot.

Secondly, As the blood of Christ may be considered as it is the price of redemption, so also as it carries the right of redemption: Blood implies nearnesse in relation. God made of one blood all Nations of men (Acts 17. 26.) that is, the blood of Adam the first man, hath run in the veines of all his posteritie; And so there is a naturall relation among all mankind, though not a legall or civil. Now as God made all Nations of men of one blood, so he hath made Christ and us of one blood.

bloud. For as much as the children are partakers of fleſh and bloud, he alſo himſelfe tooke part of the ſame, that through death he might deſtroy him who had the power of death, that is, the Devill, and deliver them who through feare of death, &c. (Heb. 2. 14.) Thus (I ſay) The bloud of Chriſt and ours being one, and ſo one that he is our brother and kinsman, he had the right, yea, (we may ſay with reverence) it was his duty to redeeme us. Chriſt as God had power to redeeme us, but as being (*Immanuel*) God with us, one with us, a kinsman, a Brother, he not onely had a right, but he was obliged to redeeme us.

To cleare the poynt a little further, there are five things concurring to compleat the office and ſervice of our Redeemer.

First, *The Redeemer muſt be a kinsman.*

Secondly, He muſt redeeme upon that ground, or under that notion, as a kinsman.

Thirdly, He muſt deliver thoſe who were under reſtraint or captivitie, from the hand of their enemies and oppreſſors.

Fourthly, He muſt not pay any price to the oppreſſor.

Fifthly, He muſt pay the price to the true Lord, or into his hands, to whom the redeemed originally and of right doe belong.

Theſe five Conſiderations meet in Chriſt our redeemer; For

First, He is our kinsman.

Secondly, He redeemed us upon that account, as he was a brother or kinsman.

Thirdly, He hath fetcht us out of the hands of our oppreſſor the Devill.

Fourthly, He payd nothing to the Devill in lieu of our redemption.

Fifthly, He payd the price into his hand who was our firſt Lord, even into the hands of his Father.

Mankinde fallen, may be looked upon two wayes.

First, As under the power of ſin and Satan.

Secondly, As under the power and Juſtice of God: When Chriſt came to redeeme us, he payd nothing to the Devill but blowes; *He ſpoyled principalities and powers* (Col. 2. 15.) but he did not make them ſatisfaction; we owed the Devill nothing, he was onely an executioner to vex and afflict us; but he payd the

the price to his Father, under whose justice we were fallen; and so he exactly fulfilled all the duties, and sustained all the parts of a Redeemer to the utmost.

To clear up this Title or Office of Christ yet further, we may take notice that Christ is called in Scripture, a *Mediator* as well as a *Redeemer*, yet these titles are not of equall extent. Christ is a Mediator, yea a head for, and to those, whose Redeemer he is not. The good Angels have Christ for their head and Mediator as well as man; but man onely hath Christ for his Redeemer. The evill or fallen Angels could not be redeemed, therefore *Christ took not upon him the nature of Angels* (Heb. 2. 16.) The good Angels, or those who stand in obedience, had no need to be redeemed, yet they had need to be confirmed, and therefore Christ took care of the Angels, and became their head and Mediator. So that as Christ is Mediator between God and man, to make up the breach that is between them; so he is Mediator between God and the elect Angels, to maintaine the union that is between them; but he is a Redeemer to man onely.

Farther, *Job* doth not onely professe faith in a Redeemer, but in his redeemer; *My redeemer liveth*; every word in this confession is precious and weighty. Here he useth an appropriating word; yet he doth not engrosse the redeemer to himselfe excluding others, but he takes his part with others. Those Pronounes, *mine, thine, his*, are (*voces amatoria*) words of love, and drop like honey-combes with sweetnesse of affection. *Job's* heart was carried out abundantly to Christ in love as well as in faith. The first worke of faith is to beleieve that Christ is a Redeemer; the second is to rest and relie upon Christ as a redeemer; the third is to see an interest in Christ as *my Redeemer*. When the servants of *Benhadad* (1 Kings 20. 32.) came to *Ahab* mediating for his life, He no sooner said, *He is my brother*, but they tooke hold of it, as of a comfortable word. The *Syrians* as (as some report them) were South-sayers, who superstitiously observed a good Omen from those words which they called *Luckie*. 'Tis probable *Benhadad's* servants were skild in such observations, and took it for a good Omen, when *Ahab* said *my Brother*. The Text implyes some such thing, while we read (ver. 33.) that *the men did diligently observe whether any thing*

Erat valde amicum verbum propter utramque vocem, & quasi omen; omen est Augurium ex verbis capiatum. Syri erant Augurii dediti. Pined.

thing would come from him, and did hastily catch it, and they said, thy Brother Benhadad; They looked upon it as a love token when once he said, my Brother Benhadad. Thus here, my Redeemer, shewes that Job had much interest in, and love to the Redeemer, his faith did not run upon generalls, but was fixed, set down, and resolved, to live and dye by his *living Redeemer*.

My Redeemer liveth.

To live, implies not onely the present being, but the eternitie of the Redeemer; As if he had said, though I am mortall and dying, as also you my friends are, yet *my Redeemer liveth*; He saith not, *hath* or *shall live*, but *he liveth*; he speakes of the Redeemers life, without any distinction of time past or to come, *he liveth*; God is for ever, *I am*; Christ as God liveth from Eternitie, Christ as man liveth to Eternitie. And as Christ God-man was the *Lamb slaine from the foundation of the world* in the promise, and from eternitie in the purpose and decree of God, so Christ as God-man lived from eternitie in the purpose of God, and from the foundation of the world in the promise. Christ is compared in the Gospel to many things without life, to water, to bread, to a tree, to a stone, to a way, yet every one of them hath the addition of life as he is compared to them. He is not called simply, *water*, but *living water*, nor simply *bread*, but *living bread*, so also a *living stone*, a *living way*, and *the tree of life*.

Secondly, When he saith, *My Redeemer liveth*, we must look on Christ, not onely as having life, but as the Lord and *Prince of life* (Act. 3. 15.) Christ as the Eternall Word *hath life in himselfe* (Joh. 1. 4.) As he is the Son of man he receiveth life of the Father: *For as the Father hath life in himselfe, so hath he given to the Son to have life in himselfe* (Joh. 5. 26.) and that not as every thing which lives hath life in it selfe; but by way of Eminency, *as a Prince of life*; for, First he hath his owne life in his owne dispose. See how like a Prince he speakes of his owne life (Joh. 10. 18.) *I have power to lay it downe, and have power to take it again*. Secondly, He gives life to others; *the Sonne quickens whom he will*, Joh. 5. 21. As Christ hath life in himselfe, so he hath life to bestow at his pleasure, or upon whom he pleaseth. *He came that we might have life* (Joh. 10. 10.) *He is the life*.

Vivit dominus
i. e. eternus
est. Drus:
Viventem dico,
i. e. eternam
& incorruptibi-
li vita ac vir-
tute. Cocq.

life (Job. 14. 6) And he is our life (Col. 3. 4.) We were all dead, & lay under the shadow or power of death the image of death sate upon us all, yea life it selfe sate (as it were) in darknesse, till Christ brought life and immortalitie to light through the Gospel (2 Tim. 1. 10.)

Thirdly, When Job saith, *My redeemer liveth*, it notes the strength, activitie, and power of Jesus Christ, not a mere being or substance onely, but might and strength. As if he had sayd, *Though I am weake, poore, and miserable, though my life be so low, and my body so disperited, that I may more fitly be numbred among the dead then among the living; yet my Redeemer liveth, he liveth and is mighty.* David said of his enemies, (Psal. 38. 19.) *mine enemies are lively and strong, or being living are strong.* Many men live who are not strong; And some live who have no strength. But the life of Christ and his might are the same, and shall never be disjoyned. The Psalmist indeed prophesying of the sufferings of Christ, represents him thus complaining, (Psal. 22. 15.) *My strength is dried up like a posheard, my tongue cleaveth to my jawes, & then hast brought me into the dust of death.* When Christ dyed the strength of his body was dried up, yet Christ did not dye for want of strength; For he gave up the Ghost (saith the Evangelist) it was not pul'd or snatcht from him whether he would or no: Christ did not dye because he could live no longer, but because in obedience to his Fathers will, and in answer to the designe of our salvation, he was willing to lay downe his life. And so strong was he in death, that he conquered dying, and spoyled principalities and powers, making a shew of them openly, and triumphing over them while he was nayled to the Crosse (Col. 2. 15.) The death of Christ had more life and strength in it, then the lives of all men and Angels. Againe, though Christ dyed, as death is the disunion of the two parts of the humane nature (soule and body) yet death did not hurt the union between his two natures, the divine and the humane, this remained untoucht and inviolable. In this union the strength of Christ lay, as the strength of Sampson did in his lockes, which were onely a signe or an assurance of the nearenes and presence of God with him, and therefore it is said after his lockes were cut, he (attempting to put forth his strength as he had done before) *wist not that God was departed from him.* Now for asmuch as God never

Vivere est vigere.

never departed from our *Sampson* Jesus Christ, no not in death; for then not onely was God his Father with him (though he cryed out, *Why hast thou forsaken me*) but the God-head of the Son the second person continued in firmest union with the manhood which he assumed. And so it may be said of the Redeemer that when he dyed, he lived, as well as now we say, he liveth who was dead. Thus he spake to *John* (Rev. 1. 18.) *I am he that liveth, and was dead, and behold, I am alive for evermore, Amen, and have the keyes of hell and of death.* The keyes signifie power, and to shew that the life of Christ is not a bare subsistence, but cloathed with power, therefore, as he saith, *I live for ever, so, I have the keyes.* And thus while *Job* said, *I know my Redeemer liveth*, he ascribed strength and efficiency to him as well as life. From this part of *Job's* confession, *I know that my Redeemer liveth.*

Observe.

First, *Affliction doth not seperate from Christ.*

When *Job* could call nothing in, or of the world *his*, he could call Christ *his*, though he could not say, *my health, my strength, my friends, my riches, my beantie*, for he had none of all these, all these being departed from him; yet he could say, *My Redeemer*; For Christ was not departed from him. This was *Pauls* assurance, and the triumph of his faith. (Rom. 8. 35.) *Who shall seperate us from the love of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? I am perswaded they cannot; nay in all these we are more then conquerors through him that loved us.* Unlesse Saints were conquered, yea unlesse Christ himselfe were conquered, they cannot be seperated from Christ. But all these things, the least of which single doe more then conquer worldly men, are more then conquered by holy men; and therefore notwithstanding the united forces of all these, the union between Christ and Saints remains unviolable.

Secondly, Observe.

That a Beleever may arrive at an assurance, at the full assurance of his interest in Jesus Christ the Redeemer.

Here are two words of assurance, *I know*, there is assurance;

V n

my

my Redeemer, there is assurance againe. Faith acts upon a sure ground, 'tis bottom'd on the knowledge of a sure word, not upon opinion, and it takes fast hold 'tis not satisfied untill it can say; the Redeemer is mine, and I am his, All's mine, and he is my all. I will not insist upon this poynt, having in the 13th Cha. spoken to it, upon those words, *I know that I shall be justified.*

Thirdly, Observe.

That Jesus Christ was the Redeemer from the beginning.

The old fathers who lived before that fulnesse of time in which Christ came in the flesh, dyed in this faith, they waited for the Messias, they looked for and relyed upon the promised seed. Christ speakes of the times as high as *Abraham*, *Abraham saw my day, and was glad* (Joh. 8.) And the Apostle *Jude* speakes higher of him, that *Enoch* the seventh from *Adam* prophesied of the coming of Jesus Christ to judge the world, therefore certainly he was acquainted with the promise of Jesus Christ to redeeme the world. This administers a strong confutation of the *Socinian*-heresie; For if Christ who was manifested in our nature in the latter end of the world, was the Redeemer of those who lived in the first ages of the world; then he was not a Saviour onely (as they affirm) by his word and doctrine, or by the example of his life, sufferings and resurrection; but by his sacrifice and satisfaction. For how could eyther the personall teachings or example of Christ reach to, or be conveyed up to them, who lived before him.

Fourthly, Learne.

That, there is but one Redeemer.

My Redeemer; He speakes in the Singular number; One is all, as the Apostle testifies (*Acts 4. 12.*) *Neither is there any name under Heaven whereby we can be saved, but onely by the Lord Jesus Christ.*

Fifthly, Note.

We have a living Redeemer.

Our Redeemer dyed for us but he lives for ever. *Christ being raised from the dead dyeth no more, death hath no more dominion over him* (Rom. 6. 9.) Death never had any absolute dominion

on over Christ, for he had no seed of death, that is, no sin in him (The Throne of death is founded upon sin, as the Throne of life is founded upon righteousness) Christ submitted himselfe to death, but *it was not possible he should be holden of it, or subjected by it* (*Acts 2. 24.*) But now not onely hath sin no absolute dominion over him, but no dominion over him; and when the Apostle saith, *Death hath no dominion over him*; his meaning is, death hath nothing at all to doe with him. In this life of Christ our comfort lives. We have a twofold comfort in the life of Christ,

First, *In that he liveth, he liveth to us*; that is, he liveth for our good. So the Apostle concludes (*Heb. 7. 25.*) *He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* We are assured of a twofold Salvation by the intercession of Christ. First, of a temporall salvation from troubles and outward evils; Secondly, of an eternall salvation from sin and condemnation. Therefore (saith Paul, *1 Tim. 4. 10.*) *We both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those who beleeve.* The living God is the Saviour of all men, yea, he saveth man and beast (*Psal. 36. 6.*) by his generall providence; but he saveth believers by an act of speciall providence; and therefore they are ready, not onely to doe their utmost for him, but to venture the losse of all for him, *they both labour and suffer reproach, because they trust in the living God, who saveth them above all other men, because Christ ever liveth to make intercession for them, which he doth not for other men.*

Secondly, We have this further comfort in the life of Christ, that we live in him; For as Christ is *the life* (*Joh. 14. 6.*) so, *he is our life* (*Col. 3. 4.*) Our life is bound up in him; Christ is indeed the *bundle of life*, (*1 Sam. 25. 29.*) in whom the lives of all beleevers are bound up, Hence (which is a spring of everlasting assurance and consolation) himselfe inferres (*Joh. 14. 19.*) *Because I live, ye shall live also.* The life of Saints is not in their private bands, but in Christ their publique head. And seeing the Spirit hath taught us to say, that He is our life, we may say (with holy reverence, and in an humble dependance upon him) *that our life is as safe as His.*

up; in opposition to which a dead body is (in all the learned Languages) expressed by a word that signifieth falling downe; a dead body is a falling body, a body fallen to the earth from whence it was first raised; or it is flesh given to the wormes, as some make the Latine word sound, by a nice distinction of each syllable to a word.

Now, saith Job, *My redeemer liveth, and shall live, he liveth & he shall stand at the latter day.* Jesus Christ was a falling body, when he dyed; but he conquered death, and became a standing body again, and shall stand

At the latter day upon the earth.

The Hebrew is, *last or latter upon the earth*, our translators adde the word *day* in a different letter, both to distinguish it from the expresse termes of the originall Text, as also to determine what they apprehended as the proper sense and scope of the place.

The *latter* or *last* dayes in Scripture are taken three wayes.

First, More generally for the time following, or for hereafter. That which the Prophet Joel expresseth thus; *It shall come to passe afterward, that I will powre out my Spirit upon all flesh,* (Chap. 2. 28.) is cited by the Apostle (Acts 2. 17.) *It shall come to passe in the last dayes, &c.*

Secondly, The *latter dayes* containe all Gospell time, or all that time elapsed since Christ came & was revealed in the flesh, which, though the Gospel was published presently after the fall, (Gen. 3. 15.) is strictly called the Gospell-time, in opposition to the legall administrations. So we may understand the old Patriarke Jacob (Gen. 49. 1.) When he called unto his sonnes and said, *Gather your selves together, that I may tell you what shall befall you in the last dayes; that is, at the coming of the Messias, or when Shiloe comes, as he speaketh (Vers. 10.)* Though withall Jacob intends there a prophecy to his sonnes of their state in all the times following or as the Hebrew elegancy expresseth it, *In the posteritie of dayes*, which Scripture phrase notes also any or all time to come, as was toucht before. Thus the Apostle speaks of *the latter times* (1 Tim. 4. 1.) and of *the last dayes* (2 Tim. 3. 1.) These dayes are called last; First, because all was then consummated, which was prophecied concerning the worke of

Cadaver, dictū
a cadendo, vel
ut alij, caro da-
ta vermicibus.

Sic נבִלָה
Hebraice, &
πρωτα, Grece
idem sonant.

ואחרון
Posterior po-
stremus, ul-
mus vel tandē
Theodotio ver-
tit novissimē.

Finis dierum
dnorat extre-
mos dies, sive
tempus Messie.
Schind:

mans redemption, and so is the perfection of all times, or as the Apostle calls it (*Gal. 4. 4.*) *The fulnesse of time*. Secondly, because the whole time of the worlds continuance being distinguished into three great periods, the Gospel time is the last of the three. The first, was from the Creation to the giving of the Law upon mount *Sinai*. The second, from the giving of the Law till the appearance of Christ in our Nature. The third, from that appearance in humility, till his appearance in Glory. These are, *the latter dayes*.

Thirdly, As the whole Gospel time is called the *last time*, or *the latter dayes*, so, there is a *latter day* or a last time (*1 Pet. 1. 5.*) which is more speciall and particular, and that is the day of the Resurrection, or the day of judgement, which we may call the last of the latter dayes. Under both which notions the words may be taken here; first as referring to the comming of Christ in the flesh to redeeme us from death; secondly, to the comming of Christ in Glory to raise the dead, and to Judge both quicke and dead.

Further, As this word *last* or *latter*, is expounded with reference to a time, so to a person.

And thus it is taken two wayes.

Ego novissimus
super terram,
Ec. i. c. Ego
omnium in ter-
ra habitantium
miserimus sur-
recturus sum &
victor existam
in hac vita.
Verba super
terram jungūt,
non cum verbo
surget vel sta-
bit, sed cum no-
mine novissi-
mus. Ego no-
vissimus super
terram, i. e. om-
nium in terra
habitantiū mi-
serimus erigar
Ec. Bold.

First, Some referre it to the person of *Job*, and joyne the words *on the earth*, not with the word *stand*, but with the word *last*, giving the sense thus; *I know that my redeemer liveth, and the last (man) upon the earth shall stand*, that is, he who is last, lowest, or meanest upon the earth, meaning himsele (*Job* speaks of himsele in the third person (say they) the more to move compassion) shall stand upon the earth freed from the bondage of these afflictions, under which now he groaneth, and which is more, as a conquerer in the cause which now dependeth. There is a generall truth in this. To call any man the *last upon the earth*, is as much as to say, he is a poore or a miserable man. The *last upon the earth*, is the lowest or meanest upon the earth. Thus *Job* describeth at once the poverty and weaknesse of his condition, and the strength of his faith; I know that my redeemer liveth, and though I be last upon the earth, yet I shall stand in this cause, and carry it against my friends, because I have such a Redeemer, such a Deliverer, to under-take for me.

And

And to make that yet clearer, some expound those words *upon the earth* comparatively, *I, the last upon the earth*, that is, *I, who am viler then the earth*, or (As the Apostle speakes) *the off scouring of all things* in the account of all men. We have such an expression in our Language, concerning a person who hath low thoughts of himselfe or is vile in his owne eyes. *He is not worth, or he doth not judge himselfe worth the ground he goes upon*; that is, he judges himselfe as *Job* is supposed to doe, according to this interpretation, more vile then the earth. And then the sense of the whole may be thus conceived; As if he had said; *Though I am in my owne opinion, or in the opinion of others, more vile then the earth, as the off-scowring of all things, the scorae of men, and the out-cast of the people, yet I know that my Redeemer liveth, and that I shall stand right before him in judgement when my cause comes to tryall.* In which sense this word *stand* is used (*Psalm. 1. 5.*) *The wicked shall not stand in judgement*, that is, they shall not be justified or acquitted, they shall fall before the Judge. Wicked men though they judge themselves more excellent then the heavens, shall yet fall in Judgement when the righteous shall stand, who thought themselves, or were thought more base then the earth. But I shall not stay upon this interpretation, there being so much straining of the Text to make it out.

Secondly, It is referred to the person of the Redeemer, *I beleeve that my Redeemer liveth, & that he shall stand the last upon the earth.* The last, is one of the titles of Christ; who is called *Alpha and Omega, the first and the last* (*Rev. 1. 7.*) It is as great an honour to be called *the last*, as *the first*, (*Isa. 44. 6*) *Thus saith the Lord, the King of Israel, & the Redeemer the Lord of Host, I am the first, and I am* (*acaron*, the word of the Text) *the last, and beside me there is no God; first and last, Alpha and Omega comprehend & carry all.* *Alpha* is the first, *Omega* is the last letter of the Greeke Alphabet; these are letters of more eminent note then the rest, because being first and last, they enclose all the rest. How eminent then is Christ, who is Himselfe both these letters! How great is he in whom the termes of greatest distance imaginable, *first and last*, meete, and are united; so that Christ calling himselfe *first and last*, takes to himselfe absolute perfection, power, soveraignty, eternitie, dignitie, and Divinitie, He is the first, because before all beginning, he was in the beginning with God,

Si verba super terrā vel pulverem, comparat ve sumemus. i. e. abjectus & vilis plusquam terra Emphasm habet. Bold.

Vult dicere, post omnes qui terram incolunt ipse manebit: postremus omnium erit, stabit, i. e. perstabit manebit, vivet postremus & ultimus Deus

God, and from him all things received their beginning. He is the last, because he shall continue for ever without end, and is the end of all things that had a beginning; *All things were created (not onely) by him, but for him* (Col. 1. 16.) He is also the last, because when we have attained him, we are at the highest or last of our attainments; we rest and have no more to seeke when we have found him, for he brings us to the father in whom, through himselfe the Son, we have eternall rest. Thus we may conceive *Job's* faith triumphing in his Redeemer, as the summe and comprehension of all things, *He liveth as the first, and the last shall stand.*

Upon the Earth, or upon the dust.

על עפר
Super pulverem
vel contra pul-
verem על in-
portat Hostilita-
tem.

Which is expounded three wayes (as I shall shew further.)
First, Of his standing upon the earth, when he was made man.

Secondly, Of his rising up upon the earth (for the word as was toucht before, signifies both to rise up and to stand upon) after he had laid downe his life, and abode in the grave three dayes.

Thirdly, Of his standing upon the earth, or over the earth (the Hebrew bears that also) when he shall judge man.

Againe, Some render, *He shall stand against the dust*; that is, He shall contend with the dust, and shall by his power raise me and all men up out of the dust; he shall conquer the dust; so the word (with this preposition) is used (*Gen. 4. 8.*) *Cain rose, or stood up against his brother Abel: Cains rising against him, was a contending with him to slay him.* (*Judges 9. 12.*) *Ye are risen up against the house of my father.* (*Psal. 54. 5.*) *Mine enemies rise up against me, or upon me.* Thus the Redeemer shall rise, or stand up against the earth. What earth?

Stabit supra
pulverem ut
vindex trium-
phans, spoliato
mortis carcere,
qui carnem no-
stram, detinebat
Coc:

This earth is interpreted two wayes; first, for men, who are but dust and refined earth; or for that earth into which the bodies of men are resolv'd in the grave. Christ shall stand up against that earth, to recover the bodies of his people out of it; so a late expositer gives the sense. This Verse (saith he) declares the manner how Christ shall vindicate our dead bodies out of the hand of corruption. He will stand upon the earth

earth as upon a conquered enemy. Our bodies are ſowne in the earth, there they are held priſoners; But Chriſt will recover them out of the earth, he will ſtrive with the duſt, and putting forth his Almighty power, breake the barres and gates of that Priſon wherein the bodies of his people are detained. Death is an enemy, the laſt enemy, as the Apoſtle ſpeakes, (1 Cor. 15. 25, 26.) where he represents Chriſt, contending with it, and conquering it. *He muſt reigne till he hath put all enemies under his feet; The laſt enemy that ſhall be deſtroyed is Death.* Now Death keeps all under it's feet, but Chriſt ſhall put Death under his feete, ſtanding triumphantly upon the duſt in the latter day.

For the further underſtanding of theſe words, I ſhall gather the diſtinct interpretations and verſions of them together, that they may lye the ſayrer to the Readers eye and judgement.

He ſhall ſtand at the latter day upon the earth.

Fiſt, The Vulgar tranſlation rendeſs this claule, as the former, in the fiſt perſon, as *Job's* profeſſion of his faith about his owne reſurrection. *I know that my Redeemer liveth. and that I ſhall riſe in the latter day.* The favourers of that tranſlation ſtrive much to vindicate and maintaine it, as alſo to reconcile it to the Originall, which is in the third perſon (as all agree) beſides other wide differences, very hardly, if at all, to be agreed. Nor is there any need to expound *Job* ſpeaking in this Verſe of his perſonall reſurrection, (unleſſe incluſively with the reſurrection of all mankind) that being the buſines of the two Verſes following. For as ſoone as he had ſaid, *He* (that is, Chriſt the Redeemer) *ſhall ſtand at the latter day upon the earth,* he ſubjoynes his aſſurance in the next words, that himſelfe ſhould then be raiſed up; *Though after my ſkinne wormes deſtroy this body, yet in my fleſh I ſhall ſee God.* How ſtrong and confident an aſſertion of his owne reſurrection is couched and contained in that profeſſion, will appear when I come to the opening of it.

*In noviffimo die
reſurrecturus
ſum. Vulg.*

Secondly, This claule is underſtood by ſome metaphorically; *To ſtand*, is to overcome and be victorious; *He ſhall ſtand laſt upon the earth*; that is, Chriſt ſhall conquer all his enemies, all that oppoſe him ſhall fall before him; his enemies ſhall

licke the dust, but he shall stand upon the dust, or continue last upon the earth. This holds out a comfortable truth,
That

Christ will certainly out-stand and vanquish all his enemies.

Perpetuall duration triumphs over all. Whatsoever Christ hath done, or doth, or is to doe, is wrapt up in this, *That he was, and is, and is to come*, or in this, that he is *Alpha and Omega, First and last*. It is a Grand principle among Politicians; *Take time and ye may doe any thing*. He that is *first and last*, may take what time he will, and therefore he may and will doe whatsoever he wills. *The Eternall* will have the last word, and the last blow. He that stands last upon the ground, and keepes the feild, carrieth the day against all, and is proclaimed Conquerer. What a mercy is it to have a friend who counts all our enemies his, and who is too hard for all his enemies.

Thirdly, These words (as others conceive) at least imply and intimate to us the Incarnation of Christ, or his taking flesh. *I believe that my Redeemer liveth*, or that he is God from everlasting. There is *Job's* faith in the divine nature of the Redeemer, and that *in the latter day he shall stand on the earth*; that is, that he shall take flesh and be incarnate, there is *Job's* faith, that the Redeemer should assume our Humane nature, and so become *God with us*. He could not have had a true faith in the Redeemer unlesse he had beleev'd this; he could not have called Christ his *Goel*, or kinsman in the former part of the Verse, unlesse he had believed that he should stand upon the earth, as he expresseth it in the latter. The Redeemer must be God, how else could he satisfie? The Redeemer must be man, how else could he suffer?

Fourthly, Others conceive these words speaking *Job's* faith in the resurrection of Christ from the earth, or standing up upon the earth. *Junius* (If I apprehend him rightly) translates fully to this sense. *And shall rise the last upon the dust*. Not that Christ shall rise last, for he is *the first born from the dead*, and the *First fruites of them that sleepe*, but he arose as the *last Adam* in opposition to *Adam*, who was *the first man*, as the Apostle speaks (1 Cor. 15. 45.) Mr. Broughton agrees also to this meaning, rendering

*Et posteriorem
super pulverem
resurrecturum.*
Jun:

rendring the words, *And at last shall rise upon the dust*; which he thus explaines, *My Redeemer shall rise from death*. See then how rich a store we have here of precious truths about the great mystery of Christ in this one Scripture, which the holy Ghost hath been pleased so to phrase, that it may at once hold forth *Job's* faith in the incarnation of Christ, that he should stand upon the dust in our nature, as also in the resurrection of Christ, that he should rise out of the dust in our nature. These two involve each other; for unlesse Christ had taken flesh, and stood upon the dust, he could not dye and so lye downe in the dust; and his rising from the dust, necessarily implyes, that he had taken flesh, which he layd down by his free submission unto death.

Yet (as I conceive) these words are more strictly to be understood, not of Christs taking flesh, and standing upon the earth in it, nor of the personall rising of his flesh out of the dust (both which are yet included) but of his comming to raise all flesh out of the dust, and then to proceed in judgement with them. And thus a late Expositor concludes. *These words (saith he) have various interpretations, all agreeing with the analogy of faith, yet this is a plain and pertinent sense which we follow, Namely, that Job believeth his Redeemer to be eternall, who shall at last stand upon the earth, & by his severaigne power or command raise the dead.* Our translation together with our renewed Annotations appeare sayrest this way; and Mr. *Mercer* (though himselfe followeth the Rabbines in the opening of this Text, yet) confesseth, that it is the Judgement of most Interpreters, both ancient and moderne, that these words are to be understood of the generall resurrection, and of the Judgement which shall follow. For when *Job* professeth his assurance, that his Redeemer shall stand upon the earth in the latter day, we are not to stay our thoughts in an are posture, but are led forth to consider, what his standing there intends, or what the Scripture tells us he shall doe when he appeares and stands upon the earth in the latter day. Now the worke of that day is plainly reduced to these two heads in Scripture, *Resurrection* and *Judgement*. In reference to both which, I shall specificate these generall words, and draw them out into expresse and particular observations.

*Hac verba in-
varios sensus
trahuntur &
quidem cum a-
nalogia fidei
congruentes;
commodus &
simplex hic
quem sequimur
est. Aeternum
se: esse hunc su-
um redempto-
rem, qui tandem
pulveri insistens
pro imperio
mortuos exci-
tet. Merit:
Et novissimo
super pulverem
(vel terram)
staturam.
Mont.*

First, Thus.

Our bodies shall be raised out of the dust in the latter day by the power of Christ.

Man is a creature consisting of visible and invisible, of mortall and immortal, a soule and a body. His mortall and visible part the body fell under the arrest of death, as soone as he was tainted with sin, and by the decree of God it is appoynted unto all men once to dye; yet man shall not alwayes abide in this death, which is the seperation of the soule from the body. These shall meet againe and be reunited, death it selfe is under the dominion of Christ the Lord of life; the keyes of the grave are committed unto him. We read of a twofold resurrection from a twofold death, both effected by his power, (*Joh. 5. 25. 28, 29.*) *The houre is coming, and now is, when the dead shall heare the voice of the Son of God, and they that heare it shall live.* All men are naturally dead in sin, as soone as they live in nature. And as soone as any of these dead heare the voyce of Christ speaking by his Word and Spirit, they live in grace. This is called a *new birth*, a *new life*, as also a *Resurrection*. The houre or season of this spirituall Resurrection (saith Christ) *is coming and now is*, (verse 25.) But at the 28th and 29th Verses, he speakes of a Resurrection which was coming, but then was not. *Marvaile not at this, for the houre is coming, that all that are in the Graves shall heare his voice and come forth, they that have done good to the resurrection of life, and they that have done evill to the resurrection of damnation.* There are but some who attaine the spirituall resurrection, but all shall attaine the corporall: All that are in the graves (whether buried in the Sea, or upon the dry land) shall come forth, even they who shut their eares against his voice, calling them out of their finnes, preaching peace, and tendring them eternall Salvation, shall heare his voice calling them out of their graves, and summoning them to the judgement of their eternall condemnation. As *Pharoah* lifted up the head of both his great Officers; the chiefe Butler and the cheife Baker, were both brought out of the prison, but the one he restored to his office, and the other he hanged up. Thus in proportion will it be in the day when Christ lifts up the heads of all the prisoners of death out of

of the grave. Christ is so much in the resurrection, that he calls himselfe the *Resurrection*. When he was going to the grave of *Lazarus*, he saith to *Martha*, *thy brother shall rise againe*, (*Joh. 11. 25.*) Shee answered, *I know he shall rise againe at the resurrection at the latter day*. Her faith was cleare for the resurrection, and shee expresseth the time (as *Job* in the Text) *at the latter day*. Christ approved her confession, yet gives her further instruction (*ver. 25.*) *I am the resurrection and the life*; And so he is, not formally, but causally or virtually, that is, he is the Author of the resurrection, and that in reference to both natures; First, his Divine nature is the efficient cause of the resurrection he shall raise our bodies out of the dust, and the dust shall give up its prisoners, by the power of his Godhead; Secondly his humane nature is the exemplary cause or patterne of the resurrection; upon which ground the Apostle calls Christ *the first borne from the dead*, *Col. 1. 18.* For though some were raised from the dead before him, yet seeing his resurrection was the cause of their resurrection, and will be the cause of theirs who have been raised, who shall be raised, therefore he is called the *first-borne from the dead*. Hence the Apostle argues the opposers of the resurrection in the Church of *Corinth* (*1 Cor. 15. 12.*) *If Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?* As if he had said, Doe but grant this that the body of Christ is risen, and you cannot rationally deny a resurrection of our bodies, both because his resurrection is the exemplar of ours, and because Christ and all beleivers are one mysticall body, he is the head and we the members; nor indeed is Christ perfectly risen, till we all rise. For though Christs personall resurrection was perfect when he arose, and though all beleivers arose representatively when Christ arose, yet till all beleivers arise personally, the resurrection of Christ hath not received it's utmost perfection. For as though the personall sufferings and afflictions of Christ in the flesh were perfect yet till all his members have suffered in the flesh, that which God hath appointed as their portion in sufferings; *There is somewhat behind* (as the Apostle speaks, *Col. 1. 24.*) *of the afflictions of Christ*, which *Paul* for his part rejoyced to fill up; so we may say, that till all beleivers arise in the flesh, or body, there is somewhat behinde of the resurrection of Christ.

We

We may further take notice from the 16th, 17th, and 18th Verses of the first Epist. to the *Corinthians*, Chap. 15. how the Apostle turnes this Argument. As before he said, *If Christ be risen, how doe some say, that there is no resurrection of the dead; so here on the other side, If the dead rise not, Christ is not risen, and if Christ be not raised, your faith is vain, yee are yet in your sinnes, and they that are fallen asleepe in Christ are perished.* From all he concludes in the 20th Vers. *But now is Christ risen from the dead, and become the first fruits of them that sleepe; For since by man came death, by man came also the resurrection from the dead; For as in Adam all dyed, so by Christ shall all be made alive.* There are two roots out of which life and death spring. Death springs from *Adam*, life from *Christ*; And as by *Adam* all dye, which are *Adams* seed, or his sons, (as all men naturally are) so by *Christ* all who are his seed and children, and so onely the elect and faithfull are, shall be made alive. But then it may be questioned, Shall not all men, even all the sonnes of *Adam* be made alive by the resurrection of their bodies, which is the generall subject of that Chapter? I answer, they shall. Hence *Christ* speakes distributively, of them that shall rise, as was shewed but now, (*Job. 5. 29.*) *They that have done good shall come forth to the resurrection of life, and they that have done evill to the resurrection of damnation.* But shall not the wicked be raised also by *Christ*?

The 28th Verse answers; *All that are in the graves shall heare is voyce.* *Christ* shall raise all, yet with a difference; The wicked shall be raised by vertue of that power or dominion which he hath over all *Flesh* (*Job. 17. 2.*) But the Godly are raised up by vertue of that union which *Christ* hath with their Spirits, yea with their persons.

Secondly, Consider the words as holding out that which followes the resurrection, *Judgement*; *Job* is conceived (in reference to his own present condition) as having a speciall eye at that; for he was hardly judged in those dayes, and therefore might comfort himselfe in this hope, that his case should be judged over again at the latter day. As if he had said; *Though I am severely treated by you and cannot have right judgement here on earth, yet the time will come when I shall surely have it; My Redeemer shall stand at the latter day upon earth, to minister judgement unto all, and to me among the rest.*

From

From this application of the Text, First, Observe;

That there shall be a generall Judgement, hath been known and beleevd in all Ages.

While *Solomon* seemes to let the young man loose to his pleasures he presently gives him a checke, or a cooler upon this account (*Eccle. 12. 9*) *Rejoyce O young man in thy youth &c. But know for all these things God will bring thee to Judgement.* The Preacher concludes his pænitiell Sermon with this poynt; *God shall bring every worke to Judgement, and every secret thing, whether it be good or evil.* The Apostle *Jude* speaking of the lapsed Angels, assures us at the 6. Vers. that, *The Angels that kept not their first estate, but left their owne habitation he hath reserved in everlasting chains under darknesse, unto the Judgement of the great day.* In the 14th and 15th Verses, he shewes how early this doctrine of a judgement was in the Church of God; *Enock the seaventh from Adam, prophesied of this, saying; Behold the Lord cometh with ten thousands of his Saints, to execute Judgement upon all, & to convince all that are ungodly amongst them, of all their ungodly deedes which they have ungodlily committed, & of all their hard speeches which ungodly sinners have spoken against him.* *Enoch* lived long before *Job*, yet in his time this was a famous wel known point of faith; And we find that in the Apostles time, it grew into the number of sacred Proverbs, which are all famous, & commonly known. (*1 Cor. 16. 22.*) *If any man love not the Lord Jesus Christ, let him be anathema maranatha, that is, let him be accursed till the day of Judgement, or till the Lord come to Judgement.* The Apostle useth two words, to note both the vehemency of his owne spirit in speaking, and the certainty of the thing spoken; and he gives the curse in two languages (*Greek* and *Syriack*, which latter is a daughter of the *Hebrew*) both to shew that men of all Nations and Languages, who love not Christ, are under a curse; and that they are deservedly cursed among all Nations. The Greeke word used by the Apostle, *Anathema*, signifies execrable. The Syriack word *Maranatha*, is a compound of, *Maran* Lord, and *Atha* He cometh. This was used in the most dreadfull sentence of Excommunication; as if they had cited the person to the tribunall of Christ at his coming to Judge the world, or left him bound under the curse of that sentence

tence untill the comming of Christ. So that *Maranatha*, signifying the *Lord shall come*, was a proverbiall speech, implying a day of Judgement coming. And as Scripture authorities are full of it, so there are many rationall demonstrations of it: For first, The judgements which have been, shew that there shall be a Judgement; Christ hath often, as it were, stood on the ground already in judgement both against persons and Nations; These lesser dayes of Judgement, are a strong argument of a great day of Judgement. Secondly. As lesser externall Judgement-dayes argue it, so doe internall Judgement-dayes. There is a day of Judgement kept in the Conscience of man, which tells us that God will keepe a day of Judgement at last concerning all men. If we were not to be juged, we should never judge our selves, nor be troubled at what we have done, were we not to answer for what we have done. The Apostle is cleare in it (*Rem. 2. 15.*) speaking of the Gentiles who had not the Law published to their ear, yet (saith he) *which shew the worke of the Law written in their hearts, their consciences also bearing witnesse, and their thoughts in the meane while either excusing, or acusing one another.* This *meane while*, is, till the Judgement come; As if he had thus expressed himselfe; Before the great Judgement comes they judge themselves; or their thoughts betwixt themselves are arraigning & impleading them, or Apologizing for and acquitting them. The reason of this internall antecedent session is, because *as many as have sinned in the Law, shall be judged by the Law, (vers. 12.)* (the 13th, 14th, and 15th Verses, are but a parenthesis) *In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.* In this *meane while* or in this interim till the day that God shall judge the thoughts of men by Jesus Christ, mens thoughts fall a judging themselves. Conscience is the correspondence of the spirit of man with the law of God in binding or loosing, in condemning, or absolving. And though some mens consciences are so darke, blinde, and ignorant, that they doe not judge themselves at all, and the consciences of others are so brib'd and bias'd, so ill informed and erroneous, that they give a false judgement, and justifie those whom God and his Law condemne, yet that there is such a worke of conscience (whether it be true or false, right or wrong, alters not the case) all (who know any thing of

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its working) doe agree ; And this is an evident and convincing demonstration, that there ſhall be a judgment : conſcience is Gods Depnty, and doth but begin what Chriſt in that Great audit-day, or day of reckoning, will compleate and finiſh. The Apoſtle indeed assures us, that *if we would judge our ſelves, we ſhould not be judged* (1 Cor. 11. 31.) Yet in this he doth not exempt eyther good or bad who judge themſelves from appearing in the great day of Judgement, but onely directs the Good (for he ſpeakes there to Saints in fellowſhip) how to prevent the Lords adjudging them to preſent chaſtnings and afflictions, as is clear from the 32^d Verſe ; *For when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the world.* Holy ſelfe-judging and examination may prevent preſent judgement, but every ſelfe judging is an evidence, yea, an aſſurance of the future judgement.

Thirdly, Judgement hath not been fully executed in any age of the World, excepting one, that of the old World ; and yet then it was not a full execution of judgement, there was a wicked one not judged, there was an accuſed *Cham* in the Arke ſpared from judgement, while the reſt of mankind was drowned and overwhelmed with water. And though God hath written wrath and judgement upon thouſands of wicked men in red Letters, even in their owne bloud, yet there are many whoſe paths ſwim with butter, and the rock powres out rivers of Oyle unto them, many upon whoſe heads the candle of outward proſperity ſhines, while their heads and hearts and hands are full of wickedneſſe ; judgement is ſo farre from being fully executed in this world, that many are hardned in ſinne, and ſome ſo ſtumbled or offended in the wayes of holineſſe, that they are ready to ſay, *Where is the God of judgement ?* And hence it is that the Apoſtle (Rom. 2. 5.) calls the laſt Judgement, the *day of the declaration of the righteous judgement of God* ; the judgement of God is righteous now, but it is not revealed, it is not manifeſted, therefore a time ſhall come, when there ſhall be a revelation of his righteous judgement fully ; The ſame Apoſtle gives a fourth reaſon (which comes near the caſe of *Job*) why there muſt be a day of judgement. *Job's* good name was under a cloud, his credit was exceedingly eclipsed, and he was miſ. judged by his friends (as many ſincere ones have ſince been)

been) an hypocrite; now as the Lord will have a time to acquit himſelfe, and to declare the righteouſneſſe of his judgement, ſo he will have a time to quit the integrity of his people, and to ſet them right in the eye of all the world. In that day as he will deſtroy the vayles of miſ-report which have been caſt upon his wayes, and the vayles of error which have been caſt upon his Word, ſo alſo he will deſtroy all the vayles of reproach and ſlander which have been caſt upon the perſons, ſpeeches, or endeavours of his people. He will have a day in which there ſhall be a freſh Edition of the workes of all his Saints, with the comment of their owne upright and honeſt meaning upon them, not rackt and wier-drawne with the malice and miſ-conceptions, eyther of enemies or miſtaken friends. This is the ground of that ſerious and but needfull Caution given by the Apoſtle (2 Cor. 4.5.) *Judge nothing before the time, till the Lord come, who both ſhall bring to light the hidden things of darkneſſe, and make manifeſt the counſells of the heart, and then every man ſhall have praiſe of God.* What, every man? will God praiſe thoſe who are praiſe-leſſe? will he praiſe the proud and covetous, the drunkards, and uncleane? Shall every man have praiſe of God? Will he flatter men in their ſin, and ſow pillowes of commendation under every elbow? No, the Apoſtles meaning is, every man that is praiſe-worthy, ſhall have praiſe of God; every good and faithfull man, every true beleever; all ſincere and honeſt hearts, though they have been called hypocrite, and diſgraced, though they have had the dirt of a thouſand ſcandalls caſt in their faces, yet there is a day coming, when as all teares, ſo all reproaches ſhall be wiptd away, and every man, that is, every godly man ſhall have praiſe of God. *Job* who was called hypocrite, and wicked, ſhall then againe have praiſe of God, his old certificate or Letters of commendation ſhall be renewed; *A man perfect and upright, fearing God and eſchewing evil.*

Seeing This Day of Judgement hath been ſo long agoe ſpoken of, and beleaved; ſeeing there are ſuch undeniable proofes and demonſtrations of it; we have cauſe to be aſhamed that we have not more quick thoughts, more lively and working apprehenſions of it, that we are not more acquainted with it. One of the Ancients ſaith of himſelfe, that whereſoever he
went,

went, whether he did eate or drinke, or travell, or studie, or whatsoever he was about, he thought he heard the voyce sounding in his eares, *Arise ye dead, and come to Judgement*; it is good for us to carry this day in our thoughts all our dayes. If we doe so, we shall finde these two profitable effects of it.

First, It will awaken us; Secondly, It will meeken us.

First, It will awaken us, and keepe us awake; The sound of this Judgement made *Felix* tremble; He that trembles is awakened; and it will keepe us awake while we remember that it shall come unexpedly, suddainly; it hath been long in comming, but whenever it comes, it shall come suddainly. So the Apostle describes the comming of that day (*1 Thes. 5. 2.*) *It shall come as a theefe*; a theefe comes suddainly. Christ describes it by that which is more suddaine (*Luk. 21. 35.*) *It shall come as a snare*; how suddainly doth a snare take the bird? That the Judgement shall be so terrible and dreadful should awaken us, that it shall be so suddaine and unavoydable, should keepe us awake.

Secondly; It should meeken us, Why should wee judge others, seeing we must all be judged? See how the Apostle takes them up, or rather takes them downe who erected tribunalls, and stood on the earth as Judges over their brethren, (*Rom. 14. 4.*) *Who art thou that judgest another mans servant*? Proud censuring persons know not themselves, nor doth any man know what they judge themselves to be, who are over-busie in judging others. When we in common speech say to a man, *Who art thou*? We argue our owne ignorance or nescience of his person. But in speeches of this stile when we say, *Who art thou*? We eyther argue the pride of that person whom we already know, or that he doth not know his place and duty, but overweenes himselfe, and takes upon him beyond his line, which no man doth more then he who takes upon him to judge another mans servant, excepting him onely who takes upon him to judge the servants of God. And while the Apostle saith, *Why dost thou judge another mans servant*, he doth but more convince (by that common rule) such as presume to judge the speciall servants of God. As thus he reproves all peremptory judging of others, because they are servants to another, so he proceeds to a further reproofe of it, because they are our brethren (*Vers.*

10) *Why dost thou judge thy brother? Why dost thou set at naught thy brother? we shall all stand before the judgement seate of Christ.* But may we not at all judge one another; must all judgement be deferred till Christ come to judge us all? This the Apostle seemes to give in charge, (1 Cor. 4. 5.) *judge nothing before the time; What's the time?* We have an answer in the next words; *Untill the Lord come, who both will bring to light the hidden things of darknesse, &c.* What comming is this? none other surely, but his comming, or his glorious Appearance, when we must appeare before his Judgement seate, to receive according to what we have done in the flesh, whether it be good, or whether it be evill. Yet this is not a totall prohibition of Judgement, as some pervert that place, urging it against all Magistracie, as if it were unlawfull for a man to be a Judge. The Scripture forbids onely incompetent Judges, or the unjust Judgement of such as are competent. It forbids onely rash judgement about things or persons without prooffe, or a Judgement upon persons about such things, of which there can be no prooffe; *The hidden things of darknesse, and the counsels of the heart*, which Christ alone can bring to light and make manifest, as that Text expounds it selfe; Or the Scripture forbids rigid and finall judgement concerning the eternall state of any person. For though we may say of many men, considering their actions and outward course, as also the appearing frame and disposition of their spirits, that they are in a damnable and perishing condition; yet we cannot pronounce a finall sentence upon any man that he shall be damned, because every mans judgement is of God; and they who are now abominable and disobedient, and unto every good worke reprobate, may yet (through free grace) be converted and healed, made cleane and justified.

Lastly, The Scripture forbids us to judge one another, as having no grace for the doing or not doing of those things, which may consist with a present state of grace. So the Apostle argues (Rom. 14. 3.) in his dispute about the ceremoniall observation of meates and dayes, concerning whose abolition by Christ, many beleivers were then unsatisfied; *Let not him that eateth not, judge him that eateth, for God hath received him; that is, he hath accepted, and numbred him among his owne; therefore doe not thou severely reject and cast him out.* And as thus

thus in many cases we ought not to judge our brethren at all, so in all cases we ought to judge them with tenderneffe and meeknesse, with a kinde of trembling and unwillingnesse, because there is a Judgement to which we also must come to give an account, as of all our wayes, so of the Judgement which we at any time passe upon our brethren.

Secondly, Observe;

The Redeemer shall be the Judge.

Though the three Persons in the Glorious God-head, Father, Sonne, and Holy Spirit, concur in every worke upon the Creature; yet some works are specially appropriated to each person. This great worke of Judgement is appropriated to the Sonne as a part, or as the completion of his mediatoriall office. (*Job. 5. 22. 27.*) *The Father judgeth no man, but hath committed all judgement to the Sonne;* That is, the Father alone (as they imagined) without the Son, judgeth no man, For as he created all, so he judgeth all by the Son: *And hath given him authoritie to execute judgement also, because he is the Son of man;* For being the Son of man he will be visible to all (*Rev. 1. 7.*) and so most fit to be the Judge. *Peter* speakes this as a speciall doctrine which he was called to preach (*Acts 10. 42.*) *Him hath God rayſed up, and shewed him openly, not to all the people, but to witnesses chosen before of God, and hath commanded us to preach to the people, and to testifie that it is he that is ordained of God to judge the quick and dead.* As the saving of man by Christ is founded in the will and ordination of God, so also is the judging of man by Christ. The Apostle *Paul* (*Acts 17. 31.*) stirres up and awakens all to the duties of holinesse and repentance, because *God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordeined, whereof he hath gived assurance to all men, in that he hath raised him from the dead.*

Some may object that of Christ himselfe (*Job. 8. 15.*) as a disclaimer of this office; *I judge no man.* The answer is at hand; *Ye judge after the flesh. I judge no man;* that is, as ye doe, *after the flesh,* or by outward appearances (as he speakes *Job. 7. 24.*) *I judge the Spirit,* and after the Spirit, mine is righteous judgement. Againe, *I judge no man;* that is, my present worke is to save, and to preach salvation, my worke is to tender condition

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ons of peace, and to call sinners to repentance, that's my present worke ; My second comming is for Judgement. But though Christ be Judge, yet it seemes he is not the onely Judge; himselfe saith that he had associated his Disciples (*Luk. 22. 29. 30.*) *I appoint unto you a Kingdome, as my Father appointed unto me, that ye may eate & drink at my Table in my Kingdome, & sit on thrones judgeing the twelve Tribes of Israel.* I answer ; They shall judge not authoritatively, but doctrinally. As the word which Christ spake, so the word which the Disciples of Christ spake (or which any of his faithfull Ministers speake according to the truth of Christ) *Shall judge him* (that hath heard it) *in the last day* (*Joh. 12. 48.*) The word is the rule of judgement, as Christ is the person judgeing. Yet, I conceive, that Text in *Luke* imports some speciall personall honour and priviledge, which the twelve Apostles shall have in the Judgement of the great day, beyond the rest of Saints. Of whom the Apostle speakes (*1 Cor. 6. 2.*) *Know yee not that the Saints shall judge the world.* All the Saints shall judge the world as approvers, they shall Vote as it were with Christ, and say, This is a just and righteous Sentence ; but the Apostles shall judge (if I may so expresse it) As assessors with Christ, to whom alone the Commission as Judge is given. *The Queen of the South* (saith Christ) *and the Ninivites shall rise up in the Judgement with the men of this generation, and condemne them,* (*Luk. 11. 31.*) That is the example of the Queene of the South, who took so long a journey to heare the wisdom of *Solomon*, and the example of the *Ninivites*, who repented at the preaching of *Jouah*, shall be produced as evidence for their conviction and condemnation, who have heard and refused the wisdom of a Greater then *Solomon*, and the preaching of a Greater then *Jonah*. The Great Judgement shall be carried on by many, as Assessors, as Approvers, and as Witnesses, but the Redeemer onely shall be visible and determining Judge.

This day of Judgement will be very terrible ; Christ who at his first comming was revealed in flaming love, shall be then revealed in flaming fire (*2 Thes. 1. 7.*) This Judgement will be very glorious ; The first appearing of Christ was so obscure, that it was an appearance but to very few ; Many who saw the man did not see the Saviour ; but his second appearing will be so

so full of lustre and glory, that as all shall see *the man*, so all shall see *the Judge*. Thus the Apostle describes it (*Tit. 2. 14.*) *Looking for the blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ.* It is said of Agrippa (*Acts 25. 23.*) that he came to the Iudgement-seate and Bernice with great pompe; we may render the Text, thus, *He came with great phantastickness or affected vanity.* When the Lord Jesus Christ shall come to his judgement-seate, it will be with great pompe indeed, but it shall be serious as well as glorious pompe; *For he shall come in the glory of his Father, with all his holy Angels.* (*Mark. 8. 38.*) Christ shall have a traine of Angels; as the Arch-angel shall give the summons, or cite the world to appeare at the barre (*1 Cor. 15. 52. 2 Thes. 1. & 5.*) so there shall be thousand thousands of Angels attending the Judge. *He shall come in the glory of his Father, with all his holy Angels.* The first coming of Christ, was in the forme of a servant (*Phil. 2.*) Yea the Prophet saith (*Isa. 53. 2.*) *He had no forme nor comeliness.* In his first comming, he was followed by Fishermen, or men of inferiour qualitie; but his second coming will be in the glory of the Father; his Glory will be such, as the Fathers glory is; and his followers shall be greater then the greatest of men, and these not a few but many, even all his holy Angels.

And 'tis but equall that Iudgement should be put into the hand of the Redeemer, and that he should come in all this glory, when he comes to sit in Iudgement, because he hath been judged, and condemned, because he hath borne shame and dishonour, while himselfe stood in Iudgement. Christ did not onely dye for ~~us~~ us, but he was condemned to death as an evill-doer, there was not onely paine in his death, but shame; He in this humbled himselfe indeed, and which is more, He became obedient; and (which is the lowest obedience) he became obedient unto death, and which is the lowest and most ignominious death, the death of the Crosse. The Apostle makes this threefold humiliation, the ground of his threefold exaltation (*Phil. 2. 9, 10.*) *Wherefore God also hath highly exalted him, &c.* He exalted him above the grave in his resurrection, above the earth in his ascension, above the heavens in his session at the right hand of him the Father, *That at the name of Jesus every knee should bow, both of things in heaven, and things in earth; and things under*

under the earth, and that every tongue should confesse, that Iesus Christ is Lord, to the glory of God the Father Indeed if God be so carefull to redeeme the honour of his Saints and Servants, who have suffered reproach, if he will get them fame in every Land where they have been put to shame, and make the Sons of those that have afflicted them to come bending to them, and to know that the Lord hath loved them; and if whereas they have been hated, God will make them an eternall excellency, surely then, much more will God be carefull of the honour of his Sonne; he that will not let his servants honour lie in the dust, but will repaire their credit, and take off the reproach which they have borne for his Name, how can he be unmindfull of his Son? or ~~to~~ *to* reinvest him in that Glory of which he stript and unclothed himselfe, that he might perfect the worke of our Redemption.

This honour of Christ the Redeemer, to be Judge of the world, together with the glory in which he shall appeare when he comes to judge the world, carries a twofold effect in it, according to that twofold distribution of those who are the objects of this Judgement, Good and bad, the Godly and the wicked.

First, It carries terror to the wicked, who know not God, and who have not obeyed the Gospel. What more terrible to unbelievers, then to be judged by him, whom they have not beleaved? What more terrible then to be judged by him whom they have neglected, to be judged by him whose grace and mercy they have refused? What more terrible then to be judged by him whom they have despised, and said (at least in their hearts) *This man shall not reigne over us*; How terrible will it be to those wicked men, to stand before Christ as their Judge, whom they have trampled underfoot, and counted his bloud (the bloud of the Covenant) as an unholy thing, and have done despight unto the Spirit of Grace?

There is nothing in condemnation more dreadfull, then to be condemned by a Redeemer; They who are without Christ, are without hope, how hopelesse then and helplesse are they who are cast out by Christ? By whom shall they be saved, who are condemned by a Saviour? As the love of Christ is most desireable, so his wrath is most insupportable. Who can stand before

before his wrath as a Judge, who as a Redeemer came to deliver us from the wrath which is to come.

There are five things in this Judge, which make his wrath most dreadfull.

First, He is such a Judge as the power of the most powerfull cannot dant.

Secondly, He is such a Judge as the wealth of the wealthie cannot bribe.

Thirdly, He is such a Judge, as the wit and subtilty of the wisest and most subtile cannot delude.

Fourthly, He is such a Judge, as there is no appealing from his sentence.

Fifthly, He is such a Judge, as there is no repealing of his sentence. What he sets downe shall stand for ever. All which Job applyes to his friends in the last words of the Chapter; *Be ye afraid of the sword: for wrath bringeth the punishment of the sword, that ye may know there is a judgement.*

Secondly, This carries Comfort, and speakes joy to Saints. How sweet is it to remember, that their Redeemer is their Judge. For as the Apostle argueth, *Who shall condemne, it is God that justifies*; so may they, *Who shall condemne? it is Christ that judgeth us.* The time of the Judges comming, is the time of their refreshing. So the Apostle Peter calls it in his Sermon, (*Act. 3. 19, 20*) *Repent ye therefore, and be converted, that your sinnes may be blotted out, when the times of refreshing shall come from the presence of the Lord.* What these times are is exprest (*Vers. 20.*) *And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, untill the times of the restitution of all things.* When Christ shall restore and set all right, which sin hath disordered (which will be a time of Judgement questionlesse, if not the time of the last Judgement) then it will be a time of refreshing to all the people of God; even of such refreshing (and infinitely more) as the weary labourer or tired traveller takes in his repose under the coolest shades (as the word there used implyes) which fetcheth up his fainting spirits, and renews his strength. When God came at once to judge, and restore Adam after his fall, he came in the coole of the day (*Gen. 3. 8.*) And when Jesus Christ shall come to judge and perfect the restauration of man, though it will be the heate

of the day, or a day of heate to all his enemies, yet it shall be the coole of the day, or as the refreshing shadow after heate to all his Saints. That Christ is Judge, cannot but be a rejoycing to the Saints. For

First, He being Judge, the Judge is their friend.

Secondly, The Judge is their kinsman, their brother; For though (as we ought not now 2 Cor. 5. 16. so) Christ in that day will not know any man after the flesh, yet all Believers who are his flesh, shall then be knowne, that is, accepted with him.

Thirdly, The Judge is also their Priest and Propitiation; He shall judge them, who hath satisfied for them, and knowes how all reckonings and accounts stand between God and their soules; for he it is that hath by his owne blood ballanced and made them up.

Fourthly, The Judge is their Advocate and Intercessor; he shall judge them, who hath often moved for them, who hath powred out his soule in prayer for them, as well as he once powred out his soule an offering for them. Surely he who hath spoken so much for them, will not (though he hath cause to blame them for many things) speake or pronounce any thing against them.

Lastly, The Judge is he who was judged in their behalfe; and seeing he was condemned bearing their sins, he will not lay those sins againe upon them who have laid hold on him, and so condemne them.

All these considerations layd together, shew how sweet it is for Saints to remember that the Redeemer shall stand upon the earth to judge them. And hence the Saints are described.

First, Not fearing but hoping for his appearing, (*Tit. 2. 14.* where it is called not onely the hope; but the *blessed hope*,) *Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ*; it is the blessed hope, because the thing hoped for being once attained, we shall be for ever blessed.

Secondly, They are described (not fearing but) loving the appearing of this Judge (*2 Tim. 4. 8.*) *Henceforth (saith Paul) there is laid up for me a crowne of righteousness, which the Lord the righteous Judge shall give me at that day, & not to me only but to all them*

them also that love his appearing. To be a lover of the Appearing of Christ in Judgement, is the character and almost the definition of all true beleevers. No one can love it but they, and they cannot but love it.

Thirdly, They are described (not fearing but) praying for it, and that not coldly but earnestly and importunately (*Rev. 22. 17*) *The Spirit and the Bride* (that is, the Spirit in the Bride saith, or the Spirit presseth and provoketh the Bride to) *say come, and let him that heareth say, come.* Who is thus invited to come, and for what to come? The person invited to come, is Christ, and he is invited to come to fulfill all the Prophecies of that Book revealed to *John*, and therefore to come to judgement, which as it is there Prophecied, so it will be the utmost fulfilling of all the Prophecies. And to shew that Christ approved and accepted this earnest prayer of the Bride for his coming; he answers (at the 20th Verse) *He which testifieth these things* (and that is none but Christ, *The Amen, the faithfull and true Witnesse* (*Rev. 3. 14.*) he (I say) answers, and) *saith, Surely I come quickly,* and this is the third time that he saith it in this Chapter; for he had said, *vers. 7th*, and againe, *v. 12th, Behold, I come quickly.* Which threefold promise of his coming quickly, is sealed up with, *Amen,* and the prayer of *John*, seconding the Churches prayer, *Even so, come Lord Jesus.* What longing is there for his coming, who having been prayed to come, promiseth to come quickly, and is yet againe prayed to come. The preparations and prognostickes of the coming of Christ, are dreadfully set downe, to the amazement of the world, (*Luk. 21. 25, 26.*) *There shall be signes in the Sunne, and in the Moone, and in the Starres, and upon the earth, distresse of Nations, &c. mens hearts* (that is, the hearts of the men of the earth, or of earthly minded men) *failing them for feare, and for looking after those things which are coming on the earth, &c.* And then shall they see the Sonne of man coming in a Cloud with power and great Glory. This glory and terror of the coming of Christ, which shall dazzle the eyes and astonish the hearts of all that know not God, shall be delight to the eyes, and rejoyce the hearts of all that obey him. These Christ bespeakes in the 28th Verse, *When these things begin to come to passe, then looke up and lift up your heads* (looking up and lifting up the head, is a posture of confidence

and of joy) *for your Redemption draweth nigh*; That is, you shall soone receive all the fruits of your redemption, or redemption in full. Our Redemption was wrought when Christ came first into the world, but we reape not all the benefits of our redemption, till Christ comes the second time into the world.

Then they who are dead shall be redeemed from the power of the grave, and they who shall be found alive, shall be redeemed from all the troubles and sorrowes of this life. Then Christ will wipe all teares from the eyes of every afflicted *Job*; then he will heale all the sores of his *Job's*; then he will supply all the wants, and restore the broken estates of his *Job's*; then he will repaire the credit and honour of his *Job's*; then he will rightly interpret the actions and speeches, the workes and words of his *Job's*; then he will give his *Job's* a full estate, a double estate, a seaven-fold estate to all that they had before; then he will make his *Job's* like himselfe; they that lay on the dunghill, scraping their sores with a Potsherd, when Christ appeares, *shall appeare with him in glory* (Col. 3. 4.) The diseased and leproous bodies of his *Job's* shall be fashioned like the glorious body of Jesus Christ, by that mighty power by which he is able to subdue all things to himselfe; Yea, when the Redeemer shall stand upon the earth in the latter day, he will marry all his *Job's* to himselfe, he will take them from the dust, and lay them in his bosome for ever. Therefore well might *Job*, and well may any Saint in his, or in a worse condition then his (if worse may be) rejoyce and triumph in this faith; *I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth.*

JOB 19. Vers. 26, 27.

26. *And though after my skin, wormes destroy this body, yet in my flesh shall I see God.*
 27. *Whom I shall see for my selfe, and mine eyes shall behold, and not another; though my reins be consumed within me.*

IN the former Verse we have considered and improved the confession of *Job's* faith in the Redeemer.

First, As living or eternall.

Secondly, As rising from the dead, or raising the dead to life.

Thirdly, As judging both the quick and dead. He in these two Verses enlargeth the confession of his faith concerning his own personall resurrection. Which

First, He asserts in the close of the 26th Verse, *In my flesh shall I see God.*

Secondly, In the strong actings of his faith he assureth himselfe of it, notwithstanding all the difficulties that might obstruct and hinder it, in the former part of the 26th Vers. and in the close of the 27th; *Though after my skin, wormes destroy this body; though my reins be consumed within me, yet I believe I shall see God; These impediments doe not weaken my faith.*

Thirdly, He declares the benefit or happines which shall accrue to him after the resurrection of his body, which he doth

First, In those words, *I shall see God.*

Secondly, In those, *I shall see him for my selfe.* In both which expressions, he sets forth the happinesse of the Saints after the raising of their bodies out of the grave, and the reunion of soule and body.

Fourthly, He maintaines the identitie of his flesh or body in the resurrection, or that the same body which falls shall rise. And this in a twofold notion.

First, An identitie specificall, it shall be the same body in kind.

Secondly, An identitie numericall, or individuall, it shall be the same particular body which he had on earth, and layd downe

downe in the earth. Both which are evidenced and evinced from those passages in the Text: *I shall see him in my flesh; Mine eye shall behold, and not another; I, my, mine, and not another*, imply nothing, if not himselfe, or no other thing but himselfe.

From all we may collect how excellent a confession of faith Job made about that great mystery of the resurrection, and how firmly his soule was established in it.

Vers. 26. *And though after my skin wormes destroy this body.*

I will not stay eyther upon the opening or disproving of the translation of the vulgar latine; which as it varieth extreamly wide from the Originall in the close of the former Verse, so at the beginning of this. There instead of, *He shall stand upon the earth in the latter day* (as we translate) 'tis rendred, *I shall rise againe in the latter day*. And whereas here we say, *Though after my skin wormes destroy this body*; that reading is, *and I shall be againe encompassed about, (or cloathed) with my skin*. This vast difference in the translations ariseth from hence, because the word which we render to *destroy*, may be derived from a double root; eyther from a root that signifies to *compasse or circle a thing round*, or as we and most Grammarians derive it from a root that signifies to *break, or to destroy, to diminish, or crumble a thing* (as it were) *into the smallest pieces or atomes*.

A second reading we give in the margine of our Bibles; *after I shall awake, though this bodie be destroyed; yet, &c.* whereas we say in the Text, *Though after my skin wormes destroy this body*. We put in the margine, *After I shall awake, &c.* The reason is, because the same word in the Hebrew which signifies the *skin* signifies in the Verbe, to *awake or arise from sleepe*. Master Broughton gives light to this, in the exposition of his own translation, *And after this my skin is spent*. Which he glosseth thus, in the person of Job; *And after wormes spend this my skin and flesh, I meane after my resurrection, and I use a doubtfull word to conteine both*. As if a word were intentionally used by Job, which signifies both his *kin*, and his *awaking or resurrection*, that so we might take it both wayes, and neyther of them both against, eyther the scope of the Text, or against the truth ('tis usuall in Scripture to compare death to sleepe, and the resurrection to awaking) *When (saith he) I awake, though this be destroyed, I shall see God.*

Et rursus circundabor pelle mea. Vulg.

יָקַדְתִּי וְאֶרְאֶה וְאֶרְאֶה וְאֶרְאֶה
radice יָקַדְתִּי
circum. ledit vel
אֶרְאֶה contri-
vit fregit.

God. Or though this skin be destroyed, yet I shall see God To this sense another translates; After wormes have digged through this, (that is, this skin or body) I awaking shall see God in my flesh. The Interlineall varies little; And after they (that is, the wormes) have consumed this my skin, I shall see God in my flesh. The strict letter of the Hebrew is very concise; And after my skin destroy this. So that we supply three words in this one clause, to make up that which we conceive the sense; First, the word *though*; Secondly, the word *wormes*; Thirdly, the word *body*; neyther of which are expressly in the Originall. Therefore our translators have put them in a different character, implying that those words are added to explain the meaning of the place, which is somewhat darke, by reason of that concisenesse of expression.

Some Interpreters take notice of the elegancy of Job's speech, who therefore doth not name his body, or say, *this body*, eyther because with the demonstrative particle, *This*, he used a gesture putting his hand upon his breast, *After wormes have destroyed this which I now laying hand upon*, that is, this my body, *I shall yet see God in my flesh*. Or as some others conceive he saith onely *This*, not *this body*, because his body was so worne and disfigured with his sores and sicknesse, that it could scarce be called a body; After wormes have destroyed *this*, call it what you will, I can hardly find a fitting word to call it by. As if he had more largely sayd; *After I am dead, and layd in the grave, where wormes doe not onely eate my skin and consume this upper garment, but my whole body also; yea, and not onely the outward limbs and members of my body, but my very bowels and entralls. Though my reins be consumed within me; though wormes devoure, and rottenesse invade whatsoever I am, or have of a bodie, though I am spent from head to toe, from skin to reins, without and within, yet notwithstanding all this, I believe that I shall rise again, and see God in my flesh.* Hence observe, first,

Death may, yea shall prevaile over the whole outward man.

Death spends both skin, and reins; it devoures all. Death swallowes up flesh and bones. We may well say of death, *It makes no bones of any man.* It takes in one part after another, till all be taken in; skin, and flesh, and bones, and reins; death

Et postquam
vermes conso-
derint istud e-
vigilante me.
Jun:
Et postquam
pedem meam
congruerint
hanc. Mont.

Credo carnis
resurrectionem
et video inte-
rum consumi re-
nes meos in me-
dio corporis mei.
Brent:
Consumor totus
ab una parte ad
alteram. Jun.

death unmake us. Hence the same word in the Greeke that signifies to unmake, signifies also to dye, because death is the unmaking of every creature that lives. Man is unmade man by the first act of death; That separates soule and bodie, and this makes him no man: The soule alone is not man, the body without the soule is not man; Therefore the disunion of these unmake man. And when death hath unmade man, by disjoining soule and body, it proceeds to unmake the body. Though death can doe no more to the soule then separate it from the body, yet it can doe much more to the body then separate it from the soule. Death consumes the body when 'tis alone, it pulls one member from another, till it prevaieth over all; as an old building is pulled downe peice after peice, till all be layd in dust and rubbish; not onely doth it fade the beauty, and deface the skin, but it enters into the bones, and sucks the marrow. The Apostle Peter useth a word of this sense, while he speaks of our death to sin (1 Pet. 2. 24.) *Who his owne selfe, bare our sinnes in his owne bodie on the tree, that we being dead to sin, &c.* (so we translate) the word is, that we being unmade, or off-made to sin: every converted soule is united to, or made up in Christ, and unmade to sin, that is dead to sin. Now as spirituall death to sin, is the unmaking of a man, the pulling him in peices in regard of what he was, the unmaking of his sinfull nature, that he may be made up again by grace; so naturall death is the unmaking of the body.

There was never any body made, but death (according to common appointment of God) had or hath a power to unmake it, one excepted, which one was the body of Jesus Christ. Some indeed, as *Enoch* and *Elias* were translated and did not see death; and others, though they dyed, yet were raised to life by the power of God before death did actually unmake or consume their bodyes; But there was never any body which being dead, death had not a power to consume, but onely the body of Jesus Christ. And therefore the Apostle (Acts 2. 24.) puts it as a speciall excepted case: Christ dyed, but death could not doe with his body, as *Job* supposed it might with his, destroy his skin and reins; For (saith he) *God raised him up, having loosed the paines of death.* The originall which we render paines, commeth from a roote, which signifieth bands or coards: for death

death when it ſeizeth upon man, binds him (as it were) hand and foot, with bands and coards, and keepes him faſt, that he cannot ſtirre till it hath totally devoured him. Death bound the hands and feete of Jeſus Chriſt, and layd him in the grave: *But God rayſed him up, and looſed the bands or coards of death:* And Jeſus Chriſt, who as Mediator, or God-man, layd downe his life, had power alſo to take it up againe (*Joh. 10. 18.*) As *Sampſon*, whom when the *Philiftims* had bound with new coards, he ſnapped them aſunder, like a threed at the Candle: So Jeſus Chriſt when he was layd in the grave, broke the bands of death, or was rayſed up by God looſing thoſe bands; and why? not onely becauſe he had power to doe it, for ſo he hath power to looſe the bands of death from any man as ſoone as they are tyed on, if it were his will and purpoſe to doe it; But the Apoſtle aſſignes a reaſon beyond this, ſhewing that Chriſt was rayſed before death could conſume his body, not onely becauſe it was poſſible, or in the power, as alſo agreeable to the will of God, ſpeedily to looſe thoſe bands, but *becauſe it was not poſſible that he ſhould be holden of them.* It was poſſible that death ſhould ſeize on Jeſus Chriſt, and ſo it did he freely yeilding himſelfe up to it, becauſe a death was owing and to be payd to the Juſtice of God for ſin. But (ſaith the Apoſtle) death could not hold him, and keep poſſeſſion, That was impoſſible. And that upon a twofold account.

Fiſt, In reference unto himſelfe.

Secondly, In reference to us.

Fiſt, It was not poſſible in reference to himſelfe, becauſe *he is life*, and life eſſentially; *I am the reſurreſtion, and the life*, (ſaith Chriſt to *Martha*, *Joh. 11.*) Chriſt is the reſurreſtion, becauſe he rayſeth us. He is not formally the reſurreſtion, (as was ſhewed before) but effectively. But Chriſt is life formally and eſſentially; now it is not poſſible for death to hold life it ſelfe longer under its power, then he who is life pleaſeth. Therefore Chriſt being eſſentially life, could not but prevaile over and conquer death. Or as the Apoſtle ſpeakes, *Swallow up death in victory*, (*1 Cor. 15. 54.*)

Secondly, It was not poſſible in reference to us: for he having undertaken the work of reſtoring us to life, if his life had been ſubdued by death, if he had been held downe by the power

of death, alwayes in the grave we had been loſt for ever. As the Apoſtle argueth, *1 Cor. 15. If Chriſt be not riſen, your faith is vaine, yee are yet in your finnes.* We had been ſtill under the power of ſpiritaall death, if Chriſt had been held by that corporall death. Therefore it was impoſſible (becauſe Chriſt was to carry the worke of our redemption through) that he ſhould be held downe by the coards of death, though he ſubmitted to dye. So then here is the difference. The body of Jeſus Chriſt was not deſtroyed and totally unmade by death, death could not ſend in its Armies of wormes to eate up his fleſh and conſume his reines, no nor ſo much as in the leaſt to corrupt his body, as the ſame Apoſtle expreſſeth it (*verſ. 27. out of the Pſalme*) *Thou wilt not leave my ſoul in hell, nor wilt ſuffer thy holy One to ſee corruption.* He ſuffered his holy one to dye; but he did not ſuffer him to ſee corruption, that is, to feele corruption, or be under the power of corruption. Therefore Jeſus Chriſt roſe the third day; and he roſe upon the firſt account, that it could be called the third day; he lay as little time in the grave, as could truly be reckoned three dayes: and ſo (I conceive) he did that he might not give the leaſt advantage to death; or that death might have him no longer priſoner then needs muſt.

And upon this conſideration too, he ſaw no corruption. For three dayes (as Naturaliſts obſerve) a body may continue without corruption; eſpecially as it was with Chriſt who dying and being buried the evening of the fixth day, lay the ſeventh in the grave, & roſe early in the morning of the firſt day of the weeke. *Martha* ſaid to Chriſt when he came to the Sepulcher of *Lazarus*, *Lord, he hath been dead ſoure dayes, by this time he ſtinketh* (*Joh. 11. 37.*) When a body hath been dead ſoure dayes, we may ſay, ſurely it is corrupted; but in three dayes there is no neceſſitie of corruption; So that, *God* (as it was prophecied in the *Pſalme*) *did not ſuffer his holy One to ſee corruption*; no nor the leaſt corruption; this was peculiar to Jeſus Chriſt, And the Apoſtle is very carefull to keepe this cloſe to Chriſt; for though it were ſpoken by *David*, yet he ſhewes that *David* did not ſpeake this of himſelfe, as if he expected any ſuch privilege (*verſ. 29.*) *Men and brethren, let me ſpeake freely to you, of the Patriarch David, who is dead, and buried, and his Sepulchre is this day with us. David who ſpake this is dead, and buried, and lyes in*

in the dust still among us: therefore he spake this of another, and that other is Christ, whose body was so exempted from corruption as none, besides his, ever was. For though Christ (as was toucht before) raised some dead bodies before they were corrupted, yet every body that dyes is naturally subject to corruption, and continuing under the power of death, must needs corrupt and be destroyed by wormes.

Secondly, Observe;

The totall consumption of the body of man, is no impediment, no barre in the way of faith to stop us from believing the resurrection.

Job speakes in such language as might represent the greatest difficultie to faith, and yet conquers it. And wee to reach his sense, supply such words as expressly shew it, *Though and though; Though after my skin, wormes destroy this bodie; Though my reins be consumed within me.* Though it be thus, and thus, yet I believe. As death shall triumph over my body, so my faith triumphs over death. Christ himselfe puts in a *Though* to this poynt of faith about the resurrection, speaking to *Martha*, (*Job. 11. 25.*) *He that believeth in me, yea though he were dead, yet shall he live againe.* But it may be sayd, *Lazarus* was dead at that time, why then doth Christ suppose that which was no more then actually was? And how can any man be said to live againe who was not dead? Why then doth Christ say, *He that believeth in me, though he were dead, yet shall he live.* I apprehend, that by *dead* in that assertion or promise, somewhat more is intended by Christ, then barely to be dead, as *Lazarus* was; *He that believes in me, though he were dead,* seemes to speak not onely the separation of the soule from the body, yea, not onely (as *Martha* suspected it was with *Lazarus*) the body beginning to corrupt, but even a totall corruption and consumption of it; when (answerably to the expression of the Text) skin and bones, and reins, and all are eaten up. Now *though he were thus dead* (saith Christ) *yet shall he live againe.* Faith saith to death, Doe thy worst, and to the grave, put forth the utmost of thy power, digest me fully (the grave is a great eater, it hath a strong stomach) assimilate me to thy selfe (as by the last act of concoction meats received into the stomach are) turne me into thine

own substance; make my bodie looke like the grave, make it so like thy selfe, the earth, that no man can distinguish me from the earth, yet this doth not at all weaken my faith in believing that I shall rise from the dead. Put all these disadvantages upon it, yet the power of God answers, or rather tramples upon them all. The faith of *Abraham* (*Rom. 4. 18, 19, 20.*) moved much after this rate, or in such a spheare of holy light and strength in reference to the promise of a Son; That a Son should be borne to *Abraham*, was like the rayfing of one from the dead. So the Author to the *Hebrewes* speaks expressly (*Heb. 11. 17. 19.*) By faith *Abraham* when he was tryed offered up *Isaac* and he that had received the promise offered up his onely begotten Son accounting that God was able to rayse him up even from the dead, from whence also he received him in a figure. See how *Abraham's* faith acted about the receiving of *Isaac* in his old age, (when his body was (in reason) more fit to goe to the grave, then to beget a son) like *Job's* for the receiving of his dead body out of the grave. He (saith the Apostle, *Rom. 4. 18.*) against hope, believed in hope. Every thing stood in the way of this hope, that he should have a son, yet he believed that he should become the father of many Nations, according to that which was written, so shall thy seed be. And being not weake in faith, he considered not his owne bodie, now dead, (that is, decayed with age) when he was an hundred yeares old, nor the deadnesse of *Sara's* womb. This probably was the figure of which the Author to the *Hebrewes* writes, when he affirms, that *Abraham* was willing at the command of God to offer his son to death, from whence (by the promise of God) he had received him in a figure. There were two deaths, a double death to hinder *Abraham* from having a son, and yet his faith lived and prevailed over both. He staggered not at the promise of God through unbelieve, but was strong in faith, giving glory to God. And being fully perswaded, that what he had promised he was able also to performe. Faith looking to the power of God, triumphs over our owne weaknesse. Now as *Abraham's* faith triumphed over those two deaths, or decayes and declensions of his owne and his wives bodie, believing strongly that thorough these two figurative deaths, God would rayse him a son. So faith triumphs over, and breakes all those bands, by which death may seeme to hold the body in the grave beyond all hope of rising.

We

We finde Faith putting many hard cases to it selfe; David did so (*Psal. 23. 4.*) *Though I walke in the valley of the shadow of death, I will feare no ill.* Againe (*Psal. 46. 2.*) *Therefore we will not feare, though the earth remove, and the mountaines be carri'd into the midst of the Sea.* You see what thoughts faith proposeth to it selfe, and yet gets over, and above them. Faith is not onely a purifying, but a prevailing and a conquering grace. Faith is our victory over the world and all worldly objections. As the grace of God towards man triumphs over all the unworthinesse of man, and will doe man good, though many stops lie in the way. (*Psal. 106. 8.*) *They understand not his works, they remembred not the multitude of his mercies, they rebelled at the Sea, even at the red Sea.* Every one of these were as a stop in the way of mercy to doe that people good, yet mercy got over them all, *Neverthelisse he saved them.* Now (I say) as the grace of God triumphs over the unworthinesse of man; so faith triumphs over all the improbabilities and impossibilities that seeme to lie in the way of God, to hinder him from doing any thing for us, when once we have his word or promise. And as to that speciall word, or promise of God for the resurrection of the body, faith seemes to speake, yea to glory and boast thus; *He that gave me a being when I had none, can easily reduce me to the being I am in, when I seeme not to be what I was before, or no such thing as now I am; though wilde beasts of the earth, and birds of the ayre; though Canibals, or men-eating men devoure this boadie; though fire consume it; though the ashes be scattered in the ayre, (as the Church-Story speakes in the reigne of persecuting Dioclesian) or throwne into the river, as lost for ever, and never to be gathered up againe in the opinion of man; though all these difficulties and encumbrances grow upon my faith, yet I believe I shall be repaired, and see God in my flesh.* Which is the next point of Job's faith.

Yet in my flesh shall I see God.

The Hebrew is, *from my flesh*, it is usuall in that language to put the Preposition *De* for *In*. Mr Broughton keeps to the letter, and saith, *Yet from my flesh shall I see God.* His meaning is, I being raised and cloathed with flesh, shall see God, or from my flesh. *When I am in the flesh I shall see God.* There are two things further in those words, *In my flesh.*

Non dicit, per carnem meam sed in carne mea quod in carne mea ero cum videbo deum.

First,

First, He saith, *My flesh*, that is, my owne flesh, In opposition to another flesh, whether specificall or personall, as was intimated before.

Secondly, *My flesh*, as poynting to his present estate, *My flesh*, this flesh of mine which is now so miserably worne, and will shortly be worm-eaten, this my flesh, which is now unmeet for the presence of any man, much more for the presence of the great God; even this flesh of mine, this diseased and despised flesh shall be fitted for the presence of God, the great and glorious God; I, in my flesh, in this my flesh shall see God.

Shall see God.

To see. is often used in Scripture to note a divine and supernaturall act; hence propheticall revelations are called *visions*, and the Prophets *Seers*. There is a twofold *seeing*; First, seeing with the eye of the body; Secondly, seeing with the eye of the minde: a corporall and an intellectuall sight: both which may here be understood, according to the twofold acceptation of the word, *God. I shall see God.* The word *God*, may be taken, eyther, first, *essentially* for the divine nature, and then we must expound the word *see* in the latter sence, I shall see him with the eye of my minde, or intellectually. Secondly, the word *God*, may be taken *personally* for Jesus Christ the Mediator, who having two natures, the divine, and humane, united in his person, or having assumed the humane nature into the divine, which is the person, himselfe is often called *God*: So that, I shall see *God* is this also, I shall see Jesus Christ, *God-man*, who being glorified in the body, shall be seene with bodily eyes. And so *Job* assures himselfe that he shall see *God* in the first sence, with the eye of the body; As if he had said; *I shall have a glorified eye to see a glorified Saviour with.* From or in my flesh, I shall see *God*. Thus one of the Ancients gives the interpretation of this Text. *Whereas* (saith he) *Job sayth, in my flesh I shall see God*, he without doubt prophecied the resurrection of his flesh: yet he did not say, *By my flesh*, while if he had sayd, the Text notwithstanding might be expounded of *God*, who being in the flesh shall be seene by the flesh; yet we may understand it only thus, I shall be in the flesh, when I see *God*.

Illud quod ait
Job, in carne
mea videbo de-
um, resurrectionem
quidem carnis
procul dubio
prophetavit non
tamen dixit per
carnem meam
god quidem si
dixisset posset
deus intelligi,
qui per carnem
in carne videbi-
tur; nunc vero
potest & sic ac-
cipi, in carne
mea ero, cum
videbo deum.
Aug. l. 22. de
Civi. D. c. 24.

Hence

Hence Observe ;

First, *The body after the resurrection shall be true flesh, or shall have true flesh.*

That opinion hath been condemned as heresie, which some held long since, That when the body riseth againe it shall be a spirit subtile, and thin, like the ayre or winde, not subject to the touch of the hand, or sight of the eye. To which one of the Ancients answereth well from (*Luk. 24. 39. 40.*) where Christ when the Disciples were affrighted at his appearance, after his resurrection, thinking they had seen a spirit, *vers. 37.* (for so absurdly they spake, as if a spirit could be seene, Christ, I say) to free them at once from that absurditie, and feare, calls to them ; *Why are ye troubled, and why doe thoughts* (that is, such vaine thoughts as these) *arise in your hearts. Behold my hands and my feet, that it is I my selfe* (much in the language of *Job* whom I shall see for my selfe) *handle me and see ; for a spirit hath not flesh and bones as ye see me have.* Mine is a true body, composed of flesh and bones, it hath the dimensions and properties of a true bodie, it may be seene and handled : Christ admitteth the testimony of their owne senses, to assure them it was no delusion or phansie which was presented to them, but his reall body.

But, saith not the Apostle (*1 Cor. 15. 37, 38.*) treating of the resurrection ; *That which thou sowest, thou sowest not that body that shall be, but bare graine, as perchance of wheat, or some other graine : but God giveth it a body as it pleaseth to every seed its owne body.* From this similitude some argue, if *that which thou sowest is not that body that shall be when thou reapest.* Then the body that dies, and is laid in the Grave, is not that body that shall be in the resurrection ; and if it be not the same, but some other body, then it may be an ayereall body.

I answer ; It is true, corne, or graine which is sowed, doth not rise againe in that manner, or after that likenesse in which it was cast into the ground. We sow bare seed, but when it comes up againe, it comes with a stalk and an eare, and shoots up in much beautie, glory, and verdure. There is a great difference between a graine of wheat in the bushell, and a flourishing stem, or eare of Corne in the field. God gives it another body in the growing up, but yet it is still a body, and there is the

Corpus nostrum in illa resurrectionis gloria erit inpalpabile ventis aereq ; subtilius. Eutich: Constant. Epic-

Non dicit grano seminis deesse quod erat, sed adesse quod non erat qui autem verū corpus resurget denegat, naquaquam dicit adesse quod deerat sed abesse quod erat. Greg: in disput: contra Euticha.

*Caro nostra post
resurrectionem
eadem est &
diversa; eadem
per naturam, di-
versa per poten-
tiam.*

the same nature in it still, the graine remaines still. Onely, there is an addition of beautie and greenesse when it growes up. So the body that is cast into the ground is like bare graine, (the Apostle useth that word) it is a bare body, a naked body; but when it shall be raised againe, the body shall have many great additions, it shall have a cloathing, and an excellency of glory put upon it. (2 Cor. 5. 4.) *We shall be cloathed upon*, yet still it is a true body and the same body. The Apostle Paul doth not say, that the body shall be utterly cast away or lost in Glory, but the body that dyes is uncloathed, and those bodies of Saints which live at that Great day, shall be *cloathed upon with a house which is from heaven*. So that in the resurrection there will be an adding somewhat to that which was before, not a taking away of that that was before; the flesh shall be refined and purified, it shall not be layd aside, or annihilated. The corne growes up, with somewhat that it had not, but it doth not loose any thing that it had; 'tis still a graine of wheat and better. So the bodie layd downe in the grave is raised, not the same in all things but better in many things; it will not lose any thing of perfection which it had, but it will gaine many perfections which it had not, even the excellency and perfection of glory.

Secondly, It is objected, How can it rise flesh, when the Apostle (1 Cor. 15. 50) sayth, *Flesh and bloud cannot inherite the Kingdome of God, neither doth corruption inherite incorruption*? If no flesh shall inherite that state, how can it be affirmed, that the true flesh shall be raysed to enter upon that inheritance.

I answer, by way of grant, that by *flesh and bloud* in that Scripture, we are to understand naturall flesh and bloud, not flesh and bloud as it notes a sinfull, or corrupt condition. In which sense it is also true, that *flesh and bloud shall not inherite the Kingdome of God*. But the Apostle speaking there of the resurrection of the bodie, he meanes the flesh and bloud of which the bodie is composed and made up; and of that he saith, *It shall not enter into the Kingdome of heaven*. 'Tis true, it shall not, in the state wherein it is, flesh and bloud as it is corruptible shall not enter into heaven. Himselfe seemes to expound that we are thus to conceive flesh and bloud in the latter clause of the same Verse; *Neither shall corruption inherite incorruption*, that is, corruptible
flesh

flesh and bloud, or flesh and bloud that hath the seeds and principles of corruption in it, shall never enter into the Kingdome of heaven: such flesh and bloud is unfit to weare the garland of glory. As our soules must be changed before they can be fit for glory, so also must our bodyes. Meere naturall flesh and bloud are too weake to bear the weight of Glory. Which the Apostle intimated (*Verf. 44.*) *It is sown a naturall body, it is rayfed a spirituall body.* As if he had said; Such a body as man layd downe in the grave will not serve his turne, when he riseth againe. Man layes downe onely a *naturall body*, or as the Greeke strictly speakes, an *Animal body*, or a *Soule body*; that is, a body quickened and maintained onely by a living soule, such as *Adams* was in the Creation, whose body being formed out of the dust of the earth, and the Lord breathing into him the breath of life, He became a *living Soule* (*Gen. 2. 7.*) yet such was his soul that it could not maintaine his bodily life without helpes from without. And so his (as also ours who are descended from him) was but a meere naturall body; but when man is rayfed from the dust, he shall be provided and fitted with a *spirituall body*. The Apostle sayth not that the body shall be changed into a spirit, but it shall be rayfed a spirituall body, which yet some urge strongly to prove that the body shall be attenuated into a spirit; But for the removing of that objection and the clearing of the Scripture; I answer, that the body raised to glory is called spirituall these three wayes.

First, Because the body shall ever be subject and serviceable to the spirit; for as the spirit of a man while it is subject to and serveth sinful flesh, is called *carnall* in the language of Scripture; so the flesh of man when it is purely subject to the spirit, may, by the same proportion, be called spirituall.

Secondly, It may be called a spirituall body in regard of the great strength and activity, with which it shall be endowed: Spirits are strong, and so is every thing which is spirituall. Spirit is often in Scripture opposed to flesh, to denote strength. When the Prophet would have the Jewes know that the Egyptian Horses were to weake to be trusted too, he sayth, *Their horses are flesh and not spirit*, (*Isa. 31. 1.*) The Devill is called a *spirituall wickednesse*, to shew that he is a strong and a powerfull wickednesse (*Eph. 6. 12.*) In this reference also our bodyes af-

ter the resurrection are entituled spirituall. It must be a body of mightie strength which is able to beare a weight of glory, or as the Apostle amplifies it, *An exceeding weight of glorie*. There is such a weight in glory that our frayle bodies would be crushed under it, unlesse being made spirituall, they were also made strong to beare it.

Thirdly, 'Tis called a spirituall body because then the body shall have no need of naturall helpes. This the Apostle teacheth us in that opposition; *It is sown a naturall body, it is ray-sed a spirituall body*. A naturall body stands in need of naturall supports; but a spirituall body needs them not. When they in the Gospel put that tempting Question to Christ, whose wife the Woman should be at the resurrection, who had been successively married to seven husbands; Christ gives an answer, implying that such Questions shall then be out of doores, (*Mat. 22. 13.*) *After the resurrection, they neyther marry, nor are given in marriage but are as the Angells in heaven*. Mariage will be out in heaven: yea the body shall be so spirituall in heaven, that we shall need, neyther sleepe, nor meat, nor cloathing, as Angels and Spirits doe not. I may give the spirituality of the body in foure words, according to the Schoolemen in their disputes about the state of a glorified body.

*Pro immundis
ulceribus resper-
sum erit Jobi
corpus atq; illu-
minatum, qui-
busdam quasi
punctis luminis
& guttis lucis
& stellulis cla-
rissimis distinc-
tum & circum-
datum. Pin:*

First, Clearnesse and beauty: the face of *Steven* did shine as the face of an Angel (*Acts 6. 15.*) Not that an Angel hath a face or shines visibly, but so 'tis phrased to note excellent beautie; as excellent bread is expressed by *Angels bread*: there was an amazing beautie stamp't, upon the face of *Steven*, because he began to border upon heaven, and had received some beams of glory approaching, then instead of those filthy ulcers, with which the body of *Job* was spotted, his body, as also the bodies of all the Saints with him, shall appeare (as it were) with starres and floods of light, and resplendent beauty; and which is the beautie of this bodily beauty in heaven, it will be such as whereof none shall be proud themselves, nor yet by it be a snare to others.

Secondly, Agilitie, nimblenesse, and activitie; whereas now our bodies move heavily, they shall then ascend and descend like Angels.

Thirdly, Impassibilitie, we shall not suffer hunger or cold, sorrow, or paine in the body.

Fourthly,

Fourthly, Spiritualitie, which, I conceive, may rather be the comprehension of the other three. Then that of the Apostle will be fulfilled, *Christ will change our vile body, that it may be fashioned like unto his glorious body* (*Phil. 3. 21.*) Not that a glorious body shall be of another fashion then now it is, in regard of the symmetrie and disposition of parts and members (the same fabricke and frame shall continue) but it shall be of another fashion in regard of qualifications and endowments; Such as those fore-mentioned, and in all those our bodyes shall be fashioned like the glorious body of Jesus Christ (which is the highest ascent of honour which the body is capable of) and excepting these changes the body shall be the same it was; the same in nature, invested and sublimated with those noble additions of *clartie, agilitie, impassibilitie, and spiritualitie.* Thus it shall be sown a naturall body, but raysed a spirituall body, yet still a body, a true body still. That's the first poynt, the body after the resurrection shall be true flesh.

Secondly, Observe;

Saints raised to life shall see God.

It will be our whole worke, and our whole wages, our whole businesse, and our whole blessednesse to see God. *Job* speakes as if there were nothing to be done in the next life but onely to see God, nothing to be had or enjoyed then, but onely a sight of God; and indeed there shall be nothing else; *I shall see God* (saith he) that's enough for me, yea that's all to me (*Psal. 16. 11.*) *In thy presence is fullnesse of joy;* That is, when I shall see & enjoy thee present. (*Mat. 5. 8.*) *The pure in heart shall see God.* (*2 Cor. 13. 12.*) *Now we see through a glasse darkly, then face to face;* that is intently and directly, not reflectively or by effects; we shall see as we are scene, and know as we are knowne; according to the utmost comprehension which a creature is capable of, our vessels shall be as full as they can hold, and what would we have more? yea our happinesse shall be that we would have no more. Our hearts shall be so full of joy, and our heads so full of knowledge, that we shall desire no more. We see the world, and are not filled; *The eye, saith Solomon, is not satisfied with seeing.* But the sight of God is satisfying and filling, that, will not leave one empty space or corner in the

ſoule. God is enough for us, and we ſhall certainly have enough when we ſee him (as then we ſhall) as he is. That priviledge is aſſured to the ſons of God (1 *Joh.* 3. 2.) *We ſhall ſee him as he is.* In this life the Saints ſee God ; the life of grace is the viſion of God, as well as the life of Glory ; and though it be true that here the Saints doe rather ſee what God is not, then what he is ; yet 'tis true alſo that here the Saints ſee God *as he is*, as thoſe words may note a reall ſeeing of him, though not (as they intend) a full ſeeing of him. Here we ſee God by faith ; *We* (ſaith the Apoſtle, 2 *Cor.* 5. 7.) *walke by faith, not by ſight.* We neyther walke by ſight, as carnall men doe, who have no faith, nor doe we walke by ſight, as glorified Saints, who are above faith. But we walke by faith, which though it be appoſed both to the ſight of nature here below, and to that ſight of glory, which we ſhall have above ; yet that alſo is a ſight, and by that we ſee God.

Fiſt, In his *Promiſes* ; *Abraham ſaw my day* (ſaith Chriſt) (*Joh.* 8. 56.) He ſaw it in the promiſe ; and there God is ſeene.

Secondly, In his *Ordinances* ; *David* deſired to dwell in the houſe of the Lord, all the dayes of his life, to behold his beauty, (*Pſal.* 27. 4.)

Thirdly, We ſee God in his *Providences* ; in them God is ſo eminently to be ſeene, that he is as angry, when his people ſee him not in Providences, as when they ſee him not in Promiſes, or Ordinances. In all theſe we have a ſight of God by faith in this life, and we ſee him truly as he is ; yea God hath been pleaſed to make himſelfe viſible to ſome of his people in this life, even to their ſenſe as well as to their faith, (*Iſa.* 6. 1.) *I ſaw the Lord*, ſaith *Iſaiah* the Prophet ; he ſpeakes not of an intellectuall, but of an ocular ſight ; and *Job*, *I have heard of him by the hearing of the eare, but now mine eyes have ſeene him* (*Job* 42. 6.) And ſo *Jacob* (*Gen.* 32. 30.) *I have ſeene God face to face* ; & he calls the place *Pennel. the face of God.* Not that he (or they) ſaw God himſelfe with the eyes of his body, ſo *no man hath ſeen God at any time* (1 *Joh.* 4. 12.) and ſo *no man can ſee God and live*, (*Exod.* 33. 30.) But theſe ſaw God in ſome representation of himſelfe, in ſome ſuch breakings forth, and evident demonſtrations of his Glory to the eye, as gave them an undoubted argument of the preſence of God with them ; yea ſometimes God hath

hath condescended to appeare in the forme of a man. So that besides that sight of faith which all Saints have of God in this life in his workes and word, some have had a kinde of sight by sense in those illustrious and familiar manifestations of his presence with them; yet all this is but a glimpse, to that sight which we shall have of God in heavenly glory, when *we shall see him as he is.* Which words of the Apostle *John*, as they are applyable to the person of Christ, whom we shall then see as he is, as that is opposed to *what he was*, while he was here in the forme of a servant; so they are also applyable to the Nature of God, or to God essentially taken, whom we shall see in that Glorified state, *as he is*, though not with the bodily eye, nor with any full comprehension of our understandings (for how can finite comprehend infinite) yet our understandings shall have such a full apprehension of God, that comparatively to any sight of God which we have had here, we may be sayd to *see him as he is.* This intellectuall sight, being unexpressibly far, more excellent and evident then eyther that sight which every Saint hath by faith, or which any have had by the eye, in those appearances which he sometimes hath vouchsafed to dust and ashes here. And therefore that sight of God is called by way (not onely of distinction, but) of eminency, *The beatificall vision.*

Thirdly, As this Text is expounded peculiarly of Christ the Mediator, then we may observe yet further for our comfort that

Saints glorified shall see, and ever behold the glorious body of Jesus Christ.

We shall see Christ in our nature glorified. Therefore some render the Text, Not, *In my flesh I shall see God; But I shall see God in my flesh*; that is, I shall see Christ sitting in glory, cloathed with flesh, or in the likenesse of man. God sent his Son in the likenesse of sinfull flesh, to condemne sin in the flesh (Rom. 8. 3.) And he shall appeare the second time without sin unto salvation (Heb. 9. 28.) That is, there shall be no likenesse of sin upon him at his second appearance, as there was no sin in him at the first. But though he shall then have no likeness of sinful flesh upon him, yet he shall have the likeness of flesh, & that, not as likeness is sometimes

Videbo deum in carne mea. i. e. Christum in carne resuscitatum.

times taken, for the resemblance of that which it is not, but as likenesse imports the truth of that which is. Christ shall be seene in true humane flesh, and this seeing or beholding of Jesus Christ in the flesh, will be (if we may conceive a second there) the second great joy in heaven: To see the Saints will be great joy. The Disciples saw *Moses* and *Elias* in the transfiguration of Christ (which was a shew of heaven, *Matth.* 17.) What joy then will it be to see the Glorious person of Jesus Christ. Christ is indeed *the Desire of our eyes*. It was the wish of *Austin*, that he might have seene three things. First, *Rome in her flower*. Secondly, *Paul in the Pulpit*. Thirdly, *Christ in the flesh*. To have a view of Christ in the dayes of his humiliation and debasement, was to them, who knew him by faith, matter of great rejoycing. Old *Simeon* desired to see no more of this world, when once he had seene Christ; he wishes to depart and have his eyes closed, when his eyes had seene the salvation of God, that is Christ whom God sent out to be a Saviour (*Luke* 2. 30.) What then will it be to the Saints, when they shall see God their Saviour, Jesus Christ sitting cloathed in that flesh that they themselves weare, though in a more excellent cloathing of glory, then a meere creature is able to beare. The Apostle *Peter* foreshewes this joy of Saints (*1 Pet.* 1. 7, 8. 13.) *That the tryall of your faith may be found to praise, and honour, and glory at the appearing of Jesus Christ, whom haveing not seene yee love.* As if he had said; If ye love Jesus Christ, now you have not seene him, but have onely heard him spoken of, and seene him by faith; If ye haveing not seene doe love him. O how will ye love him when you shall see him! for that is the strength of the Apostles argument, *Whom having not seene ye love in whom though now ye see him not, yet beleeving, ye rejoyce with joy unspeakeable & full of glory.* As if he had said; if ye now rejoyce with joy unspeakeable and full of glory, believing in Jesus Christ whom you never saw, what rivers of joy will flow in upon you when you see Jesus Christ; And therefore at the 13th Verse, the Apostle *Peter* gathers up his own spirit & the spirits of all the Saints to the serious expectation of this thing; *Wherefore gird up the loynes of your minde, be sober, and hope to the end, for the grace to be brought to you at the revelation of Jesus Christ.* There is a twofold interpretation of that Scripture, according to the twofold signifi-

nification of the word *grace*. Some read it thus, *Rejoyce for that grace that is brought to you by the revelation of Jesus Christ.* It is matter of highest and purest joy to remember that grace (whether we take it for the favour of God to sinners, that they may be justified, or for that heavenly principle which the Spirit workes in the hearts of sinners, that they may be sanctified) at the revelation of Jesus Christ to the soule in conversion. When this grace is brought to (and through the effectuell working of the Spirit) received by sinners, there's joy in heaven, and therefore the thought of it should cause joy on earth. Yet

Our translation refers rather to the time future; *Gird up the loynes of your minde, &c. for the grace to be brought at the revelation of Jesus Christ.* Jesus Christ hath been revealed already, but he shall be revealed yet more plainly. But is that the time of grace? We received grace at the first revealing of Christ, shall we receive more grace then?

I answer, Grace may be put for glory, or for that unspeakable favour and wonderfull love which shall be given out to the Saints when their bodies shall be rayed, and Christ appears to them in Glory. So the word *grace* is used (1 Pet. 3. 7.) where the Apostle exhorts husbands and wives to walke according to knowledge, as heires of the same grace of life. We are possessors and not heires onely of grace in this life, but in this life we are onely heires of the grace of life, that is, of eternall life, or glory. Such is the grace that is given at the revelation of Jesus Christ, that is, when Jesus Christ shall be set forth to the view of our bodily eyes, at the rising againe of our bodies. Then fullnesse of joy is promised, and God hath provided for it every way. He hath provided joy for the eye of the minde, by that vision of himselfe: he hath provided joy for the eye of the bodie by the vision of Jesus Christ. And some have piously conceived it one part of the designe why Jesus Christ tooke flesh, that we might have compleat joy in him, both by seeing the diviue nature in him intellectually, and by seeing him glorious in the humane nature, for so at once both minde and bodie shall have fulnesse of consolation by him.

Fourthly, Forasmuch as Job to comfort himselfe in his present sorrowes, hath recourse to this hope; *I shall see God in my*

my flesh; As if he had said; I see nothing but visions of horreur and amazement now, I see nothing but friendlesse friends, and miserable comforters now; I see nothing but povery and want compassing me now, but I shall see God, there's my hope, and there's my happinesse.

Hence Observe;

Our compleat happinesse consists in the vision of God.

Christ placeth the future happinesse of the Saints in the vision of his Mediatoriall glory; *Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory that thou hast given me* (Joh. 17. 24.) Glorified Saints shall for ever feed their eyes with unutterable delights in beholding the Glory of Jesus Christ.

The sight of the eye gives much contentment; *It is a pleasant thing to behold the Sunne* (Eccles. 11.) How pleasant will it be then with the eye of the soule to behold God, and with the eye of the body to behold Jesus Christ? *Mine eye affects my heart,* saith *Jeremiah* in the Lamentation.; That's true of joy as well as of sorrow. Sights refresh; how doe people flock to see great shews? Now, the cleare light that comes into the understanding, brings infinitely more refreshing and gladnesse to the soule, then that which comes in onely by the body. It is the joy and happinesse to Saints to see God now, as was shewed before in his word and workes, in his ordinances and administrations. Good *Hezekiah* lamented his feared losse of that priviledge (*Isa. 38. 11.*) *I sayd I shall not see the Lord, even the Lord in the land of the living*; That is, I thought I should never have gone to Church more (as we use to speake) or to the Temple, there to behold the beauty of the Lord, and partake of his Ordinances. But what *Elihu* promises in a like case (*Job. 33. 26.*) was performed to *Hezekiah*; *He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy.* When shall he have this joyfull sight? even in this life; as 'tis explained at the 28th Verse; *He will deliver his soule from going into the pit, and his life shall see the light*; That is, he shall be rayed from his sicke bed to see the light of the Sunne, and then also he shall see the sight of Gods countenance. This will be a joyfull sight to him here, much more will the sight of Gods face fill him with joy hereafter.

And

And the reason why this vision is our joy and happinesse, ariseth foure wayes.

First, Because our seeing of God makes us like him, like him two wayes, or in a double conformitie. First, in holinesse; and therefore, secondly, in blessednesse. These two cannot be separated. They that are (according to their capacitie) holy as God is holy, shall also (according to their capacitie) be happy as God is happy; Now that our seeing of God impreseth upon us a similitude of his holinesse, is affirmed by the Apostle *John* (1 *Epist* 3. 2.) *We shall be like him, (Why?) for we shall see him.* For if the vision we have of God here, (in proportion to it) draw a likenesse upon our soules (looke how much any soule sees of God by faith, by so much is that soule made like to God in holinesse) *We all as in a Glasse behold the glory of the Lord, and are changed into the same Image* (2 *Cor.* 3. 18.) Now if here in grace, while we in promises and providences, and ordinances behold God we are made like to him, much more shall we be so, when we see him face to face. The true reason why we are not more like God in this life, is because we see and truly know so little of him.

Secondly, Blessednesse is nothing but satisfaction, and content. The Devill is most miserable, because he is nothing but dissatisfaction, and discontent. And hence the Devill labours to put all into a discontented moode, that they may be miserable, as he is. Now as our liknesse to God riseth from vision, so our satisfaction, content, and rest, rise from both. (*Psal.* 17. 15.) *As for me, I will behold thy face in righteousness.* The Psalmist spake in the former Verse of the utmost happinesse of worldly men, who have their portion in this life; and in this Verse he speaks by way of opposition to that, of his own happinesse, together with the happinesse of all the people of God; *As for me I will behold thy face, &c.* As if he had sayd, Let others place their happinesse in what they will, as for me or for my part here is my happinesse, To behold the face of God in righteousness, (*without holinesse no man can see the Lord.*) But what's the benefit of beholding the face of God? The next words expresse it; *I shall be satisfied when I awake with thy likeness.* If we understand the Psalmist (as some doe) of beholding God here in his favours and mercie, that confirms the poynt more; for if the

soule recieve satisfaction in beholding God here as he is pleased in part to reveale himselfe, then we shall much more be satisfied when he reveales himselfe fully to us. God is satisfied in and with himselfe, and therefore he can quickly satisfie us. The very gleanings of God being infinitely more then all the vintage and harvest of the creature.

Thirdly, Our seeing God, is the enjoying of God. How then can we be but happy in seeing him? We see many good things now that advantage us little, because they are none of ours; we doe not enjoy them by seeing them, it is but a transient sight: but this sight is enjoyment, and the appropriation of God to our selves. Faith appropriats God here, vision shall much more hereafter.

Lastly, This sight will make us happie, because when once we enjoy God by sight, we shall be filled with assurance of enjoying him for ever. There is nothing but assurance in heaven, and that not onely that our estate is sure and shall continue, but that we shall have a continuall sight or manifestation of it. Glory shall never be hidden from our eyes, *it shall be revealed in us,* (Rom. 8. 18.) This evidence of Glory compleats our happines in glory. And seeing this vision of God, and the revelation of Glory in us, are the compleature of our happines, no marvaile if Job comforts himselfe in this expectation, *After wormes have destroyed this bodie I shall see Ged in my flesh.* This sight will recompence all our sorrows and sufferings, yea when once we have attained this sight, we shall not onely never see, but forget our sorrows, and remember our sufferings no more.

Verf. 27. *Whom I shall see for my selfe, and mine eye shall behold, and not another, though my reines be consumed within me.*

Job concluded the former verse with an assurance, that *In his flesh he should see God.* This verse begins upon the same poynt, *whom I shall see for my selfe;* but though it be the same in the matter, yet it comes cloathed with new considerations and additions. He doth not say barely, *whom I shall see;* but, *whom I shall see for my selfe:* there is the first addition. Secondly, *mine eyes shall behold, and not another:* there is a second addition; and this,

this, (ſaith Job) I beleeeve though my reins be conſumed within me, that's a third.

Whom I ſhall ſee for my ſelfe.

It is one thing to ſee, and another thing to ſee for our ſelves. In ſome caſes to doe or ſee for our ſelves is ſinfull. As, *No man ſhould live to himſelfe*; ſo in that ſence, *No man ſhould ſee to himſelfe, or for himſelfe.* Job promiſeth himſelfe a time, wherein he ſhould ſee, and doe for himſelfe without ſin. And there is a doing for our ſelves, or a living to our ſelves in this life (much more may it be ſo in the life to come) which is not ſinfull, nor at all contrary to thoſe Goſpell rules of denying our ſelves, and living unto God. The originall which we render for *my ſelfe*, is in the Dative caſe (as Grammarians ſpeake) which imports favour, I ſhall ſee to, or for my ſelfe, that is, for my own good, advantage, and comfort; The Prophet ſpeakes in this conſtruction (*Iſa. 9. 6.*) *To us a ſon is given, to us a Childe is borne.* He is given to us, or for us, that is, for our benefit, and ſalvation: there was never ſuch a birth to us as Chriſt was, and it were better for us never to have been borne, then not to have an Interelt in the birth of Chriſt. The promiſe of Chriſt is the foundation of our comfort; *I ſhall ſee him to my ſelfe*, (ſaith Job) as having my ſhare, my part in him.

Eſt Dativus benevolentiae, favoris, commodi & utilitatis.

Or, *I ſhall ſee him for my ſelfe*, that is, as a friend to me, as he that will take my part, and give ſentence on my ſide. Some expound the latter claule of the verſe ſuitably to this; *whom I ſhall ſee for my ſelfe: and mine eyes ſhall behold him and not another*; that is, not an adverſarie: For the word in the Hebrew ſignifies not onely *aliu*m, but *alienu*m, not onely another, but an adverſarie. A learned Interpreter puts the word in the Accuſative, not in the Nominative caſe; thus, *whom I ſhall ſee for my ſelfe, and not as my adverſarie (but friend)* So it refers to God himſelfe, I ſhall not ſee God as a ſtranger to me, much leſs as an enemy, but ſhall finde his heart opened to me, and him ready to receive me into his everlaſting embraces.

Videbo deum mihi, non adverſum me ſed pro me ſententiam pronuntiaturum. Pined. Videre, hoc loco, mihi ſapit forum. Bold. Exiſt mo voce n̄r eſſe accuſativi caſus non nominativi, nec debere referri ad aliu vel alios, quam ad deum ipſum. Bold.

It hath been ſhewed from the former words, that the happineſſe of Saints after the reſurrection conſiſts in viſion; Here Job riſeth up to a fuller aſſurance of that priviledge which glorified Saints ſhall have in heaven; *Whom I ſhall ſee for my ſelfe.*

Hence note.

In heaven Saints shall have their interest in God cleare, undoubtedly cleare to them for ever.

It is the busines of faith now to believe in God for our selves, to take Christ for our selves. But though this be the worke of faith, yet faith cannot alwayes reach to it, or read its owne evidences by it. There may be true faith, and yet no sight of Christ for our selves; we may see him, and yet feare we have no interest in him. Come to Saints under temptation, or in times of dissention, and tell them of mercie, and free grace brought in by Christ the Redeemer; they answer, yes, they believe that it is so, Christ is *the Saviour*, *grace is free*, *mercie endureth for ever*; but what's all this to them? They see this by faith in the generall promise made to sinners, but they see not this for themselves, nor can they make out their share in it; yea possibly they see God angry; they see him indeed, but not for themselves, but as an adversary to them, or as departed from them, his face is hid, and they doubt whether he will ever unvaile it againe towards them. This is the state of many Saints here, and there are very few who see God alwayes for themselves in this life, or whose hearts are cleared from all scruples and feares about their interest in Christ. This is reserved for Glory when love shall be perfected: *Perfect love will cast out feare* (1 Joh. 4. 18.) and when feare shall be totally and finally cast out, we shall never have so much as one suspicious doubtfull thought, crossing our spirits, or shaking our assurances. Heavenly enjoyments shall not know the least interruptions. Saints in this life are in a happy condition above all people in the world; but they meete with many rubs in the making out, and evidencing of their happines: but in heaven the favour of God shall ever be in sight, we shall see him continually for our selves. *Job* said in this booke; *Thou holdest me for thineemie*. He found God against him, and dealing with him as if he hated him: but his faith recovered to the highest pitch, *I shall see God*, and he will never act as an adversary any more. God will not so much as personate an enemy in heaven, though here he smites and wounds his beloved ones, even with the wounds of an enemy; but there's nothing but smiles and embraces in glory; *Whom I shall see for my selfe*.
Againe,

Againe, This addition to the vision may refer (by way of opposition) to that sight which wicked men shall have of Christ in the resurrection: *I shall see him for my selfe.* There are others that shall see Christ as well as I, but I shall see him so as they shall not see him, they shall not see him for themselves, (*Matth. 24. 30.*) There will be an universall vision of Christ in that great day; *Then shall appeare the signe of the Son of Man in heaven, and then all the Tribes of the earth shall mourne, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.* All the Tribes of the earth; he speakes of all Nations in allusion to the Nation of the Jewes, who were distinguished into twelve Tribes, *All the Tribes,* that is, all the families and kindreds of the earth *shall see him:* but shall all the Tribes of the earth rejoyce in seeing him? No, all the Tribes of the earth shall mourne. Not that every particular person of every Tribe shall mourne, but many of every Tribe shall mourne. And this Scripture may give us light in the explication of those universall termes about redemption; for as it is said, Christ dyed for all; so here he saith, *all the Tribes of the earth shall mourne* at the appearance of Christ: yet then many shall rejoyce. *Lift up your heads* (saith Christ to the Saints) *for the time of your redemption is at hand.* But all the Tribes, that is, a number of the Tribes, or the greatest number of the Tribes shall mourne. All shall see him, but with a difference: the Saints shall see Christ coming, and it will be a welcome day to them. The wicked shall see him, but it will be a black and a sad day to them. (*Revel. 1. 7.*) *Behold he cometh with clouds, and every eye shall see him, good, and bad.* Which he addeth by way of specification; *Every eye shall see him, and they also which pierced him.* If every eye shall see him, then *they that pierced him* must needs see him, and if so why are they particularly named? It is usuall in other Scriptures, when an universall is first laid downe, yet to nominate a particular kinde or person, though that be included in the former generall. As in the title of the 18th Psalme, *A Song of David in the day that the Lord delivered him from the hand of all his enemies:* there is the universall, & yet it follows, *and from the hand of Saul.* Saul was among his enemies, and so was included in the generall stile of all his enemies, but he puts in *Saul* by name for speciall reason, because he was his most

most mortall enemye. *Samuel* commands *Israel* to put away all their false Gods, and *Ashtaroth* (1 Sam. 7. 3.) If they put away all, they must needs put away *Ashtaroth*; but he names *Ashtaroth*, because that was a principall Idol. So here; *Every eye shall see him, and they also which pierced him.* Under the generall *they that pierced him* are included; yet he specifies his piercers, who were of two sorts, and so according to the Text and poynt in hand, must have a twofold sight of him. Among those who pierced Christ, there were some that repented, and returned, (as we read) at that Sermon of *Peter*. Acts 2d. *Peter* told them they were the betrayers and murtherers of Christ; this pricked them to the heart, and many repented, embracing and believing on that Christ, whom they had betrayed and murthered. These shall see Christ with joy, though they pierced and put him to sorrow: The death of Christ hath procured mercy for those, whose cruelty, procured his death. They who judg'd Christ worthy to dye, judging themselves so, were through faith delivered from death.

There were another sort that pierced him, who never repented, and they shall see him too, but they shall see him to their sorrow. They would withdraw from this sight, they would not behold him whom they pierced, if they could helpe it, they would faine be excused, but they shall not. *Every eye shall see him, even they that pierced him.* What a dreadfull thing will it be when they who willfully and maliciously pierced the Lord Jesus Christ to death, and dyed impenitently in that sin, shall be brought into his presence? This sight of a pierced Christ will pierce their soules with sorrow; yet they shall see him not with sorrow only, but with vexation of heart, and anguish of spirit. They who have not seene a pierced Christ in the sorrows of repentance, can never see him whom they have pierced, but in the sorrowes of despayre. To behold Christ with the eye of fence will be most grievous to all those, who have not beheld him with an eye of faith. See him! No, they had rather be covered with the mountains, & that the hills should fall upon them. But they shall see him and be afraid, terror shall take hold of them. 'Tis a promise to some, that they shall see him whom they have pierced and mourne, (*Zach. 12. 10.*) 'Tis a threat to others, that they shall see him whom they have pierced and mourne;
every

every eye shall see him, even they that have pierced him. To see the Saints in happines, shall be a part of the punishment of the damned (*Luk. 13. 28.*) *There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdome of God, and your selves shut out.* You shall be vexed with anger and envie as well as with paine and losse. Now as there shall be a different view and sight at that day in reference to the Saints, Saints shall looke upon one another rejoycing; but wicked men shall looke on the Saints mourning. It will be a blessed meeting when we shall see *Abraham, Isaac, and Jacob*, and our selves let into the Kingdome with them. But the wicked shall see *Abraham, Isaac, and Jacob* let into the Kingdome, and mourne that themselves are thrust out. Thus also there shall be a different sight of Jesus Christ; believers shall see him for themselves, and rejoyce; The wicked shall see him against themselves, they shall see him as their enemy, and mourne. *I shall see him (saith Job,) for my selfe.* That's the first addition.

And mine eyes shall behold, and not another.

We have in this Text, *see*, and *see*, and *behold*. The word in the originall is different from what we had before, *I shall behold him.* It signifies more then the bare seeing, or the gathering in the species of any object into the eye. It signifies a very vehement beholding; a criticall discerning, view, and sight of a thing. *Whom I shall behold.* That is, with deepe intention, both of eye, and minde, to finde out and rejoyce in all the excellency, beauty, glory, and worth that is in him. A man may come into a roome adorned with goodly pictures, he sees them in passage, he hath a transient view of them, and he takes some pleasure in this view. Another beholds them, to see the workmanship, how the lines are drawn, and features shadowed to the life, he views with skill, and art, this pleaseth much and gives the accurate beholder high contentment. So here, *Mine eye shall behold him*; That is, I shall even set my selfe to take a view of him, to gather up (as it were) into my selfe the idea's of his divine perfections, and so to receive all those delights and contents which rise from such an excellent object. *Moses* (*Exod. 3. 3.*) had a vision of the burning bush; *The Angel of*
the

TEXT verbum
conspiciendi hoc
loco, aliud, est a
superiori & sig-
nificat proprie
intendere in rem
aliquam oculis
& animo, cum
pericula i quo-
dam sensu &
experientia res
conspicitur.

the Lord appeared in a flame of fire in the midst of the bush. I will now turne aside (said Moses) and see this great sight. He saw it before; for it is said, the Angel of the Lord appeared to him But that did not satisfie; I (saith he) will turne aside and see it; He useth the word of the Text; that is, I will turne aside to view it yet more exactly, to consider it more fully. I will see it with diligence and intendment, as well as I have seene it with wonder and astonishment. I will get neare to observe this miraculous flame, that the bush should burue and not consume. So, the word is used (Eccles. 1. 16.) I communed with mine own heart, saying, loe I am come to a great estate, and have gotten more wisdom then all that were before me in Ierusalem. Yea, my heart had great experience of wisdom, and knowledge. The Hebrew is, my heart had seene much of wisdom and knowledge, that is, I had not onely taken a light view, and consideration of those things that concerne wisdom, and knowledge, but my heart was studying, and beating upon them, I experimented them from time to time, till I was greatly seen in wisdom, and knowledge. So here, mine eye shall not onely take a glance, or a sight in passage, but I shall feede and satiate mine eye with a fixed observation. But Saints in glory shall come nearer and nearer to God, they shall as Moses saith, turne aside, to see this great thing the glory of God, who is an everlasting burning. Saints in glory shall ever contemplate the ravishing excellencies of God, and have a very intimate sight, and apprehension of him; they shall see, and behold him: they shall have as cleare a knowledge of, and as free a communion with God as the state of a creature can beare. This the Apostle distinguisheth from our present sight and knowledge of God, which is through a glasse and darkly, whereas he calleth this a sight, face to face, and a knowing even as also we are knowne. Mine eyes shall behold,

And not another.

The word which we render, another, signifieth first one differing in heart, condition, and affection as was touched before; It signifies also any one differing onely in name and number: Another person, another man, how much soever he be a friend, or affected to us. This sence of the word our translators seeme to intend; And then the meaning plainly is this; Mine eye shall

behold

Post primum
illum & jucun-
dissimū sui re-
demptoris con-
spectum, ait de-
inde se attenti-
us, obsequanti-
us diligentius pro-
specturum, in-
tenturumq; ocu-
lis & animo in-
tantam gloriam
Pined.

behold and not another, that is, the ſight which I ſhall have of God in my glorified ſtate, ſhall not be at the ſecond hand, but ſuch as I ſhall have my ſelfe: The joy which I ſhall then receive ſhall not be from any report or narrative that others ſhall give me of the glory of God, but it ſhall be from mine owne perſonall viſion, or ſight of God. I ſhall ſee with mine owne eyes, not another, or not by another.

¶ alienus, vel alius, non videbit pro me alius, nam aperit ſe clarum videbo ipſe.

Now wee know God by the reports made to us of him; as thoſe of *Samaria* knew Chriſt by the report which the Woman made: So, upon the matter the knowledge which we have of God here, is upon the report made to us of God in ordinances, and in providences: but as thoſe *Samaritans* came to the Woman and ſaid; *Now we believe, not becauſe of thy ſayings: for we have heard him our ſelves, &c.* So we ſhall ſay at laſt to all whether things or perſons which have been as meanes reporting and conveying to us the knowledge of God, now we know, not becauſe you have ſayd it or ſhewed it, for we our ſelves have ſeene him. Wee ſhall behold God our ſelves, and not by another. Such ſhall be the difference between all the knowledge we have of God here, and that which we ſhall have in glory. The knowledge we have here, is but like that which the *Samaritans* had of Chriſt by the Womans report, but that which wee ſhall have in heaven ſhall be like that which they had of Chriſt when himſelfe came perſonally among them, and ſpake immediatly. Or we may illuſtrate it by that of the Queene of the South: The knowledge which we have of God here, and of his glory and excellency, is like that of the Queen of the South in her owne Countrey; there ſhee heard a report of *Solomons* perſon, of his government, of his riches, and dignitie, and ſuch a report as did not onely affect and aſtoniſh her, but provoke her to undertake that great journey, that ſhee might ſee for her ſelfe, and her eyes behold and not another; and when ſhee came to the Court at *Jeruſalem*, and there beheld *Solomon* in his perſon, and attendance, when ſhee obſerved the ſervice of his Table, and heard his wiſedome, there was no more ſpirit in her, (*1 Kings 10. 5.*) that is, ſhee was as one aſtoniſhed, whoſe ſpirits are conquered and over-matched, or as one in a ſwoone, whoſe ſpirits are ſunke and diſſipated. Where the naturall Spirit doth not act, it is ſaid not to be. When we come to the

Court of heaven, as the Queen of the South to *Solomons* Court, and there behold how much God is beyond and above all that we have hitherto heard of him here at home in our own Countrey, we shall be rapt up into admiration, and there shall be indeed no more of this low and narrow spirit in us for ever.

N alienus a se-
de dissimilitu-
dinem quandam
morum & vite
indicare potest,
significat etiam
id quod amico
& familiari
apponitur, &
quod propter in-
suetudinem est
horrori &
nausea.

Further, The word is taken, not onely for another person, or for one differing personally, but for one differing in condition, and in qualitie, or bearing any dissimilitude in manners; and so it was applyed to him who was an alien from the faith, a stranger to the Covenant, and Common-wealth of *Israel*. As if he had sayd; I shall behold him, and not another, that is, not an alien from the Common-wealth of *Israel*, not a stranger from the Covenant; not a man of another frame of spirit then I now am of, such shall not behold him. Which suggests this note;

All that behold God in Glory, shall be of one condition, of one faith and frame of Spirit.

No stranger shall behold him, all shall be brethren, they all shall be as one man, or as if there were not another among them all. Heaven hath no mixture. All things and persons shall be as in one state, so of one peice. No tares in that feild, nor goates in that flocke. Saints enjoy unmixt communion here sometimes, and live together as if there were not another among them; This Spirit of holinesse and of unitie was eminently powred out upon the first Gospel-Church, (*Act. 2. 1*) *They were all together with one accord in one place*; as if they had all but one soule; and they continued as in the Apostles doctrine, so in fellowship, v. 42. Thus it is in the truth and height of spirituall communion below; Saints have not a stranger among them. And it is promised as the great priviledge of *Sion*, the Canaanite shall be no more in the land, that is, there shall be no alien among them, (*Nahum 1. 15.*) *Behold upon the mountaines the feete of him that bringeth good tydings, that publisheth peace. O Judah keep thy solemne feasts, performe thy vovues: for the wicked shall no more passe through thee, he is utterly cut off.* The wicked, or Belial, (in the originall) he that will not beare the yoke of God, shall no more passe through thee, much lesse stay and lodge in thee: no man shall be yoaked with you, but he that beares the yoak of Christ: O rejoyce, and keepe thy feasts. That will be the day of *Sions* glorious

ous liberty, when all (within her liberties) beare the yoke of Chriſt, and none ſhall be unequally yoked. This is the glory of Saints below, and this ſhall be perfect in the ſtate above. There ſhall be no ſtranger, no *Canaanite* in heaven, none that are uncircumciſed, or uncleane: this is the harmonie of heaven, none but Saints ſhall be admitted there, and all the Saints ſhall be of one minde, and minde the ſame things there. *Mine eye (ſayth holy Job) ſhall behold him and not another.*

Thirdly, Mr *Calvin* carries the ſence of theſe words to an Identie of the object to be ſeene, not to an Identity or conſimilitude of the ſubject ſeeing. *I ſhall behold him and not another*; that is, I ſhall behold him, and none other; I ſhall behold God alone: as he is the adequate, ſo he ſhall be the ſole object of mine eye. He ſhall fill me with himſelfe, I ſhall ſee God, and not look after, or take notice of any thing beſides him. Mine eye ſhall not wander upon other objects. From that reading wee are taught.

That, as in heaven we ſhall ſee God; ſo we ſhall eye nothing but God.

We ſhall then indeed love God with all our heart, with all our ſoule, with all our might, yea then we ſhall ſee him with all our eye, or contemplate him with all our underſtanding. Our whole man ſhall be fixed for ever on God, and God alone. Now the Saints have their eye upon God, they behold God by beleeving, but there are a thouſand objects that draw us away from God, and mingle with our ſight of him. We behold God, and other things too: we behold God, but we behold men, and many times, *we have mens perſons in admiration*. And whereas we ſhould have God onely in admiration, we have the wiſdome and knowledge, the holines and graces of ſome men, the power and greatneſſe of other men in admiration. But then nothing beſides the wiſdome and knowledge, the holines and grace, the power and greatneſſe of God ſhall be admired and exalted. *I ſhall behold him, and not another. Then God ſhall be all in all, (1 Cor. 15. 28.)* All ſhall behold the face of God, and that ſhall be an eternall ſatisfying feaſt. Glorified Saints ſhall not goe for one morſell to any creature, they ſhall have all in the viſion of God. It is the duty of faith to doe ſo here, faith is taught to live upon God alone, to behold God, and none other,

Christ, and none other; to behold Christ for justification, and none other, that *we may be found in him, not having any righteousness of our owne.* This is the lesson that faith is taught here, to looke to Christ, and to none other; and so to God, and to none other (*Psal. 73. 25.*) David (or Asaph) professeth that such was his faith: he speaks as high of his faith here, as he could of his vision in heaven; *Whom have I in heaven but thee? and whom have I in earth that I desire besides thee?* Davids faith beheld God, and none other, in heaven, and comparatively to God, he valued none upon this earth. I have none in heaven, neither Saint nor Angel, I have neither Abraham, Isaac, nor Jacob, to rejoyce in; and upon earth I have none, neither wife nor childe, neither friend nor servant, that I look to, or rejoyce in, in any the least degree with God; *Whom have I upon earth that I desire besides thee?* David was a man deservedly desired by many, and he had doubtlesse duely bounded desires to many on earth, yet his desire of God had such a holy excessiveness in it, that he might say, *I desire none but him.* This is the businesse of faith to draw the soule purely to God. Saints are invited (*Psal. 48. 12, 13, 14.*) to walke about *Sion*, as if we were to make it our happinesse to behold her strength and beauty; *Walk about Zion, goe round about her, tell her Towers, mark her Bulwarks, consider her pallaces, that you may tell it to the Generations following.* We are to busie our selves, to imploy both sence and understanding upon *Zion*, upon her Towers, and Bulwarks, upon her Pallaces and walls, not as if the Saints should be taken up meerly in the admiration of the beautie, and glory of *Zions* ordinances and priviledges. The last verse tells us, we must not stay in *Zions* Bulwarks and Pallaces, while it concludes thus: *For this God is our God for ever and ever, he shall be our guide even unto death.* He saith not, It is this *Zion*, these strong walls & Bulwarks, these goodly pallaces, which I call you to look on as your joy and happines: No, this God, the God of *Zion* you are chiefly to look on, and he is your chiefest happinesse: unlesse you see God in *Zions* Bulwarks, and walls, and pallaces, it is not worth your sight. *This God is our God.* He quite slips the mention of walls, Bulwarks, and Pallaces, and rests in the mention of God. Thus we should live upon God, not onely in the great myserie of Redemption and Justification: in reference to which Christ by the Prophet bespeakes the whole attention

tention of our soules (*Isa. 45. 22.*) *Looke to me, and be ye saved,* that is, to me alone; but also in all our enjoyments. This I say, will be perfect in vision above, we shall have, we shall enquire after nothing there but God, to be filled with, to all eternitie.

As God hath none upon the earth that he desires to look on, but onely his Saints; he cares not for all the rest of the world, he scarce gives them a looke: *To this man will I looke* (sayth the Lord) *even to him that is poore and of a contrite spirit, and trembleth at my word* (*Isa. 66. 2.*) As the Prophet sayd when there were two great Kings before him, whereof one was very wicked; *Were it not that I regard the presence of Jehoshaphat the King of Judah, I would not looke towards thee nor see thee* (*2 King. 3. 14.*) so the Lord beholds all the children of men from heaven, yet he is sayd to look only to the Saints; He beholds the great, the rich, but he looks only to the poore in spirit, and to them he lookes, how poore soever they are in the flesh. *To him will I looke that is poore, &c.* As if he had sayd; Mine eye passeth over others lightly, but where ever I finde a man of a contrite heart, I fixe mine eye upon him, and rejoyce in such a sight. There is not one humble soule, but the eye of God is on him, and will continue upon him for ever. Now as God is taken up with viewing, and beholding Saints, so the Saints are and shall for ever be taken up in beholding God. God sees through all the perfections that are in us in a moment; God needs not looke long on us, as if he were unsatisfied what we are, there is no excellency in us, but is open to him: but we can never draw out the perfections of God, how long soever we stay beholding him, some new glory will breake forth to us, or rather the whole Glory of God (so farre as the most perfect creature is able to take it in) will be everlasting new to us.

All these conceptions about and interpretations of the Text, are pious and profitable, but that which I rather take to be the proper meaning of these words (*Mine eye shall behold, and not another*) is this; *Job* (as was touched in giving the analysis of these two verses) speaks here of the Identitie of his flesh in the resurrection: *I shall see him, I shall see him for my selfe, mine eyes shall behold him, and not another.* That is, *I, the man who now stand here before you, this same Job who now speaketh;*

*Idem qui sum,
& non alienus.*

Jon:

*Hicce oculis ego
ipse, hac ipsa
carne, &c.*

*Resuscitatus &
gloriosus non e-
rit alius à seipso
mortali & non-
dum glorioso.*

I Bold.

*Ego met non in
aliud quidpiam
commutatus.
Bez.*

*Quoruncunq;
substantia est
corruptibilis, re-
iteratur eadem
specie non ea-
dem numero.
Arist. lib. 2do
de Gener.*

I the very same numericall person shall see God in this very flesh, and with these eyes; they shall be indeed new dressed and dyed, trimmed, and made fit to come into the presence of the great and glorious God: yet it shall be even this flesh, and these eyes, in which I shall come into the presence of God, and behold my Redeemer. I shall be altered from what I was, but I shall not be another then I was, I shall be changed into a better condition, but I shall not be changed into another person. My qualities shall have a perfective alteration, but I shall retain the same matter, and be the same man. A man raised glorious and immortall, is what he was except his mortalitie, and hath no more then he had except his glory. The Philosopher acknowledgeth there may be a specificall, but not a numericall restauration of that which is corrupted. But *Jobs* faith was clearer then *Aristotle's* reason. He beleeveth a personall resurrection, *Mine eye shall behold, and not another*, I shall not be changed into another person, what ever changes I undergoe, I shall be *Job* still, the same *Job*.

Hence observe;

Every man at the resurrection shall receive the same body that now he hath, and be the same man which now he is.

*Resurget cutis
mea, quæ perpe-
titur hæc, Sept.*

The Septuagint are full in this; And therefore they translate by way of explication, *my skin that hath suffered these things shall rise againe*. We shall be in the resurrection what we are now, except our infirmities, and imperfections, our lameness, and blindness, our sores, and sicknesses; All these shall be done away, but we shall remaine, wee shall loose nothing but that which is not worth the keeping: we shall loose nothing but that which to loose will be a gaine to us. Every man in the resurrection shall be, though not in every consideration, *The WHAT he was*, yet he shall be *The WHO he was*, both name and person. Christ will not loose those particular parts and members of the body in the dust of the grave, which himselfe hath redeemed from the fire of Hell. There are two Pronounes, the one possessive, the other demonstrative, in these words, which speake much to this poynt. *Mine eyes*, and *This*, *Job* did as it were lay his hand upon his breast, and say, *This flesh, this bodie*; as Christ (*John 2. 19.*) *Destroy this Temple, and in three dayes I will*

will raise it againe. This very Temple though destroyed, shall be built up againe. The Apostle useth such Identically expressions, (1 Cor, 15. 53.) *This corruptible, must put incorruption, and this mortall must put on immortalitie.* This corruptible, and this mortall. He doth not only say corruptible shall put on incorruption, and mortall shall put on immortalitie, but *this*, and *this*, to shew the samenesse of it. It was a custome in the primitive times (as some have observed,) when they repeated that article of the faith, *I believe the resurrection of the flesh*, to point to their owne bodie and say, *even of this flesh*, I believe the resurrection of this flesh, of this bodie.

One of the Ancients hath a large discourse upon this subject, wherein he discovers some who though they granted the soule immortall; yet denied the resurrection of the same bodie: such were the *Marcionites*, *Basilidians*, and *Valentinians*. These, sayth he, went halves with the *Sadduces* in their opinion. The *Sadduces* denied Spirits. Hence (Acts 23. 6.) *Paul* perceiving that the assembly was mixed of *Sadduces* and *Pharisees* (and wisely considering that if he did but minde them of their differences between themselves, they would not so strongly agree and combine against him) he made his advantage of it by professing openly that he was a *Pharisee*. And the sacred Historian tells us what the peculiar tenets of the *Sadduces* were (v. 8.) *The Sadduces say there is no resurrection, neither Angel nor Spirit* (they denied both) *but the Pharisees confesse both.* They held, that there were immortall spirits or soules united to the bodies of men, that those bodies should arise and be reunited to the soule. They also confessed that there were Angels, who are Spirits subsisting properly without bodies. Now, as the *Sadduces* denied the resurrection of the bodie, so others denied the resurrection of the same body: These he calleth sharers or halvers in the *Sadduces* opinion: Though not so grossely as they, yet too too grossely departing from the faith. And indeed they who deny the resurrection of the same body, doe (by implication) altogether deny the resurrection of the body. For if the same numerically bodie should not rise, it could not be called a resurrection: resurrection is the rising of that which fell, and the taking up of that which was before laid downe. So that it would be the creation of a new bodie, not the resurrection of the old,

Etiā hujus carnis.

Tertullianus eos qui reditū animæ non ejusdem corporis in resurrectione admittebant (Marcionitas, Basilidianos, et Valentinianos.) eleganter vocat partiaros sententiæ Sadducæorum, ut quid dimidian tantum agnoscerent resurrectionem. Tertul. de resur: car. l. 2.

Si in alio corpore resurrexero, jam ego non ero, qui resurgo, non enim resurrectio dici poterit ubi non resurgit, quod accidit. Greg.

Judicium integrum non erit, nisi sicut fuit inter animum & carnem operum societas, ita etiam sit mercedis aut supplicij.

Tertul: persequitur hoc Argumentum l. 2. de resur: car: c. 14, 15, 16, 17

if it were not the same body. And it conduceth much to the comfort of Saints, and may be the terrour of wicked men, to keepe close to the faith of this Article. The Apostle seemes to touch it (2 Cor. 5. 10.) *We shall all appeare before the Judgement-seat of Christ, that every one may receive the things he hath done in his bodie, according to what he hath done, whether it be good or bad.* That hand which hath been doing for Christ, that very tongue which hath been speaking for Christ, that whole body, which hath been moved, and acted for Jesus Christ, as an instrument of his glory, that shall receive the reward: As also that hand, that eye, that tongue, that foote which hath moved, and stirred against Christ, that also shall be punished, and receive according to the evill committed in the body. Judgement would not be exact, unlesse as there hath bin a co-partnership between soule and body in their workes, so also they should be co-partners both in reward and punishment.

If it be objected, how can the same numericall bodie rise againe, especially in such cases, when thousands of carkasses are mingled, and their dust promiscuously heaped together, or scattered abroad? when the bodies of men are devoured by wild beasts, and digested into the substance of fowles and fishes, especially when the bodies of men are eaten and concocted into the bodies of other men? how can these numericall bodies rise? I answer; First, if we will not rest in matters of faith till we have a cleare rationall account of them, our faith may quickly be at a stand. I answer, secondly, that as it is easie to make objections against faith; so faith hath one answer as easie as these objections. The Apostle gives it, and into that all such doubts must be resolved (Phil. 3. 20.) For having shewed the present condition or disposition of the spirit of Saints in the former verse; *Our conversation is in heaven, from whence also wee looke for the Saviour, the Lord Jesus Christ.* He presently shewes what the future condition of the Saints bodies shall be. *Who shall change our vile bodies, that they may be fashioned like unto his glorious body* (How is this, who puts this vile bodie into such a glorious fashion? Trouble not your selves for that, there is power enough to doe it, It is done,) *according to the working whereby he is able to subdue all things to himselfe.* This is an answer to the hardest objections, Christ can subdue all things, therefore those which are hardest.

There

There is no difficulty to omnipotency.

You aske how the same bodie can be restored? I aske how the first body was created? Tell me how God created heaven and earth out of nothing? So that as the Apostle speakes (*Heb. 11. 3.*) *Things which are seene, were not made of things which doe appeare*: How were these things done? If you argue by reason, you will be pos'd and graveld in these as well as in that other; yea, you will be at a wall, and not able to answer above that which is ordinary, and every day done, and shall continue to be done in all the Generations of men (*Solomon* puts the question *Eccles. 11. 5.*) *Tell me how the bones grow in the womb of her that is with childe*: can you tell how the childe is framed? thou canst not give an account of thy owne production, nor finde out the worke of God in forming the body? how then canst thou tell me? or how can I tell thee the worke of God in raising the body? or how the bones of the dead grow againe in the wombe of the earth? or how that scattered mingled dust is severed and recollected to each proper body? I must say as *David*, (*Psal. 139. 6.*) *Such knowledge is too wonderfull for me, it is high, I cannot attaine unto it*; or as he at the 14th verse of the same *Psalm* concerning his making; *We are fearefully and wondrously made, marvellous are thy works, O God.* And must conclude about this poynt of the resurrection as the Apostle begins about the creation (*Heb. 11. 3.*) *As through faith we understand that the worlds were framed*, so that the body of man shall be raised by the word of God. Therefore as to the manner how such things are done, we must have recourse only to the Almighty power of God to the All-powerfull God, who is able to subdue all things to himselfe. *Mine eye shall behold and not another.*

Though my reins be consumed within me.

I toucht upon the interpretation of this clause before, as it suites with that passage, *vers. 26.* *Though after my skin, wormes destroy this bodie, and though my reins be consumed within mee.* Though I be totally consumed, skin without, and reins within, yet notwithstanding I believe that I shall rise and see God. Thus it was joyned with the first words of the 26th verse, to shew the triumph of faith over all difficulties that lye in the way of the resurrection. In this sence I have done with it al-

readie; and I take that to be the meaning of our Translators; *Though my reins be consumed within me.*

Yet a little further to open these words, and to give you two or three things from them. The Vulgar translation is extreame wide from our reading, though the abettors of it labour to make it out from the Originall; *This hope is layd up in my bosome.* Job having given a confession of his faith in the Redeemer of the resurrection, He (according to this translation) concludes; *This hope, or the hope of these things is layd up in my bosome.* The word rendred *within me* in the Hebrew, signifies the *bosome* or *chest* (as we call it) of the body; and so, by a metaphor, that wherein we lay up our secrets, our desires, and our hopes; these are all layd up in our bosomes. Jesus Christ is sayd to come out of the *bosome* of his Father, where his secrets, his hid treasures are stored up.

Reposita est
hæc spes in sinu
meo. Vulg.

לִבִּי signifies
cat consummari
vel deficere, ut
alii, modis sic
peculiariter de-
siderio alicujus
rei. Unde etiam
usurpatur pro
desiderare &
diligere e. Hinc
dicuntur renes
לִבִּי quasi
concupiscentes
aut consumman-
tes, quia in illis
videntur con-
summari desi-
deria. Hinc
vulgatus ve tit,
spes, quæ cum
desiderio rei
sperata con-
iuncta est.

We say, *Though my reins be consumed within me*; they say, *This hope is layd up in my bosome.* But how come they by the word *hope*, and the word, *layd up*? The answer is thus given: The same root which signifies the *reins*, signifies also to *consume*, or to *finish*. And because our desires consume us, (a man by strong desires is as it were wasted and spent). Or because a man endeavours by all meanes, to perfect and consummate his desires, by attaining and enjoying the thing desired; therefore the word doth also signifie to *consume*, or to *consummate* as well as to *desire*. And because the reins are the seat of desire, as Naturalists speake, they are therefore in the Hebrew exprest by desire it selfe. The same word is rendred both *reins* and *desire*, because the reins provoke desire, or to the fulfilling of desire (Psal. 26. 2.) *Try my heart and my reins*, that is, Lord try my desires what the things are which I would have. So (Psal. 7. 9.) *The Lord tryeth the heart, and the reins*; that is, he finds out or discovers the most secret desires of men; He knows what every one would have, as well as what every one doth; He knows what the motions of our reins are, as well as what the motion of our hands are. And hence because what we hope for, we desire and waite for, therefore the Text is thus read; *This hope is layd up in my bosome.* It's true, Saints treasure up in their breasts the hope of the resurrection, the hope of the glorie of the life to come: This they keepe among their chiefest treasures; This is the riches,
the

the gold and silver which they lay up in their bosomes; whatsoever they loose in the world, when they are stripped of all, yet they have a chest full of this treasure. *This hope is layd up in my bosome.* Saints have their bosomes full of this hope, when stript of all. But because this reading, though the sence be pious, strains too hard upon the Text, therefore I will not insist upon it.

Further, Whereas we say, *Though my reins be consumed within me.* The word, *Though*, is not in the Hebrew; There 'tis onely *my reins are consumed.* Now because ordinarily in Scripture *reins* are taken for *desires*, therefore this sence is very clearly made out from it, that *Job* having spoken of the sight he should have of God, and the assurance of his owne resurrection, concludes with this expression; *My reins, or my desires are spent*, that is, I have nothing more to desire, nothing more to wish and seeke after then this. A blessed resurrection, and the enjoyment of God for ever. Hence we may note;

All the desires of Saints are consummate, yea (I may say) consumed in the hope of a happie resurrection, and of the vision, and enjoyment of God.

These are the consummation, and the very utmost of their desires: The seventy second *Psalme* concludes thus; *The prayers of David the sonne of Jesse are ended*: Which some render, the desires of *David* are consumed and finished; *David* had no more to desire. Why doth he put such a conclusion to that *Psalme*, *The prayers or desires of David are ended.* That *Psalme* is a Prophecie of Christ; *David* was setting faith on work upon the Kingdome of Christ, and when he had done this, he shuts up all, *I have no more to desire*, here I make an end; here is the utmost of my joyes and comforts; not an end of consumption, but an end of perfection, I can goe no further; being come to Jesus Christ, I have no more to aske.

So also *David* (2 *Sam.* 23.) having elegantly described the blessings which follow a righteous Government, shuts up thus (v. 5.) *Though my house be not so with God*; that is, though I have not such a glorious posteritie, and such an illustrious succession upon my throne; or, as the former verse speakes it; *Though my house be not as the light of the morning when the Sun riseth, even a*

כלו כליו

Desideria, vota inima anima cogitationes & affectiones consummata, ad finem & perfectionem deducta sunt.

Nihil habeo quod desiderem.

Cum hic psalmus sit de petendo & expectando Messia non solum eo psalmo suum psalterium clausit David sed etiam videtur fuisse summa suae spei, desideriorum, & precum,

morning without clouds : as the tender grasse springing out of the earth by cleare shining after raine : though my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure, this is all my salvation, and all my desire ; here is the end of my reins ; What though my house doe not flourish, nor shine in that outward brightnes that now it doth ? Are these my chiefe hopes ? doe these carry my strongest desires ? No, my hope is layd up in the Covenant of life and peace, the good whereof is all my desire : doubtlesse David desired that his children should prosper, and that the throne of Israel might continue in his line, but comparatively with the spirituall benefits of the Covenant of God in Christ, and the enjoyment of him, those were no desires, and therefore referring to them he saith, this is all my desire, or I have no more to desire, my reins are consumed within me.

Againe, Some render thus ; *My reins are consumed by reason of my desire* : As if he had said, I have spoken of death, I have spoken of glory, of the vision of God, and now my reins are consumed, my very desiring part is consumed with desire after these things : I desire these things, so that I am consumed with the desire of them, and my desiring facultie is spent with desiring. Not onely were all his desires terminated in this, but his desiring power was swallowed up in the pursuite of this desire, he had such strong affections to God, that he was even readie to fall into a swoone, and faint away.

Hence note ;

Saints upon the discovery of the glory of God, and the happinesse of the next life. are filled with longing desires after God, and those enjoyments.

Lord, I have waited for thy salvation, sayth Jacob (Gen. 49 19.) Jacob speaks this upon his death-bed, as that which he had been looking for all his life ; as if that were the account of all his actions in the world, and the story of his whole life ; Lord, I have been waiting for thy salvation (Psal. 119. 81.) My soul fainteth for thy salvation ; that is, it fainteth with desire after thy salvation ; and (vers. 127.) I have longed for thy salvation. All desires are summed up in longing. There is a strong desire in Saints here to see God, and such as makes them faint, even to see and enjoy

enjoy him in his Ordinances. (*Psal* 27. 4) *One thing have I desired of the Lord, and that I will seek after* (that is never give over seeking after till I reach and attaine it) *to behold the beantie of the Lord, and enquire in his Temple.* Againe, (*Psal*. 42. 1, 2.) *As the Hart panteth after the water-brookes, so my heart panteth after God; when shall I come and appeare before God?* That is, when shall I behold and enjoy him in these lower heavens, his spirituall dispensations and ordinances. Now if there be so great and so longing a desire to see the Lord through these *mediums*, or in these glassees, how much more to see him immediatly and face to face? And if that be *The one thing*, the onely thing, which *David* desired, if all his desires were summed up in that here, how much more in heaven, how will that desire swallow all our desires in glory. And indeed we could not abide in Glory with any other desire but that. The Saiuts are described in their present state by this Periphrasis; *Such as love the appearing of Christ*; as if they loved nothing else. What then will Christ be to them when he shall appeare? They who love Christ, whom they have not seene, how shall they love Christ when they see him!

We may speake of the precious things of the Gospel, and of the glorious enjoyments of Christ to carnall hearts, and they never desire them; they are so farre from having their reins consumed in the hot love of them, that their spleene is only stirred against them.

From the whole context, consider upon what subject *Iob* falls when himselfe was fallen into that sad condition, he was fallen into the depth, and gulfe of worldly misery, and outward affliction, the hand of God was heavie upon him; what was his resolve, whither doth he betake himselfe? He meditates the resurrection, he meditates the estate of Saints after this life, and this beares up his spirit in the midst of all the afflictions with which he was burdened in this life.

Hence observe;

Faith in the resurrection to life encourageth us in or against all the troubles and afflictions of this life.

As Saints finde present support and strength in affliction, by what Christ every day administers and gives forth unto them,

so by what they hope and are assured he will give and be unto them in that great day. The hope of future good is a present comfort, (2 Cor. 4. 17.) *For this cause we faint not; what cause was that? because we have this hope, this faith (vers. 14.) That he which raised up the Lord Jesus, shall raise us up also by Jesus, & shall present us with you.* Expectations from Christ are as the cordials which keepe us from fainting under our burthens, and revive us in the sorrowes of death it selfe. The faith of Christ in the resurrection of his owne body to life is spoken of prophetically, as that which bare up his spirit in the houre of death (Psal. 16. 9, 10.) *Thou wilt not leave my soule in hell, nor suffer thy Holy One to see corruption.* Now as that was Christs support in his sorrows, and sufferings, that he should not be left in the grave, that he should not see corruption, so it is the support of Saints, that though they see, yet they shall not for ever lie under the power of corruption. (Psal. 17. 15. Psal. 49. 15.) *Thou wilt redeeme me from the power of the grave.* The Apostle makes his Doctrine the Canon of Consolation (1 Thesse. 4. 18.) *Comfort one another with these words: what words were these? All those words beginning at the 13th verse to the end of the Chapter. I would not have you to be ignorant brethren, concerning them which are asleepe (he means dead) that ye sorrow not even as others that have no hope, for if we believe that Jesus, dyed and rose againe, even so them also which sleepe in Jesus will God bring with him, &c.* The Author to the Hebrewes is abundant in testifying how the Jewish Martyrs comforted themselves with this thing in the midst of those various deaths with which they were encompassed. (Heb. 11. 35.) *They did not accept of deliverance, that they might receive a better resurrection.* Why it is called a better resurrection was shewed in opening the 14th verse of the 14th Chapter of this Booke. The hope of the resurrection was a ground of such strong consolation to the Saints of former times, that it was called expressly, *The Consolation.* We may collect this from the discourse which Christ was pleased to maintaine with *Martha* concerning the death of her brother *Lazarus*, whom Jesus loved. For whereas Christ tels her (Joh 11. v. 23.) *Thy brother shall rise againe.* *Martha* sayth, *I know he shall rise in the resurrection at the last day;* What the Greeke calleth *The Resurrection*, the Syriack Paraphrase calls *The consolation*.

on, reading it thus; *I know that he shall rise againe in the consolation.* What strong consolation did the believers of those ages draw from their assurance of a Resurrection, seeing Resurrection & consolation were termes equivalent? When this was but named, the other was understood; we have now the first fruits of consolation, but our harvest will not be, till our dead bodies which the Apostle compares to seed sown spring out of the earth againe.

I might further shew, that the resurrection is not onely the consolation of Saints, but the consolation of the whole creation: the Apostle speaks of it under that notion (*Rom. 8. 19. 22.*) *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.* And againe, *The whole creation* (not onely living but sencelesse creatures, these must be taken in to make up the whole creation) *groaneth, and travelleth in paine untill now.* But what would the creature have? *it waiteth for the manifestation of the sons of God, and to be delivered from the bondage of corruption into the glorious liberty of the children of God.* We are now the sons of God (saith the Apostle *John 1 Ep. 3 2.*) and it doth not yet appeare what we shall be. But we know, that when he shall appeare, we shall be like him: at the appearance of Christ, the Son of God by nature, his Adopted sons shall appeare what they are, there will be a glorious manifestation of them when Christ shall appeare in glory. This glory (which will be compleat at the resurrection) the whole creation now groaning waiteth for, being subjected under hope to participate (each creature according to its capacitie) in the glory of it. Now if all creatures are sustained by this hope, much more man, who is chiefly concerned in it. *Job* is a great example of it, who upon his sorrowfull and sicke bed raysed his soule into consolation, by thoughts of the resurrection. His friends pressed him with hopes and promises of a temporall resurrection, if he did repent; but he disclaimed the hope of such a resurrection, or was not much affected with it, he little minded a resurrection to temporall glory; but he had an assurance of that which served his turne a thousand times better, making him even then, if not joyfull, yet patient under all his tribulations. *I shall see God for my selfe, and not another, though my reines be consumed within me.*

Job having thus declared his faith, makes an application of all particularly to his friends in the two last verses: *But ye should say, why persecute we him, &c.*

JOB 19. Vers. 28, 29.

But ye should say, why persecute we him, seeing the root of the matter is found in me?

Be ye afraid of the sword: for wrath bringeth the punishment of the sword, that ye may know there is a judgement.

THUS *Job* concludes, and his conclusion consists of two parts.

Whereof the first is a direction.

The second a commination.

He gives direction (*ver. 28.*) where he tells his friends their dutie, or what resolutions became them concerning him: *Ye should say, why persecute we him;* He subjoynes a reason, or the ground of that direction. *Seeing the root of the matter is found in me?*

The commination or threat is layd downe (*ver. 29.*) *Be ye affraid of the sword.* While he bids them be afraid of the sword, he fore-warnes them that the sword is comming, and that the judgement of God was readie to overtake, and fall upon them, if they still persisted in their hard thoughts, and uncharitable censures of him.

Here also he subjoynes a reason or ground of this commination; for *wrath bringeth the punishment of the sword.* I warne you of the sword, and I see a reason why; wrath seemes to awaken, and who knowes what worke it may make among you ere long; This I know from many Authorities and experiences, That, *Wrath bringeth the punishment of the sword, that ye may know that there is a judgement.*

First, Consider the direction.

Vers. 28. *But ye should say, why persecute we him?*

Ye should say] The Hebrew is rendred three wayes.

First,

First thus: *for, you will say*, as implying a future ground, or occasion, yea an urgent necessity which they should see, and be convinced of at last to say, *why persecute we him?*

Secondly, thus; *Wherefore doe ye say?* intimating their present action or assertion.

Thirdly, We render it, *Ye should say*, at once shewing their duty, and convincing their neglect of it. As if he had sayd; *O my friends ye ought to say, or it is best for you say thus; look to yourselves this is your duty to say, why persecute we him* So the Prophet (*Mal 1. 6*) *A son honoureth his father*; the meaning is, a son ought to honour his father; There are many sons who dishonour their fathers, but it becomes every son to honour and obey, or by obeying to honour his father. Thus here, *For you say*, that is, you should say, or you ought to say,

Why [persecute] we him?

We had this word (*vers. 22.*) *Why doe ye persecute me as God, and are not satisfied with my flesh?* Here he puts it to them againe *Ye should say, why persecute we him?*

The word which we translate to *persecute*, is a metaphor taken from wilde beasts, or ravenous birds, whose hunger or cruelty makes them swift and fierce to overtake, and so to satiate themselves with their prey. The Greeke translators of the old Testament usually render it by that word which is used in the Greek of the New Testament, to expresse the vexation of the Saints or Gospel-professors by the world, for the faith of Christ and the testimony of a good conscience. And because this word beares in it the sence of a most earnest and vehement pursuite, therefore when the Spirit of God would put Saints upon the strongest, and most vehement pursuite of any grace, or dutie, he useth this word, and exhorts them even to persecute it (*1 Cor. 14. 1.*) *Follow after charitie. Persecute charitie*; that is, be as eager after charitie as a cruell man is eager to persecute him that is innocent, and godly. (*Heb. 12. 14.*) *Follow peace with all men; and holinesse*: it is this word; As it is the strongest evidence of the sinfulness of any man to persecute those persons who have received grace; so it is an evidence of purest holinesse to persecute or earnestly to pursue the highest attainments of grace, There is nothing of freer gift then grace, and

כִּי הָאֵמֶן
Potentiale est
dicere debueratis,
vel vestrum
erat dicere.
Merc:

רָדַף insecutus,
prosecutus
persecutus;
רָדַף

the kingdome of heaven, yet the kingdome of God delights to suffer violence, and then 'tis best when the violent take it by force. The grace of God to man is free, yet man should be feirce in following the grace of God. The love of good hath made as hot persecutions as ever wrath hath made against it. But to the Text.

Why persecute we him?

This word may be considered two wayes. There is a persecution in a strict sence; and a persecution in a large sence. I conceive that we are not here to take persecution in a strict sence, as if Job did imagine his friends were (as we may say) bloudie Bonners, or Nero's, or Dioclesians, that they did oppose and vex him directly (or *enemine*) for truth and righteousness sake or that in opposing him, they opposed or suppressed their owne light: But here persecution is taken in a large sence, for unfriendly dealing, or for such unkinde carriages as are very wide from and unfutable to those who professe love. There is a threefold persecution. First, A mentall persecution, when the spirit of a man riseth up, and opposeth another. Secondly, There is a verball peersecution, when men give hard words and uncharitable censures. Thirdly, There is a reall persecution (there is reall persecution in both the former, as reall is opposed to imaginary) or a persecution by the hand; such as is the dragging of innocent persons before the tribunall of the Magistrates; As Christ foretells his Disciples; *Ye shall be brought before Governours and Kings for my Names sake.* (Matth. 10. 18.) Here we are to take persecution in the second signification. Jobs friends did not hate him, they thought indeed that he had done very wickedly, and that he was very wicked, they concluded that he was leavened with hypocrisie, but I cannot conceive that they were leavened with malice against him, nor was theirs persecution in the third sence; they did not hale him before the Magistrate, nor bring him to judgement and tryall. But it was persecution of the middle ranke, hard language, and unfriendly censures Job was under the persecution of the tongue, he complained of that (Chap. 12. 4.) *I am as one mocked of his neighbour.* And againe (Chap. 17. 2.) *Are there not mockers with mee?* Mocking is called persecution, (Gall. 4.

(*Gall. 4.29.*) He that was borne after the flesh, persecuted him that was borne after the spirit, Ishmaell persecuted Isaac with scornfull language, he mocked him, (*Gen. 21. 9.*) Such was *Jobs* persecution, and he bids his friends give him any reason if they could, why they persecuted him thus. But ye should say, why persecute we him? There are three or foure readings of the words as joyned together.

First, Some thus, *Because you will say, who persecutes him?* As if he had sayd, You put it off from your selves, you think you doe not persecute me at all, ye say it is the hand of God on me, not yours, we doe not touch you, God hath; and Satan hath by his permission. You will say, who persecutes him? is it we that have done it? is not the hand of God on you, doth not that lead us to speake thus concerning you, and to judge thus of you? Why doe you say that we persecute you? it is God who knows very well what you deserve, and now renders to you according to your deservings, it is he (not we) that persecuteth you.

Quia dicitis quis persecutus est eum? i. e. quis persecutus est eum nisi Deus qui omnia merita novit. Cajet.

Secondly, Thus; *For I trust you will say, why persecute we him.* As if he had said, I have therefore made this profession; because I hope that when you have once heard it, you will deale more gently, favourably, and friendly with me, then hitherto you have done; you will say, why persecute we this man? you will begin to question your selves for what you have done, and take up better counsells and resolves for the future. This is a proper sence of the words, and comes neare that intended in our translation.

Nam confido dicitur, quid persequuntur illum? Coc.

Thirdly, The vulgar Latine renders; *Wherefore doe ye now say, let us persecute him?* This translation makes it a reproofe of their purpose to oppose him, or a description of his friends, still conspiring to persecute him. As if *Job* had heard them combining together, and encouarging one another against him; as some are expressed, against whom *David* prayeth (*Psal. 64.*) Hide me from the secret counsell of the wicked (v. 2.) Who whet their tongue like a sword, &c. (v. 3.) They encourage themselves in an evil matter: they commune of laying snares privily (v. 5.) They search out iniquities, they accomplish a diligent search, both the inward thought of every one of them, and the heart is deepe (v. 6.) *Solomon* warnes his son not to hearken when such sollicite (*Pro. 1. 10.*) If sinners entice thee, consent thou not, if they

Quare ergo nunc dicitis, persequamur eum. Vulg.

*Æquum jam
esset ut in cor-
dibus vestris
compungeremi-
ni, dicentes,
quare persequi-
mur virum pro-
bum, & recte
de deo, deq;
divinis sentien-
tem? Rab: Lev.*

say come, let us lay waite for the blond. Job according to this translation is here conceived reproving and chiding his friends for such a combination; *Wherefore doe ye say, let us persecute him?*

Fourthly, Our translation gives the words the sence of an Exhortation, either to consider why they had already opposed him, or to repent of that opposition; *Ye should say, that is, it is your dutie, I exhort or advise you to say, Why doe we persecute him?* It is but time that you should now recollect your selves, and be in a better minde, that your hearts should smite you for what you have done, and that you should put this question home to your own soules, why have we thus farre troubled him? or why should we trouble him any further?

Some joine this verse with the former, thus; *My griefe and sorrow are so great, my paine is so painfull, that my very reins are consumed within me; so that unlesse you had put off all humanitie, unlesse your compassions were totally consumed in you, you would have said before this time, Why doe we persecute a dry leafe? Why doe we persecute a carcasse, a dead man, a man whose reins are consumed within him.* From the third of those readings, which reproveth their persevering, or resolvednesse to persevere in the way they were in, Observe;

To advise and resolve upon any sinfull way, is a high aggravation of sinne.

It is bad enough to sin for want of advice, but to sin advisedly is farre worse. To faile or sin is common to men, yea even to the best of men, but to resolve to sin, or to be resolute in sinning, is proper to the Devill, and the character of the worst of men. I have elsewhere in this Booke had occasion to rayse observations of neare affinitie with this, and therefore I onely touch it here.

From our reading, *But you should say, why persecute we him?* Job seems to tax his friends with rashnesse and inconsideratenes; *You should say;* but you have not, you have not yet examined your own hearts, nor my condition as you ought.

Hence observe;

That as some speak they know not what, so others doe they know not why; their actions outrun their reason, and they are more busie then wise.

Christ was persecuted to the highest, he was persecuted to death;

death ; But had his enemies said , *Why doe we persecute him ?* had they looked to their ground ? Christ (*Luk. 23. 34.*) makes their inadvertency the ground of his prayer for them ; *Father, forgive them, for they know not what they doe.* They have not sayd, *why persecute we him ?* They were resolved but not advised, *Crucifie him, crucifie him,* downe with him, down with him : It must be so ; but no true cause was shewed why it should be so. Many may say of their sinfull wayes according to the letter of the Apostle (*Rom. 7. 15*) *What we doe we know not.* Paul speaks of himselfe as over-powred by corruption ; *What I doe I know not,* we translate, *that which I doe I allow not.* Paul speaketh not of his sins of ignorance ; or that he had done what was indeed sinfull, not knowing or not being convinced that it was a sin ; and therefore we doe not translate, *I know not,* as if Paul had been in the darke about his own doings ; but, *that I doe I allow not,* though I cannot but know that I have done sinfully, yet I doe not favour or take part with any sinne that I have done. When a godly man sins, he alwayes doth the evill which he allows not : but when ignorant men sin, they doe the evill which they know not, and wicked men doe the evill which they have no minde to know, they cannot endure to consider (as to sinfulness) ei ther what they are doing, or what they have done. The foole offers a sacrifice, and Solomon would not have true worshippers like him ; *Keep thy foote when thou goest into the house of God, and be more readie to heare then to offer the sacrifice of fooles, for they consider not that they doe evill,* (*Eccles. 5. 1.*) Some by the supplement of an adversative particle, render the Text thus ; *They know not but to doe evill.* They do evill while they doe good, even while they worship God, and they cannot doe otherwise. Our rendring is clearer, when they doe evill they consider it not, they care not to be acquainted with the evill which they have done, or they act at a venture, whether good or whether evill, fall back or fall edge, it never troubles them. Ignorant persons are such fooles that they know not when they doe evill, wicked men are such fooles that they never consider or regard it when they have done evill. Secondly, Observe ;

Before we doe any thing we should take account of our selves why we doe it.

There are two things we should take account of our selves about

about before we set upon any action. First, For what end we do it. Secondly, by what rule we do it. These two questions we should put before all our actings : What is my designe ? What is my warrant ? for according to the designe, the heart and hand too are ordered in every undertaking. Singlenesse of eye, makes all our wayes single. Yet we must looke as well to our warrant, as to our designe ; to our rule as well as to our end. The Apostle bids us *walke circumspectly* (*Ephes. 5. 15.*) No man can walke circumspectly, unlesse he take notice of his ground, and see where he treads. To walke circumspectly, is to walke looking round about us. And unlesse we doe so, we shall soone loose our way, and misse our end. We have a proverbiall speech ; *Look before you leap*, that is, consider before you act ; *a fooles bolt is soone shot* ; he shoots before he sees his mark, and before he takes his ayme ; he neither observes the art of shooting, nor the marke at which he shoots. And because his bolt is so soone shot, therefore his mark is never hit. To question our selves about what we doe, is a great means to preserve our selves from doing amisse ; And they most usually doe well, who feare they may doe ill. The Prophet gives this as the reason why many went on so grossely and fearlessly in Idolatrous wayes, (*Isa. 44. 19, 20.*) *None considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire, &c. therefore it is, that he feedeth of ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say is there not a lie in my right hand?* He is not able to put this thing to himselfe, or to question his heart whether he be right or wrong, he had never fed upon ashes had he but considered, that he had burnt part of his idol in the fire. That Man may doe any thing sooner then that which is right and lawfull, who never enquireth whether that be right or wrong, lawfull or unlawfull which he doth : he cannot deliver his soule from the grossest Idolatry, from worshipping wood & stone, the works of his own hands, while he cannot question, *Is there not a lie in my right hand?* am I not out of the way ? am I not deceived ? If this man would but have asked himselfe the question, it is probable he might have scene or discovered the lie in his right hand ; but he had not a heart to say this, and so his heart was deceived. An unconsidering person may soone be deceived ; And the reason why he is not

not alwayes deceived (if he be not) is onely this, becauſe he is not alwayes tempted by deceivers. And hence it is that they; who love errorrs in opinion, or ſinfull wayes in practice, doe not love to make doubts, or to raiſe queſtions concerning either their practices or opinions. As the way to faſten our ſelves upon dutie, is to take up a reſolution to doe it, yea to perſevere in doing it; and where there is no reſolving about what we doe, there is nothing but unſetledneſſe in doing it; as the Prophet toucheth (*Jer. 5. 24*) *This people hath a revolting backſliding heart*; They are altogether unfixed, you know not where to have them, or what they will be at. What is the reaſon? *Neither ſay they in their hearts, let us now feare the Lord our God, that gives us raine, the former and latter raine in ſeaſon.* This was the reaſon why they revolted, they did not ſo much as ſay in their hearts, or pitch upon this thing, *Let us feare the Lord.* Now as men are unſetled in good, becauſe they doe not reſolve to doe this or that which is good, ſo they fall into evill, becauſe they doe not queſtion, *Why doe I doe this? or is this which I doe good or evill?* They doe not ſo much as ſay, *Is there not a lie in my right hand?* They aſke no queſtion for conſcience ſake, (as in ſome caſes the Apoſtle adviſeth we ſhould not) and therefore they act ſo much againſt conſcience.

Thirdly, The words may have reference as well to what had been done, as to what they intended ſtill to doe, *Ye ſhould ſay, why perſecute we him?* That is, why have we perſecuted him? He may ſpeake of an acted or antecedent, as well as of a ſubſequent or intended perſecution.

Hence note;

To queſtion our ſelves for what we have done, is an excellent meanes to bring us to repentance, and to break our hearts for the evill we have done.

What have I done? is the queſtion of repentance. The Prophet *Jeremie* (*Cap. 8. 6.*) brings in the Lord taxing that people for their impenitencie, and layes all upon this, *I hearkened, and heard, but they ſpake not aright, no man repented of his wickedneſſe, ſaying, What have I done? Every one turned to his courſe, as the horſe ruſheth into the battell*: They ſinned reſolutely, becauſe they never queſtioned themſelves about their ſin. We can never re-
turne;

turne, till we stop: nor recover out of an evil way, till we checke in it. This question is as it were the stop, the checke, or arrest of the soule, *What have I done?* We cannot say to the Lord as Paul (Act. 9 6.) Lord, *what wilt thou have me to doe?* till we have first said to our selves, *What have we done?* This shews us the very genius of repentance, or of a repenting person, he is a man questioning what, or calling himselfe to a reckoning for *what he hath done.* Repentance is the review of our lives, and makes the soule answer to every particular, *What hast thou done?*

Further, If we looke to this questioning in reference to the particular act of persecution, you should say, *Why persecute we him?* Hence note;

Fourthly:

We should be sure of a good ground before we oppose or persecute others.

We should question our selves in any ordinarie thing we doe, even in what we doe for a friend we should question, doe I well in helping him, much more when we oppose any man, should we say, *Why persecute we him?* What! persecute a man hand-over-head, oppose him without ground? It is hard to reprove a brother duely, much more to oppose him duely. We should examine our love, much more our anger. *Be angry and sin not,* is the Apostles rule, (Eph. 4. 26.) which implyes that it is no easie matter to be angry and not to sin. If we had a hundred eyes, and as many tongues, 'tis but need we should imploy them all to looke about us, and enquire whether we are right or wrong, when we oppose or persecute a Brother. Where it is so easie for us to doe wrong, we should consider and consider, whether what we doe be right.

Fifthly, Note;

To persecute or oppose another without just cause, is very sinfull.

'Tis sinfull not to shew kindnesse, and expresse love to those who deserve it, how sinfull then is it to expresse unkindnesse and wrath towards those who deserve it not? It is a great sinne to hold an error, or not to doe good, then how great a sin is it to oppose another for doing good, or for holding the truth?

To

To perſecute him that walketh in holines, or holds the truth, is to perſecute Chriſt himſelfe, who is *The Holy One and The true*. Perſecution oppoſeth him whom all ſhould adore, even Jeſus Chriſt. *Saul, Saul, why perſecuteſt thou me?* Chriſt was perſecuted in perſon while he was on earth, and he is perſecuted in his members and ſervants now he is in heaven. As to ſuffer perſecution for righteousneſſe ſake, is one of the higheſt acts of grace: ſo to perſecute the righteous, is one of the higheſt acts of wickednes, ſeeing this oppoſeth not onely the Saints, but him, who is infinitely better and more excellent, then all the Saints.

The Apoſtle (*Rom. 1. 32.*) deſcribing the extreame ſinfullnes of the Gentiles, gives it thus; *They knowing the judgement of God, that they that commit ſuch things are worthy of death, not onely, doe the ſame, but have pleaſure in them that doe it.* He makes it the blackeſt part of their ſinfullnes that they had pleaſure in thoſe that did evill. On the other ſide, we may ſay it is the blackeſt part of ſin to oppoſe thoſe that doe good: not onely not to have pleaſure in them that doe good, but to be vexed at and vexe them that doe it, is the fullſt diſcovery of an evill heart. Moſt wicked men take pleaſure in thoſe that doe wickedly, but they are moſt wicked who reſiſt thoſe that doe good. As to love truth and goodnes is better then to know them, ſo to hate truth or goodnes is farre worſe, then to be ignorant of or to neglect them.

Sixtly, *Jobs* friends thought they were upon their dutie; or that they were employed in a great ſervice for God, while they dealt thus rigidly with this diſtreſſed man.

Hence note;

Some perſecute others, and yet thinke they doe God and man good ſervice.

There are two ſorts of perſecutors. Firſt, Such as oppoſe Conſcience, or perſecute others for their Conſcience ſake. Secondly, Such as perſecute others for their owne Conſcience ſake, they doe (in their owne opinion) conſcientiouſly: they thinke that a dutie which upon tryall will be found their ſinne. They doe not perſecute, as the bloudie Heathens did, to ſatiſfie their cruell luſts, or as ſome bloudie Chriſtians (in name)

have done and doe, opposing the truth against their light; But they doe it according to their light. There are very few but as they persecute the Consciences of others, so they persecute upon the dictate of their owne Conscience; and thinke they have done a worke acceptable to God, while they thus reject and reprobate their Brethren; yea, they glorie in it, and put it among their most meritorious acts, as having designed the glorie of God, and being carried on with zeale (such as it is) for his glory. These are described by the Prophet (*Isa. 66. 5.*) *Your brethren that cast you out for my Name sake,* (as there are many persecuting enemies, so there are some brethren persecuters) *Your brethren that cast you out for my Name sake, said; Let the Lord be glorified.* This was their ayme, they did it to glorifie God: Thus they licked themselves whole, when they wounded their brethren; they did no offence, but service. So (*Jer. 50. 7.*) *All they that found them have devoured them, and their adversaries say, we offend not, because they have sin'd against the Lord, the habitation of Justice, even the Lord the hope of their fathers.* Christ is expresse in this poynt (*Joh. 16. 2.*) *The time cometh, that whosoever killeth you will thinke that he doth God service.* This was once Pauls case (*Act 26. 9.*) *I verily thought that I ought to doe many things against the Name of Iesus,* I was bound in conscience, I could not suffer these men, and these wayes in peace, unlesse I would breake my owne peace. He speakes as if his owne Conscience would have troubled him, unlesse he had troubled others for that which was, indeed, their conscience. *Jobs* friends were farre enough from owning the name or title of persecuters, and yet they did the thing, and spake the words which were very swords. Many love to persecute, but all hate to be called persecuters. As many hate vertue and goodnes, who yet are proud to be called good and vertuous: So many love evill acts, which they disdaine to be denominated by. *Job* adviseth his friends, who esteemed themselves nothing lesse then persecuters, to bespeake their owne soules, and say, *Why persecute we him?*

Seeing the root of the matter is found in me.

Job was assured (it seemes) that the roote of the matter was found in him, but it is not easie to finde what this roote of the matter

matter was in *Job*. In generall, by *roote* we are to underſtand the bottome, baſis, or foundation, that which gave him eſta- bliſhment, as the roote doth to the tree. The Hebrew is, *The roote of the word*. It is ordinary in Scripture to put word for thing, or matter. The roote of the word is the roote of the thing in con- troverſie between *Job* and his friends, (*Eccleſ. 12. 13.*) *Heare the concluſion of the whole matter, or, the end of the word, Feare God, and keep his Commandements. There is nothing impoſſible to God, the Text is, There is no word impoſſible to God, that is, he can doe whatſoever pleaſeth him. This roote of the matter, or roote of the word, is (as ſome ſay) the bottome of the buſineſſe, the ſtate of the cauſe, or the caſe ſtated. The Civill Lawyers call, the cauſe, the thing. And the Oratour uſeth an expreſſion very neare this of *Job*, where, he titles the maine matter in queſtion, *The roote of the queſtion*, upon which all dependeth. What roote he in- tendeth, we ſhall conſider further.*

The Vulgar renders the whole verſe thus; *Wherefore doe yee now ſay, let us perſecute him, and, we ſhall finde the roote of the mat- ter againſt him.* The roote of the matter according to that tran- ſlation is taken two wayes.

Fiſt, For ſome word which *Job* might unwarily let fall, upon which they would ground a further accuſation, or charge upon him, or juſtifie the charge and accuſation already brought againſt him. As if he had ſayd, let us follow him cloſe, and he will quickly ſpeake ſomewhat to the diſadvantage of his owne cauſe. It is indeede the uſuall policy of perſecuters to ſeek matter againſt another, when none appeares. And to pro- voke a man to ſpeake, till he ſpeake aſſy, or give them an oc- caſion to enſnare him in his ſpeech. Uſually in the multitude of words there is no want of errour, and he that ſpeakes a mul- titude of words (as 'tis poſſible) without errour, may ſoone have ſome of them erroneouſly interpreted. Perſecuters are greedy to hunt for and finde out faults, they will rake in eve- ry channel, and never give over interrogating and ſifting, till ſomewhat drop, or fall, that at leaſt may beare ſome colour of offence. *They make a man an offender for a word*, ſaith the Pro- phet (*Iſa. 29. 21.*) A good man may quickly offend in a word, but is the ſigne and the work of an evill man, to make a man an offender for a word; eſpecially for a right, though a ſharpe

שֹׁרֶשׁ דְּבָרָא
Radix verbi,
vebum pro re-
ſenſu quo apud
Juriconſultos
cauſa dicitur
reſ. Bold.
Radix verbi
nihil aliud eſt
quam funda-
mentum cauſe
ſeu rei; Cicero
vocat ſtirpem
queſtionis. Dif-
fero etiam (in-
quit) partem
quæ eſt quaſi
ſtirps queſtionis
Cic. lib. 4. de
Finibus.
Radicem verbi
inveniamus
contra eum.
Vulg.

*Qui malo studio
benè prolata au-
diunt, quid aliud
quam contra a-
liquem radicem
verbi querunt,
ex qua loquendi
originem su-
mant & ramos
prava loquaci-
tatis in accusa-
tione dilatent.*
Greg.

word; of such the Prophet speakes, as appeares in the next clause; *They lay a snare for him that reproveth in the gate*; they get a word from him, and make that matter of offence. That is also the meaning of the Prophet when he sayth, *All my familiars watched for my halting*. They would be glad to see him halt, that they might accuse him for his halting. It is a dutie to reprove him that halteth, that is, him that sinneth, and it is a greater duty to watch over another to keepe him from halting. But it is a wickednesse to watch for a mans halting, in hope that he will halt, and that we may have an occasion or ground to reprove him; such reproofes proceed not from a spirit of love, but of revenge, as the Prophet discovers them; *Peradventure he will be enticed (into some sin or snare) and we shall prevaile against him, and we shall take our revenge on him*. They were glad to see him halt, that they might say somewhat against him for halting. This was the disposition of the persecuting Pharisees (*Mat. 22. 16.*) *They sent some to entangle Christ in his talke*. They had no matter readie, but they sought it. Another Gospel saith (*Mark. 12. 13.*) *They sent certaine Pharisees to catch him in his words*; Christ spake the word, that he might catch men to save them; These men laboured to catch Christ in his words, that they might accuse and destroy him. This some would fasten upon *Jobs* friends, but I forbear them.

Secondly, The roote of the matter according to that reading is, *Some secret sin*; let us follow him hard, let us but continue with him in dispute, and we shall make him discover his bosome, and heart at last; we shall finde that hidden underground evill, which is the roote of the matter; even of all his distempered speeches and passions against us, and of all the judgements and rods of God that have been upon him. Some one secret sin is indeed often the roote of many open ones, and though we may conclude, that any sin may be the root of misery and affliction, yet usually it is some speciall sin, that gives suck and sap to the speciall troubles that either afflict the godly, or render the lives of wicked men miserable. For though God might make every sinfull sayling, beare gall and wormwood, yet he doth not, but spares his people after many saylings. And though death (which containes all penall evils) be the wages of every sin, yet in this world God rarely payes it to wicked

wicked men, till their finnes become very full of sinfull evill; This *Jobs* friends are likewise here conceived to call the *roote of the matter*, a discovery of which they supposed he would soone make (according to this exposition) were he but a little put to it and pressed. Let us persecute him, and we shall finde the roote of the matter against him.

But though this reading may yeeld some profitable meditation, yet I shall not insist upon it, because the words plainly appeare as spoken by *Job*, and not by his friends.

Ye should say, why persecute we him? seeing the roote of the matter is found in me.

Secondly, Some have given this sence of the words, *Ye should say, why persecute we him? seeing* (ye ought to say each one of you judging himselfe) *The roote of the matter is in mee*, that is, the fault is in mee, or I am the cause of this contention; I, by my prejudices and unfriendly jealousies have been an occasion to stirre the passion of this afflicted person, and to draw out this troublesome debate between us. Thus the latter words are made that forme of acknowledgement, which *Jobs* friends should make, in charging the blame and fault, ~~the~~ the roote and rise of all upon themselves. But

Thirdly, Rather say, These words have the forme and force of a reason, upon which *Job* would perswade his friends to forbear persecuting him, or why they should reflect upon and consider themselves as having persecuted him; *The roote of the matter is found in mee.*

The roote of the word or matter, according to this interpretation is, first, grace and faith in his heart: As Believers are sayd to be rooted in grace, in love, &c. (*Eph. 3. 17.*) so grace of any kinde is as a roote in believers. Faith in the heart is the roote of the word in every mans mouth who believeth, and it is the roote of the worke in every mans hand that believeth. And so *Jobs* scope in this speech may be thus represented; As if he had sayd; O my friends, ye wonder that I have spoken and done thus, I tell you the roote of the word and worke is in me, Faith makes me speake and doe (faith is the root of our holy libertie and boldnes in speaking and doing both towards God and man) (*Psal. 116. 10.*) I beleevd (saith David) therefore have I spoken: We also beleve (saith the Apostle, *2 Cor. Jun:*

*Radix πρὸς ὁποῖον
σας & fidu-ia
alloquendi deum
est fides in ser-
vatore in quo
habemus acces-
sum. Coc:*

*Cum pia fide in
deum radicans
sim, qua per tunc
adhuc in mea
integritate &
nunc verba ve-
ritatis coram eo
profero, ut fidei
radicata in ipso
fructus, non au-
tē folia aut fal-
laces verborum
flores quales vos
effunditis, &c.*

2 Cor: 4. 13.) and therefore speake. When once with the heart man beleeveth unto righteousness then (presently) with the mouth confession is made unto salvation (Rom. 10. 10.) So that Job having made such an excellent confession with his mouth in the former words, here he would have his friends know, that he did not speake by rote, but by the roote of the matter which was in him; He beleeveth with his heart, and therefore they should take heed, how they did oppose or persecute him, he being a true beleever.

Job nihil aliud
vult dicere
quam veritatem
a parte sua sta-
re, illam autem
elegantem peri-
phrasi vocat sa-
dicem verbi.
Mendacium e-
nim cum nihil
sit, illud vere
verbum dici de-
bet, quod in ve-
ritate fundatur.
Bold.

As if he had further said; This profession of my faith, should move you to bethinke your selves better then to persecute mee; for though you may finde me a sinner, yet you may finde that in me also, which doth interest me in the Redeemers love, who takes away sinne. I am rooted in the Redeemer by faith, and through his strength I have walked in mine integritie, I have not spoken these things, in a vaine flourish or ostentation of my selfe, but as an evidence of the grace of God in me, from whence as from a roote, I bring forth not leaves and blossomes onely, but I have my fruit in holines, waiting for the end, Everlasting life.

Secondly, By the roote of the matter, we may understand his sinceritie, or the uprightness of his heart. The testimony which God gave of him was, *A man perfect and upright*; and his owne heart gave him that testimony also; As he professed faith in the Redeemer, so he loved him in sincerity. He had as the Apostle Peter phraseth it (1 Ep. 3. 21.) *The answer of a good conscience in himselfe*, as well as a good answer in his mouth to them. He whose conscience makes a good answer to himselfe, can answer any man. As if Job had said; *When my conscience asks me the question, What I am, and what I hope for? I can give it a good answer, and therefore I can easily answer you, & you should not easily trouble me.* And indeed when once a man can answer himselfe honestly, he may answer all the world boldly. Sinceritie is the roote of the matter in every godly man. And he who is upright in what he sayth and doth, needs not trouble himselfe what others say of him, or doe against him. Men may (as we speake proverbially) cast their caps at him that is upright, they cannot much hurt him; Ye should say, *why doe we persecute him?* (what can ye gaine by it, or what can I loose by it) *seeing the roote of the matter is in me.*

Our annotations glosse it thus; *Gods promises are rooted in my heart, and true pietie is found there* (both parts fall in with, or fill up

ἐπερωτῆμα.

up the expositions already given) therefore I should not be condemned by you. Now for as much as Job urgeth one of, or all these Considerations, namely, that he had the grace of faith, that he had made a right confession of his faith, that he was sincere, and right-hearted towards God, In all, Seeing (I say) he urgeth these Considerations as a reason to stop, or give checke to his friends opposing, and persecuting of him. Wee may observe; First, from the expression; and then from the connexion. From the expression, that

Grace and truth are the roote of a godly man.

They are as a roote under a twofold notion.

First For establishment: the root is to the tree as the foundation to the building, the strength and stay of it, so are grace and truth, faith and sinceritie to a godly man: by these (for in these the strength of Christ is) he stands (*Heb. 13. 9.*) *Be not carried away with diverse and strange doctrines: for it is a good thing that the heart be established with grace, not with meats.* The Apostle meanes the doctrine of grace, in opposition to the doctrine of meats. The ceremoniall Law about meats doth not establish the heart, but the doctrine of grace doth; now as the doctrine of grace, so grace much more establisheth the heart, and will not suffer us to be carried away as the waves of the Sea, or as the clouds of the ayre by contrary winds, to contrary poynts and practices, now forwards and then backward; *They who are come to the unitie of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullnes of Christ, thenceforth are no more children, tossed to and fro and carried about with every winde of doctrine, by the sleight (or cogging) of men and cunning craftines, whereby they lye in waite to deceive. But speaking the truth in love, they grow up into him in all things who is the head, even Christ,* (*Eph. 4. 13, 14, 15.*)

Secondly, Grace in the heart is a root, because it sends out juice or sap, and is the next cause of our fruitfulness in life; Grace in the heart, buddeth and blossometh at the hand, and tongue, in good actions, and savory speeches. The whole man is filled with good fruit, where grace is a roote in the heart. There is a roote of this roote, Jesus Christ is the roote of our graces: but as Christ is the roote of our graces, so the grace of Christ:

Christ in us is the root of all our holy actions. Christ is (*Origo originans*) the originall and the originating roote of our Graces. Grace is (*Origo originata*) the originative roote, or that roote which Jesus Christ planteth in us, that by the continuall supplyes and moystnings of the Spirit, wee may bring forth fruit in him and to him. As Originall corruption is the naturall roote of the matter in us, as to the production of sin, and our unhappy fruitfulness in evill, so Grace infused or wrought in us, is the Supernaturall roote of the matter in us, as to our germination in holines, and our happy fructification in goodnesse.

Secondly, From the connection, or argument couched in these words; Ye should say, why doe we persecute him, seeing the roote of the matter, Grace and truth are in me.

Observe.

He that hath Grace and holds truth, root-truthes, should not be persecuted

The Apostle (*Heb. 12. 14.*) exhorts to follow (or as the propriety of the word is to persecute) holines, that we our selves may reach and attaine the highest degree of it; But we must take heed of following those with persecution (though it be but in hard words) who have (through mercy) attained, the least or lowest degree of it. For

Dum arbor radicem habet, sperari potest eam repullulaturam & plus fructuum progeneraturā, ita homines inter vitia & navos suos sanitatem præcipui capitis fidei retinentes, nemo temere debet rejicere.

First, They should not be persecuted by men, who are embraced by Christ, nor be cast out by us, who are received by him. Them that hold the fundamentalls of faith and holinesse, Christ ownes, therefore we should owne them too. Job possibly had failings, and errours; but he had the roote of the matter: what though you my friends and I doe not agree in all things, yea what though we differ in many things, and cannot reconcile these differences, yet I have told you the roote of the matter. Why doe you persecute me? such a profession of faith as Job made containes the summe of the Gospel, or of the mystery of Christ, therefore they who hold it are not to be slighted, much lesse vexed, though they hold not all the truth, or are deceived into some things which are erroneous.

Secondly, They that hold out the same fundamentall truths, have the same spirit of truth at least to enlighten them.

Thirdly,

Thirdly, They who make such an outward profession of faith from a root of faith within, shall certainly be saved; Heaven shall receive them, and shall not we receive them? Heaven will open its gates to entertaine them, and shall we thrust them out of the world? *Why persecute ye me, seeing the root of the matter is in me.*

And if they be not to be persecuted, who hold the fundamentalls, or chiefe doctrines necessary to salvation, what shall we thinke then of their persecution, who oppose those that doe not onely hold fundamentall, but most superstructive truthees too, which belong to faith and a good life. Many such have fallen under persecution, upon their dissenting about some outward formes of order or worship.

Further, *Job* seemes here to be his own witnesse, he doth not stay to receive testimony from his brethren, that *the root of the matter was in him*, but himself saith, *the root of the matter is found in me*; which may teach us first,

They who have the root of the matter in them, may know they have it.

Grace comes from light, and is light. Grace carrieth light to discover it selfe by, unlesse God hide it from us, and put our light into darknesse, our candle under a bed or under a bushel. He that hath grace doth not alwayes know it, this roote may lye so deepe under-ground, that he in whom it is cannot see it, or say it is in me. Yet this roote how deepe soever is discernable in it selfe, and is often clearely discerned by those in whom it is.

Secondly.

It is lawfull, and a dutie in some cases for a man to give testimony to himselfe.

Job's friends thought there was nothing in him but a roote of wickednesse, and hypocrisie, but he saith *the root of the matter is in me. Let another praise thee, and not thine own mouth* (saith *Solomon*) Thats most comely and so it should be, yet sometimse a man must, and may speake for himselfe, to maintaine his owne innocencie, and advance the glory of God, which may be darkened by the silence of man.

H h h

Thus

Thus farre I have opened the first part of *Jobs* conclusion; namely, the direction and counsell which he gives his friends to take them off from their bitter opposition, and to sweeten, or meeken their spirits towards him; *Ye should say, why persecute we him, seeing the root of the matter is found in me.* He proceeds to a Commination, threatning them into this duty if he could not perswade them to it; *Be ye afraid of the sword, &c.*

JOB 19. Vers. 29.

Be ye afraid of the sword: for wrath bringeth the punishment of the sword; that ye may know that there is a judgement.

IN the former verse *Job* counselled, and directed his friends; here he warnes, and threatneth them.

Vers. 29. *Be ye [afraid] of the sword.*

*timere
aut expavescere
in aliquum praesentis
aut conspectu terribili.
Fugite ergo a
facie gladii.
Vulg.*

The word notes strong feare, such a feare as makes us flee, or run for it: So some translate the word here, whereas we say, *Be afraid of*, they say, *flee from the face of the sword*: feare puts many to their feete.

Flee from the sword; or be afraid of the sword.

The sword is an instrument of death. The sword may be looked upon in a twofold hand.

First, In the hand of the Souldier; and so it is the sword of warre.

Secondly, In the hand of the Magistrate; and so it is the sword of peace; both ought to be the sword of justice, yet the latter is more properly called so. *He* (that is, the Magistrate) *beareth not the sword in vaine.* He beareth it to doe justice, and to maintaine peace. The sword is one of the chiefe Emblemes of Magistracie, and power. We may take the sword here as in either of these hands, *Be ye afraid of the sword*; the sword of the Souldier, and the sword of the Judge or Magistrate.

Again,

Againe, By sword in Scripture, all manner of evils, punishments and revenges are understood, because the sword brings so many evils, and is so great a punishment, therefore any kind of evill, punishment, or revenge, comes under this title, *the sword*. The children of *Israel* cry out upon *Moses*, that when he came to deliver them, he did but more enthrall them; and therefore tell him (*Exod. 5. 21.*) *Thou hast put a sword into the hand of Pharoah to slay us*; that is, thou hast been so farre from mollifying the heart of *Pharoah* towards us, that thou hast provoked *Pharoah* to lay new troubles and heavier burdens upon us, not onely to our further sorrow and affliction, but to our ruine and utter undoing. So the Lord speaketh (*Deut. 32. 41.*) *If I whet my glittering sword, and my hand take hold of vengeance*, that is, if I prepare my judgements of what sort soever, *then I will render vengeance, &c.* The whetting of the sword notes the fitting, and preparation of those judgements, by which the hand of God taketh hold of vengeance.

And hence in Scripture, wicked men and oppressors, who bring the greatest troubles, whether upon persons or Nations, are called the *sword of God*, (*Psal. 17. 13.*) *David* prayes, *Deliver my soule from the wicked, which is thy sword*. He calls them the sword of God, because they are often used by God as instruments to punish whom he pleaseth, or rather those (whosoever they be) that have displeased him.

Further, *Job* doth not only say, *Be afraid of the sword*; but *be afraid of the face of the sword*: yea the Originall is Plurall; *Be afraid of the faces of the sword*. The sword hath and makes many faces, and they are all ill and sad ones, In Scripture ordinarily the face of a thing, notes that very thing whose face it is, or the presence of it: so *the face of the sword is the sword present*. *Be afraid of the face of the sword*; that is, of the sword when it appeares. The sword sometimes wraps up its face in the sheath, its face is hid. but when the sword is drawne, then we behold the face of the sword. So that to be afraid of the face of the sword, is to be afraid of the swords appearance, of the sword looking out of its scabbard, of the sword drawen, and brandished. Some are very busie and curious about the *physiognomy of the sword*, to tell us what the face is. The sword hath

H h h 2 .

its

Gladij nomine
vindiſta ſigni-
ficatur per Me-
tonymiam in-
ſtrumentalis
cauſa pro effec-
to.

Improbis voca-
tur Gladius dei
quia deus eo uti-
tur tanquam
gladio ad puni-
endum quos
vult, Drusi.

Cum dicitur a
facie gladij.
preſentem &
iam conſtitutam
& paratam ul-
torem ſignificat
Pined.

*A facie inſpi-
citur mea Heb.
i. e. quam ſem-
per habeo ante
oculos meos.*

*A facie ſumi-
tur apud He-
breos loco prae-
poſitionis pro-
per.*

*Peculiare eſt
gladio et uni-
verſo armorum
generi ut faciem
habere videan-
tur, cum vel ſo-
la facie, & pri-
mo aſpectu ter-
rorem injiciant.*

its face. The two flits of it are as the cheeks of the face; and the glitterings of the ſword, are as the eyes of the face which raye from it: and the edge of the ſword is the mouth of the face; and the point of the ſword as the tongue of the mouth. Thus they allegorize, I will not ſtay upon ſuch nicities. The face of the ſword, is the inſtant preſence of the ſword; and ſo the phraſe is uſed in reference to other things, (*Pſal. 38. 5.*) *My wounds ſtink and are corrupt, becauſe of my fooliſhneſſe.* The Hebrew is; *Be cauſe of the face of my fooliſhneſſe, or, before the face of my fooliſhneſſe,* that is, at the preſence of my ſin, or when I ſee the face of my ſins. Some have abundance of ſins yet their wounds ſtinke not, nor are corrupt, that is, they are never troubled for their ſins; why? becauſe they doe not ſee the face of their ſins; but at the face of my ſins, or the faces of my ſins, my wounds ſtink, and are corrupt, that is, my ſoule is troubled, and my conſcience is in a ſad condition. The Prophet uſeth this ſtraine, in that famous promiſe of deliverance from the *Babylonish* yoke (*Iſa. 10. 27.*) *It ſhall come to paſſe in that day, that his burthen ſhall be taken from off thy ſhoulder, and the yoke ſhall be deſtroyed, becauſe of the anoynting:* So we render it, The Hebrew is, *his yoke ſhall be deſtroyed before the face of the anoynting.* Grammarians tell us, that *before the face* in the Hebrew ſupplies the place of the prepoſition, *becauſe.* Which is the reaſon why we render, *becauſe of, or for the anoynting,* but ſtrictly, *the yoke ſhall be broken at the face of the anoynting, or (as the word is) at the face of the oyle;* that is, at the face of him who is anoynted with oyle. Litterally *Hezekiah,* but ſpiritually and typically *Jeſus Chriſt, The Meſſias, the anoynted of God.* At the face of Chriſt, at his appearing the *Babylonish* yoke is broken off from the neck of his people; When Chriſt appeares his enemies diſappeare, and his people are freed from the yoke of Bondage. But to the poynt, as we reade of *the face of ſin, and the face of oyle* (in thoſe Scriptures) ſo here of *the face of the ſword.* It may well be ſaid, *be afraid of the face of the ſword;* becauſe the ſword, of all things, hath the moſt dreadfull face. Some men have terrour ſtampt in their faces, they ſcare others with their looks. The ſword hath a terrible aſpect. The face of the ſword is as the face of *Goliath* was to the Army of the *Iſraelites* (*1 Sam. 17. 24.*) *All the men of Iſrael (like women or children) when they ſaw the man fled from him*

him (we put in the margine, *They fled from his face*) and were sore afraid. Goliath was a monster among men, A whole Army gave ground at his approach ; The face of the man was dreadful, much more was the face of his sword. 'Tis said (*Isa. 21. 15.*) That as soone as the sword appeared, and shewed its face, they feared, and fled ; *They fled from the swords, from the drawn sword, from the bent bow, and from the grievousnesse of warre.* Now, for as much as the sword in kinde is so great an evill to man, and so terrible, therefore when that is threatned, we may expect any kinde of evill ; This one threatning comprehends all threatnings. Where the sword comes, feare will not stay behinde, (*Jer. 6. 25.*) *Goe not forth into the field, nor walke by the way, for the sword of the enemy, and feare is on every side.* When the sword is abroad, all keepe at home. So *Ezek. 21. 12.* *Cry and howle Son of man, for it shall be upon my people, it shall be upon all the Princes of Israel: terrors by reason of the sword shall be upon my people, smite therefore upon thy thigh.* That is, use the most significant gestures and expressions of grieve and sorrow.

Hence Observe ;

First, *The sword is a very dreadfull evill.*

That which is put for all evils must needs be a very great one ; we may spel and reade any judgement in the sword ; As it shews that peace is a great good, an exceeding great good, because peace is put for all good. When it is said, *Peace be to you,* All good is wished to you, every mercy is included in peace. So when 'tis said, *The sword be to you,* you may write any evill under that menace. While the sword is threatned, all miseries are threatned in one. The sword is a great evill, considered barely in it selfe, and it is a greater, considered in the consequences and effects of it. It hath it selfe a very dreadfull face, but it leaves a more dreadfull face of things behinde it. That Land which before it is as the garden of God. behinde it is as a desolate Wildernesse.

Secondly, In that *Job* thus threatens his friends, and warnes them, *Be ye afraid of the sword* ; take heed, least some suddaine judgements fall upon you ; observe ;

We may use arguments from feare of judgments, both to disswade from sin, and to perswade to duty.

Job was a preacher to his friends, and here he is upon a vehement

hement dehoration to take them off from that persecuting spirit spoken of in the former verse ; here we have his argument, or motive ; The feare of the sword : you run upon the swords poynt, while you run this course. The Apostle Jude (v. 23. of his Epistle) gives direction, *Of some have compassion, making a difference, others save with feare*, that is, *make them afraid*, terrifie, and threaten them, that they may be saved. Some spirits must be dealt with gently, others roughly : therefore (saith he) *make a difference*, but rather then let any perish, *save them with feare*, skare them to Heaven. Some must be led to heaven by the way of Hell ; and be cast into the fire, that they may be delivered from it. *Save them with feare, pulling them out of the fire.* 'Tis a desireable feare which is a meanes to pull a soule out of the fire. We are saved by faith, as that receiveth and taketh hold of Christ ; we are saved by feare as that takes hold of us and driveth us to Christ. By faith we see and apply our helpe in Christ, and by feare we are brought to see our need of his helpe. Christ (Luk. 12. 4, 5.) useth the argument of the feare of hell to cure his friends of the feare of man, and to diswade them from deserting him, and the truth of the Gospel. *I say to you my friends, be not afraid of them that can kill the body, and after that there is no more that they can doe. But I will forwarne you whom ye shall feare, feare him, which after he hath killed, hath power to cast into hell, yea, I say to you, feare him.* See how he doubles upon that poynt of feare ; *feare him, yea I say to you feare him.* We may parrallel it with that expreffion of Paul to the Phillipians ; *Rejoyce in the Lord, and again I say rejoyce.* I eat not my word, but I averre it, and stand to it ; as I bid you rejoyce, so I againe bid you rejoyce. So saith Christ to his friends, *feare.* Some might object, Is this sutable counsell to a friend, to bid him be afraid, should they be kept in Heaven way for feare of Hell ? Enemies have cause of feare, but should friends ? Yea, saith Christ, *I say againe to you my friends, feare him ;* 'Tis good to bid a friend feare, when that fear tendeth to his good. Paul (Rom. 8. 13.) writing to Saints, and applying the doctrine of free grace to the beleeviing Romans, yet tells them, *If ye live after the flesh ye shall dye, even die eternally* : he threatens them with Hell, who were candidates of Heaven, and poynts them to death, who were passed from death to life, that he might keepe them out of the wayes of death.

Some

Some say, this is base to be kept from evill by feare; they take scandall at thole who preach feare, calling it legall preaching.

I answer; It is indeed most noble to obey out of love, *To feare the Lord and his goodnesse, (Hosea 3. 5.)* But yet it is good to feare the Lord, and his wrath. It is most excellent to say, we feare the Lord, because there is mercy with him, but it is our duty to feare the Lord, because there is justice and judgement with him. A good heart will improve the judgements of God as well as his mercies, and the wrath of God as well as his love: A good heart is bettered by all the dispensations of God, both in his word, and in his works; if God speake death, it is an advantage to his spirituall life; and he mends upon threatnings as well as upon promises. Every word of God is good, and hath a savour of life unto life in it, by the working of the Spirit. It is best and most Gospel-like, when we can say as the Apostle directs (2 Cor. 7. 1.) *Having these promises, we cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the feare of the Lord: but it is well, when we can say, having these threatnings we cleanse our selves, and perfect holinesse in the feare of the Lord.* It is a choice frame to say, as the Author to the Hebrewes calleth us (Heb. 12. 28.) *Seeing we have a Kingdome that cannot be moved, let us have grace to serve him acceptably with reverence and godly feare.* Yet it is our duty to say, and a mercy when we can say it, *Seeing we live in a Kingdome or in a State that is moved and shaken with judgements and troubles, therefore let us have grace to serve him acceptably with reverence and godly fear.* Feare either of trouble threatned, or of trouble felt, may be improved to purer actings in grace, and a more acceptable serving of God.

I shall only adde three things to shew what this feare rightly improved will doe upon the heart.

First, It doth not straiten, but enlarge the heart towards God. Thus the Prophet speaks of that holy feare which should follow, or be an effect of that glory of the Church, in the abundant accessse of the Gentiles to the Gospel (Isa. 65. 5.) *Then thou shalt see and flow together, and thy heart shall fear, and be enlarged.* Feare and enlargement goe together. Fear under a naturall consideration shuts and straitens the heart. A man surprized

prized with feare is lesse then he was in all his abilities, and seldome hath the use of any but of those, which discover his weaknesse. But spirituall feare or feare spiritualiz'd, maketh a man more then he was, and better then he was, he is enlarged to God, and only straitned towards evill.

Secondly, This feare of threatnings and judgements will not cause us to run from God, whose the word of threatning or the workes of judgement are, but it brings and keeps us nearer to God. As holy feare is a bridle to restraine us from sin, so it is a bond to hold us to duty. (*Jer. 32. 40.*) *I will put my feare in your hearts, and* (what will this feare doe? will it cause you to withdraw from me? No;) *you shall never depart from me*; the more you feare me, you shall keep the closer to me; None live so neare God as they that feare him; As the fearing of God and the eschewing of evill are joyned together in Scripture, so are our fearing God and strictest obedience to him.

Thirdly, It is such a feare as proceeds from high thoughts of God, not from hard thoughts of God. Some when they heare of judgement, or of the sword of God, they have hard thoughts of God, he is severe (say they) wrathfull, terrible, and therefore they tremble and are afraid of him. But the feare intended hath a better spring, it flowes from pure reverentiall thoughts of God in his greatnesse and unparalel'd excellency. (*Jerem. 10. 6, 7.*) *For as much as there is none like thee, O Lord, thou art great, and thy name is great in might. Who would not fear thee O King of Nations? for to thee doth it appertaine (or it liketh thee) for as much as among all the wise men of the Nations, and in all their Kingdomes, there is none like unto thee. Here are high thoughts of God indeed, There is none like unto thee, thou art great, and thy Name is great, and among all the Nations there is none like thee: The wisest are not like thee in wisdom, the greatest are not like thee in greatnes, the holiest are not like thee in holinesse, therefore, Who would not feare thee? To be afraid of the judgements of God from high thoughts of his justice, righteousness, holines, and puritie, moving him to doe such things, is not a slavish argument as some have said, but that which may worke upon the most ingenious and gracious spirit; And not only so, but (which may be a third note from these words, Be afraid of the sword.*

It is

It is our duty to feare the judgements of God.

We ſhould feare the judgements of God while threatned; and only heard of; What though we ſee them not? What though ~~we~~ feele them not? What though we are not the perſons intended in them, or to be ſmitten by them? yet the report of them as directed againſt others ſhould make us tremble. When God threatned the old world with the flood, *Noah* was excepted, yet ſuch was the temper of his ſpirit. that though he were the only favourite of God in all that age, yet his very hearing of that judgement (which he was aſſured not to feele) had this effect upon him (*Heb. 11. 7.*) *By faith Noah being warned of God, of things not ſeen as yet, moved with feare, prepared an Ark to the ſaving of his houſe.* He heard and was afraid of the Judgement, therefore he applied himſelfe to thoſe meanes which God had directed him to for the ſaving of himſelfe and family. We reade (*Revel. 14. 7.*) of a viſion which *John* had: *I ſaw an Angel flie in the middeſt of heaven, having the everlaſting Goſpel to preach to them that dwell on the earth, and to every Nation, and kindred, and tongue, and people, ſaying, feare God, and give glory to him. Why? for the houre of his judgement is come.* When God ſends the everlaſting Goſpell to be preached, he calls it *the houre of his judgement.* The preaching of the Goſpel is the hour of mercy to ſome, but it is the hour of wrath to others, even to all refuſers and contemners. Upon this denunciation or threatening of judgement, which ſhould overtake the ſleighters, and neglecters of the Goſpel, all are warned to feare God, and give glory to him.

Now, if we are to feare God for his judgements threatned, then we are to feare him more for his judgements inflicted. (*Revel. 15. 3, 4.*) *Who would not feare thee, O Lord, and glorifie thy Name, &c. for thy judgements are manifeſt:* In the old Law when judgements were executed, 'tis ſaid, *They ſhall heare, and feare, and do no more preſumptuouſly,* (*Dent. 17. 13.*) They ſhall heare what hath been already executed upon offenders, and fear to offend, *Mofes* there ſheweth what all ought to doe, not what all did, upon the appearances of judgement, and the executions of divine wrath upon high Tranſgreſſors.

Fourthly, Obſerve how *Job* was dealt with by his friends
I i i
when

when he thus bespake them, and warned them of the sword. Their words were as a sword in his bowels, they were very sowre and bitter against him; yet foreseeing their danger, and what evils their ill usage of him might bring upon themselves, he forgets both their former unkindnesses, and his own present paines, and mindes them of those evils which were like to overtake them, if they persisted in the same mind.

Hence note;

A good man will warne others of danger, and labour to prevent their sorrow, though they have caused his.

While they are doing him hurt, he will be keeping them from hurt; while they trouble him, he discovers much tenderneſſe towards them. He doth not rejoyce, and say their day is coming, let it come, let it overtake them; No (saith he, as Job.) *I see a black day coming, even the face of the sword, therefore be ye afraid of it, and labour to get out of the reach of it.* The Prophet speaks much this sence to that hardned generation, who causlessly contrived and called for his death, (Jer. 26. 15.) *I am in your hands, doe as it seemes good and meet, (I doe not so much stand on it, what you doe with me, it shall be well with me, but I warne you to looke to your selves, and to take heede of your own soules,) but know for certaine, if you put me to death, you will surely bring innocent blood upon your selves, and upon this City, and the inhabitants thereof: for of a truth, the Lord hath sent me to you to speak all these words in your eares.* He doth not plead to be freed from their hands, but onely lets them know their danger if they laid violent hands on him. He was not afraid of their sword, but he would have them afraid of the sword of God; *Be ye afraid of the sword.*

For wrath bringeth the punishment of the sword.

Quia ita iniquitates gladii.
Heb
Trunca & con-
cisa oratio.
Merc.

The Hebrew is, *For wrath the iniquity of the sword.* It is a short and (as to words) an imperfect sentence in the Original. Hence the sence is supplied, by Interpreters, with some variety of conjecture; *Wrath bringeth the punishment of the sword.* We supply the word *bringeth*; and render that word which properly signifieth *iniquity, punishment* (as it is also used in other places) by a Metonomie of the effect for the cause; punishment being caused

caused by, or being the effect of iniquitie: *Wrath bringeth the punishment of the sword.* There are divers other readings, I will briefly touch them, but insist only upon this.

First, Thus; *For or because the sword is the revenger of iniquities.* When the revenger of iniquity comes, it is high time to look to our selves, that we doe no iniquity, or repent speedily of that which we have done. The sword (take it literally) is usually the great instrument in the hand of God to revenge his quarrell upon men of iniquity.

A second thus; *Be afraid of the sword, for wrath (namely, the wrath of God) is the desolation of iniquity.* As if he had said; *Go not on in this iniquity; for the wrath of God will be the destruction of iniquity, and of you too, if you persist in this iniquity.* The reason why it is rendred *desolation*, or *destruction*, is, from a different reading of the Hebrew, in which language a word of the same sound written with a different letter, signifies both the sword, and desolation; and as they are near in sound, so nearer in sense; Where the sword comes, desolation seldome stayeth behinde. How many Cities and Nations have been made desolate by the sword?

Thirdly, *Wrath to the iniquities of the sword; that is, Wrath hangeth over the iniquities of the sword.* But what doth this translation meane by the iniquity of the sword; By the iniquities of the sword (some say) thote iniquities are meant which are worthy to be punished by the sword. *Wrath hangs over the iniquity of the sword, that is, Over great iniquities: or as another; For bloody iniquities stirre up the heate of anger: the iniquity of the sword is bloody iniquity,* because great and bloody iniquities call for revenge by blood, and where revenge acts its part, anger is boyled up. Againe, *the iniquities of the sword;* may be taken more strictly for those iniquities, of which he spake in the former verse, the iniquities of perlecution, and undue vexation of our innocent brethren; these are *sword iniquities*, and these provoke the wrath of God to take vengeance on persecuters by the sword, Hence another translates: *For the sins of the sword are wraths.* And so 'tis a direct predication, like that (Isa. 65. 5.) where the Prophet brings in the Lord speaking of those hypocrites, that say, *Stand by thy selfe, come not neare us, These are a smoke in my nose, a fire that burneth all the day.* That is, these are

Quoniam ultor iniquitatum gladium est. Vulg.

Quia ira (supple dei) iniquitatum desolatio est.

גלדיום gladium
גלדיום desolatio-
nem significat.

Ira iniquitatibus gladii. Reg: i. e. ira imminet iniquitatibus gladii. Cajet. Vel ira & divina ultio manet et ulciscitur iniquitates gladii i. e. iniquitates gladio dignas.

Nam astum ira (excitant) iniquitates cruentae. Jun.

Nam delicta gladii i. e. innocentium et fidelium persecutio est ardor. i. e. excitat ardorem dei, qui ipsum impellat ut gladio vindicet in persequentes. Co: Nam astus sunt delicta gladii

i. e. excitant
fumum & in
cendium in na
ribus meis, fa
ciunt me a dere
ira.

such as stirre up a smoake in my nose, they make me angry, and these kindle a fire that burnes in my breast all the day long, that is, these make me extreame angry with them. So here, *the iniquities of the sword*, (that is, the vexations of Brethren,) are *wrath*, that is, they kindle up the wrath of God, and make that wrath flame out to the consumption and destruction of those who have so provoked him. Those are the iniquities of the sword. From this last reading, and these two sences given upon it, take two brieve notes.

First, Thus;

Harsh judgment, or rigid censuring of others, is a provoking sin.

Quia irasci fa
ciunt me, est ex
iniquitatibus,
quæ digna sunt
ut gladio ulcif
cantur. Pagn.
Hæc vestra tam
acerba adversu
me commotio,
non minus est
scelus quam si
gladio me trans
foderetis. Bez.

It is the iniquity of the sword, it is a sin which hath blood in it. Hence some put the Text into this paraphrase; *In as much as you provoke me thus to anger, it is such a sin as very well deserves to be revenged by the sword, or by the severest judgement.* Another thus; *Your harsh and bitter words against me, are no lesse wickednesse then if you stabbed me, or thrust me through with a sword, and it deserveth the punishment of the sword.* Davids complaint reaches that Interpretation (Psal. 42, 10,) *As with a sword in my bones, mine enemies reproach me.*

Secondly, Note;

Harsh judgement upon others, calls for severe judgements upon our selves.

This also takes up the sence of our reading.

Wrath bringeth the punishment of the sword.

EX ira, 777
exandescit
EX efferves
centiam subit
quandoq; spu
mam bullamve
significa. 777
calorem ira
denotat.

The word translated *wrath*, signifies *burning*. All *wrath* is hot. Some *wrath* is so hot, that there is no abiding it. Job having before threatned the sword, here he tells us whence the sword cometh, what sendeth the punishment of the sword, *wrath doth it*. What *wrath*? There is a twofold *wrath*, with either of which this Text may comply.

First, The *wrath* of God, who is provoked, and stirred up by the iniquity of man; As if he had said; You having provoked God to *wrath*, by your unkinde dealing with me, that *wrath* will bring the punishment of the sword, that is, all manner of evils upon you.

Secondly,

Secondly, The wrath of man againſt man, that alſo ſtirreth up and bringeth the puniſhment of the ſword. *Whence are wars, &c?* is the Apoſtles queſtion (*James 4. 1.*) He answers, *Are they not from your luſts that ſtrive in your members?* and is not wrath among thoſe luſts? So that in reference to both it is a truth; *Wrath bringeth the puniſhment of the ſword*: the wrath of God againſt man brings it, and the wrath of man againſt man brings it.

Hence obſerve, firſt,

If the wrath of God be kindled, terrible judgements may be expected.

What puniſhments? what conſuming judgements doth wrath bring forth? The wrath of God may be ſpecificated into any judgement, it produceth every evill. As the love of God carries in it any good, any mercy or bleſſing to his people, ſo doth his wrath every evill, (*Pſal. 2. 12.*) *If his wrath be kindled, yea but a little, bleſſed are they that put their truſt in him.* When he ſaith, *Bleſſed are they that put their truſt in him*, he meanes, woe to thoſe that doe not put their truſt in him. If his wrath be kindled but a little, if it be but as a ſparke, it will quickly grow up to a flame, and conſume all. (*Numb. 16. 46.*) *Moses bids Aaron haſt to make the attonement, for (ſaith he) wrath is gone out from the Lord, the plague is begun.* As ſoone as wrath goes abroad, it brings forth a plague. What that particular plague was (*intended by Moses*) is not cleare. Some take it literally for the ſword, *The plague is begun*, that is, the ſtroake of the ſword is among us. However, any plague, or ſtroake may ſoone riſe, when wrath is once riſen.

Secondly, As wrath is put here for the wrath of man againſt man. Note;

The wrath of man brings a ſword.

The wrath of man againſt man brings the ſword two wayes.

Fiſt, It brings the ſword, as it ſtirrs up man to revenge; when men are angry, and give bitter words, they ſhortly after give blows; moſt of the warres that have been in this world have riſen from wrath. What the Apoſtle *James* (*Chap. 1. 15.*) affirmes of ſin, the ſame we may affirme of wrath, though it be

not sinfull. *When wrath is finished* (or is come to its height and heate) *it bringeth forth death.* Dying *Jacob* giving this as the effect of his two sons anger and wrath (*Gen. 49. 6, 7.*) *In their anger they slew a man, and in their selfe will they digged downe a wall, cursed be their anger for it was fierce, and their wrath for it was cruell.* It is good to appease wrath, to heale breaches, to quiet spirits : for if wrath begin its worke, who knows where it may end ?

Secondly, The wrath of man bringeth the punishment of the sword ; as it stirs up God to punish man : the wrath of man against man is a sin which God will punish with further wrath. God often powreth out wrath, and he suffers men to powre out more of their wrath upon wrathfull men. The Apostle speakes as much to the Church of *Galatia* (*Gal. 5. 15.*) *If ye bite, and devoure one another.* What was this biting, and devouring ? Did they like dogs gnaw one another ? or like *Canibals* eat one anothers flesh ? No ; See (*vers. 14.*) what he meanes, *Thou shalt love thy neighbour as thy selfe: but if ye bite, and devour one another.* Every act opposite to that love which God commands us to exercise towards our neighbour, is a biting, and devouring of our neighbour. They that are civill, and well bred, yet in this sence may be found men-eaters, and devourers of their brethren. We bite and devour one another, when we are unkinde, wrathfull and vexatious one towards another. What then ? *Take heed ye be not consumed one of another.* Take heed least by walking so unlike Christians, and so unanswerably to the Law of Gospel-love, you provoke God to kindle such a fire among you, and in you, as may prove an utter consumption. When Christians are not carefull and ready to walke in love, as Christ hath loved us. God sometimes gives them up to a spirit of contention, and their breaches are like the Sea, which cannot be heeled. *Paul* spake this to a Church, a very faulty Church, and this was one of their faults, want of love. What he spake to them, we may speak to any, whether brethren or others, *Take heed that you doe not bite, and devoure one another, least you may be consumed one of another.* Your unjust, and unrighteous walkings, your cruell and harsh dealings, which are yet but to the vexing and heating one of another spirits, or to the devouring, and eating one of anothers credit, may provoke such judgements, as
shall

shall destroy your persons, families, and estates, till nothing be left; Thus the wrath of man bringeth the punishment of the sword; As wrath workes man to revenge himselfe, so it provokes God to execute revenges; When men are fierce towards each other, God is angry with them all, and will not suffer them to live in peace who loved dissention. This judgement of God upon men is both the fore-runner and demonstration of a further, and that the *Final Judgement*. *Job* concludes and closeth his discourse with a serious premonition of it.

That ye may know there is a judgement.

That ye may know.] That is, that you may be made to understand what ye have taken so little notice of, or doe not at all remember.

Secondly, Take it for the event, then *That you may know*, is, that you may feelee what you will not be perswaded of. *I tell you these things* that you may know them; that is, that you may be convinced and perswaded that there is a judgement, or if you will not be perswaded of it, you shall feelee it by your sad experience. Thus *David* prayeth against his enemies (*Psal. 9. 20.*) *Put them in feare, O Lord, that they may know themselves to be but men.* That is, that they may be convinced, and perswaded of it. He speaks not of such as had either so high an opinion of themselves that they were Gods, or so low an opinion of themselves that they were Beasts or Devils: only they acted as if they had been more then men, and were not sensible of their owne mortality. They who thus know themselves to be men, will not (in the Apostles sence *1 Cor. 3. 3.*) walke as men; that is proudly or contentiously. And as there are but few, who thus know themselves to be men, so there are as few, who know that God is the Lord, (*Exod. 7. 8.*) *The Egyptians shall know that I am the Lord*; that is, when I bring my judgements on them, then they will be constrained to acknowledge me in my Almighty power and greatnesse, confessing *that I am God alone, and that besides me there is none other.* When men will not know God in his word, nor in his workes of creation and common providence, he will make them know him in his rod, and in his workes of judgement and extraordinary providence. So here, *Wrath bringeth the punishment of the sword. That you may know,*

Hoc dico ut eum ad quem provo- co justum judi- cem prius cogi- tem quam id re ipsa experia- mini. BeZ.

Ut cognoscatis quod ex jure est. Jun: i. e. ut saltem metu & horro- re judiciorum e- ius ad officium persungendum erga afflictum revocemini. Jun:

know, is, that you may be convinced by the Logick of the sword, by paines and punishment.

There is a judgement.

שֶׁרֹא
אֲשֶׁר רֹא
Quod judicare
i. e. judicatio,
infinitivus pro
nomine verbalis.

The Hebrew word is infinitive, *that to judge*. The meaning is, that there shall be a time of judgement, or such a proceeding as we call judgement; Judgement is of two sorts. First, there is a judgement of absolution, Secondly, a judgement of condemnation. We may take in both here, God will make you know there is a judgement.

First, A judgement of absolution, on my part, God will determine for me according to the innocency of my cause in that day: he will set me right before all the world.

Secondly, A judgement of condemnation on your part, you will be found faulty, and receive sentence according to your fault. But when should this judgment be given? There are two Times of divine judgement.

First, In this world.

Secondly, In the world to come.

We may understand it of both, *That ye may know that there is a judgement*; That is,

First, That God doth moderate, order, and guide things according to his infinite wisdom in this world: The world is not left to chance, or hap-hazzard, there is a providence of God, and he will bring a sword upon you, that you may know that there is a judgement, or an unerring wisdom that orders all things. *To every purpose* (saith Solomon, Eccl. 8. 6.) *there is time and judgement*. That is, a proper season and a speciall manner of acting, upon the due observation whereof, the good successe of every action doth depend; Now as there is a skill or judgement of man requisite to every purpose to effect it; so there is a wisdom and a judgement of God to every purpose, to order and dispose of it, to reward or punish it.

Again, secondly, *That ye may know there is a judgement*, is, as if he had said, That ye may know a day is coming wherein God will judge the world in righteousness, though now you judge unrighteously, though now you please your selves in the wrong judgement you give of me, yet know there shall be a right judgement given of me and you too.

Hence

Hence observe ; First,

Man is not easily perswaded that God will judge him, that Judgements are coming, or that Christ will come to judgement.

Though Job's friends were (in the maine) holy, and good men, yet he speaks of them as very insensible of their liableness to this judgement. The wicked (*Isa. 28. 15.*) *make a Covenant with death, and with hell they are at an agreement ;* There is no perswading of them that judgement shall overtake them: though all the world be over-flowed with a deluge, yet they hope to stand dry ; *When the over-flowing scourge shall passe through, it shall not come unto us ; for we have made lies our refuge, and under falshood have we hid our selves,* But will any man knowingly make lies his refuge, or secure himself by falshood ? I answer.

First, Some will. The lyes and falshood, the subtlety and guile which they have used or resolve to use, is that which they trust to, they live by their wits and shifts, and so they hope to make an escape from death and danger.

But secondly, I conceive the Prophet represents these men scoffingly speaking the opinion which others, especially the holy Prophets had of all the plots and projects, of all the helps and meanes, which they had prepared for their shelter in that rainy day fore-threatened ; As if they had said, We know very well that you call all these (our outward strengths, and secret pollicies, yea our Gods whom you blaspheme for Idols, all these you call) lies and falshood, well, let them be so, yet we will venture our selves upon their fidelity, not doubting but that the over-flowing scourge will have nothing to doe with us, though others are undone by it. A man that pleaseth himselfe in doing evill, cannot easily believe that he shall suffer evill for doing it. And though the heart cannot put off the terror of present Judgements, yet it will of future judgement. We are unwilling to know that, which checks us in that which we are willing to doe.

Secondly, Observe ;

They who doe not act according to common Principles, may be said not to know them.

Job speaks to his friends, who were not ignorant that there
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should be a judgment, but they judged him as if they had never looked to have been judged themselves, their actions did not speake what they knew; therefore he charges them with ignorance (1 Sam. 2. 12,) *The sons of Eli were children of Beliall, they did not know the Lord.* Did not they know him, and yet Priests! not know him, and yet bred up under *Eli* the high Priest a godly man! could it be said of them they did not know the Lord? Though they had a forme of the knowledge of God in the letter of the Law, yet because their lives were unsutable, and they acted as they who know not God, therefore 'tis said expressly, *they knew not God.* They threw off the yoke of obedience, they were *sons of Beliall*, they walked not in the power of their knowledge, and therefore they are said not to know. When *Manasses* being carried away to *Babylon* in chaines, began to come to himselfe (the Lord haveing thus humbled him by his affliction) the Text saith, *Then Manasses knew that the Lord he was God,* (2 Chron. 33. 13.) *Manasses* being son to *Hezekiah*, a godly King, no doubt was tutored, and instructed to know that *God was the Lord*; yet *Manasses* never knew God to purpose, till he was taught by the rod. Whatsoever truth we doe not hold forth in life, we may be said not to know it, how much knowledge soever we have about it,

Thirdly, From hence note also;

There shall certainly be a judgement.

This point was handled before (v. 25.) consult that verse about it.

Fourthly, From the connection, when he saith; *Wrath bringeth the punishment of the sword, that ye may know, &c.* From the Connexion, we may learne, That,

The present judgments of God are arguments of a future judgement.

When we see the face of the sword, some visible judgement, that teacheth us to believe a judgement as yet unseene, The dayes of judgement in this world are intimations of that great day of judgement at the end of the world: *Those are lesser dayes of judgement.* And, as when God doth not bring judgements on sinners in this life, it hardens many in this opinion, surely there

there will never be a day of judgement (Athieſts are extreemly ſtrengthned in that miſ-beliefe, they flatter themſelves that there ſhall be no judgement, becauſe they ſee none, and that ſinners ſhall eſcape puniſhment alwayes, becauſe they are not alwayes puniſhed.) Now as ſome are ſtrengthened in their unbeliefe, that there ſhall be no judgement at all, becauſe they doe not ſee a preſent judgement: ſo when God doth viſibly bring forth judgements here, it is a confirmation of faith to others, that God will reckon with all men, and bring every worke and ſecret thing to judgement,

Againe, why doth Job ſay, *That ye may know that there is a judgement?* Was there no judgement then? Job found Judges, and judgement too; True he complained often of his friends for judging him, but he looked on theirs as wrong judgement, and ſo as no judgement. Intimating that another kinde of judgement ſhould paſſe upon him, then what had yet paſſed. They ſhould know that there is a judgement.

Hence obſerve;

The judgement of God is an exact and perfect judgement.

In the day of mans Judgement, ſome receive good for evil, and others receive evil for good. But when we ſhall appeare before the judgement ſeat of Chriſt, then *every one ſhall receive according to what he hath done in his body, whether it be good or evil.* Some men are blind and cannot judge aright, others are brib'd or byaſſed, and ſo will not judge aright. But Chriſt knoweth all things and perſons, and nothing can turne him aſide againſt his knowledge. His judgement will be ſtrait and equall judgement.

Sixtly, In reference to the perſons upon whom he preſſeth this, *That ye may know.* You my friends have judged me harſhly, and ſeverely: he particularly applies his ſpeech to them, which gives us this note further,

They who judge others harſhly, have cauſe to feare judgment.

Chriſt ſpeaks as if judgment ſhould paſſe upon none but ſuch; (*Matth. 7. 1.*) *Judge not that ye be not judged, for with what judgment ye mete, it ſhall be meted to you againe.* Judge not; doth not prohibite the judgement of man on man; not the judgement of the Magiſtrate, no, nor all private judgement: but

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wrong,

wrong, haſty, groundleſſe judgement, with ſuch judgement judge not, why? *that ye be not judged*: as if Chriſt had ſaid, ye ſhall certainly be judged if ye doe ſo, But ſhall only ſuch be judged, ſhall not all be judged? yes, all ſhall be judged, but all ſhall not be judged, as this ſort of judges ſhall, with a Judgement of condemnation. In that ſpeech, of Chriſt, to be judged is to be condemned. Againe, 'tis true, this argument is applicable to all ſorts of ſins and ſinners; *Swear not, lie not, ſteale not, that ye be not judged*. But though it be true of all, yet it is more ſpecially applicable to wrong judgement and injurious Judges, *Judge not that ye be not judged*. Such ſhall ſurely be condemned. The Apoſtle (1 Cor. 4. 5.) is ſtrict upon that poynt, *Judge nothing before the time till the Lord come, that will bring to light the hidden things of darkneſſe*. As the former, ſo this Scripture doth not take all judgement from man, as if (in all caſes) we ſhould only appeale to God, or referre every cauſe to the laſt judgement. But when he ſaith, *Judge nothing before the time*, his meaning is, Judge nothing unſeaſonably, judge no perſon in reference to his ſpirituall ſtate peremptorily or finally. We may judge the facts of men, but take heed of judging their hearts. We may judge perſons as they are, but we cannot conclude what they may be. We may judge what appeareth, but we muſt not judge by gueſſe or by conjecture concerning thoſe things which are hidden and appeare not. The Lord (at laſt) *will bring to light the hidden things of darkneſſe, and will make manifeſt the counſells of the hearts*; The judgement of hidden things, and of hearts are reſerved to him to whom nothing is hidden, and who knoweth the heart. (Jam. 4. 11, 12.) *Speake not evill one of another, (brethren) He that ſpeaketh evill of his brother, and judgeth his brother, ſpeaketh evill of the Law, and judgeth the Law, but if thou judg the law thou art not a doer of the law but a Judge. There is one Law-giver, who is able to ſave, and to deſtroy. Who art thou that judgeſt another?* Our Law-giver is our Judge, and he who is the Judge of all, is as able to deſtroy by a ſentence of condemnation, as to ſave by a ſentence of abſolution.

Laſtly, Obſerve;

The remembrance of a righteous judgement to come ſhould keep us in a holy feare, leſt we judge our brethren unrighteouſly.

The remembrance of that judgement ſhould keep us in a holy

ly feare of falling into any sin, but especially of falling into this sin of unrighteous Judgement. The Apostle *Paul* (*Rom. 14.*) takes brethren off from judging and vexing one another about either the observation or forbearance of meates and dayes, which once had a plaine and direct institution from God, and were then indeed abolished and laid aside; yet some judging their brethren for the use and others for the disuse of them, being unsatisfied about their abolition. In this quarrell the Apostle interposeth (*vers. 10.*) *Why judgest thou thy brother? Why dost thou set at naught thy brother?* (Thus he rebukes and chides them) *we shall all stand before the judgement-seat of Christ: for it is written; As I live, saith the Lord, every knee shall bow to me. and every tongue shall confesse to God.* This thought that we must all bow to God in the day of judgement, may abate our keenness and coole our heates. This will cause us either in a loving compliance to bow one to another, or to take heed of wrathfull violence, whether in word or action, to cause others to bow to us. Whereas they who have blotted the notion of that last judgement out of their hearts and consciences, will not stand upon those acts which are greatest blots in their lives and conversations. The *Chaldee* Paraphrase glossing upon the history of the murder of *Abel* by *Caine* (*Gen. 4th*) assigns this as the occasion of it: *Caine* and *Abel* went out into the field, where discoursing some points of religion, *Caine* said there was no day of judgement, no account to be given of what is done here, no reward after this life; such were the tenents of *Caine*. *Abel* held the contrary, and said there was a judgement, and an estate after this life, a reward for the righteous, and punishment for the wicked. *Caine* having drunke in those false principles, not only judged but rose up and murdered his brother presently. Whether *Caine* and *Abel* had such a Dialogue or no is questionable, but it is cleare, as to the poynt in hand, that when a man hath once resolved that there is no judgement, or hath not the notion fresh upon his spirit, he is apt to judge his brethren harshly, and then to act cruelly against them. No man knows where either his hand or his tongue will stop in sinning, when once he hath thrown away this barre, or laid aside the holy bridle of this principle, *That there is a judgement.*

Thus

Thus farre *Jobs* answer to the second speech of his second friend *Bildad* hath been opened: wherein he hath laboured to take all his three friends off from the fiercenesse of their opposition against him; and the harshnesse of their opinion of him by the confession of his own faith, in the former context, and by remembering them in this of the account which they were to give to God of all their words and works in the judgement of the great Day. His third friend *Zophar* takes up the same cause, and persecutes *Job* againe upon the old quarrell, that surely he was a wicked man, a man of an evill life, because his life was so full of evils.

J O B,



J O B, Chap. 20. Vers. 1, 2, 3, 4, 5.

*Then answered Zophar the Naamathite, and said,
Therefore doe my thoughts cause me to answer, and for
this I make haste.*

*I have heard the check of my reproach, and the spirit of
my understanding causeth me to answer.*

*Knowest thou not this of old, since man was placed upon
earth.*

*That the triumphing of the wicked is short, and the joy of
the hypocrite but for a moment.*



Z O P H A R, no whit moved with the mi-
series, nor with the cries of *Job*, not at
all satisfied with the serious confession
which he made of his own faith, nor terri-
fied with the severe threats of the sword
of God against them, proceeds in his turn
and time to charge *Job* afresh with un-
godlines, and that by an elegant descrip-

tion of the sudden and dreadfull downfall of ungodly men.

For the clearing of the whole Chapter we may consider.

1. The summe of what he here delivers, or his argument.
2. His scope.
3. The parts into which we may divide his answer.

The summe or argument which he handleth is this, and he is
onely in this to teach and informe us, that wicked men enjoy
but a very uncertaine estate, how high and glorious soever they
appeare in this world. And that after a short time of pleasure,
they are cast downe and perish for ever.

His scope or aime in holding out this doctrine, is to con-
vince

vince *Job*, that he was juſtly cenſured and dealt with by them as a wicked man, becauſe God dealt with him, as with a wicked man. The high proſperity in which he formerly lived, being vaniſhed as a dreame, his light turned to darkneſſe, and all his joy wrapt up in ſorrow; As if he had ſaid; *The change which thou haſt had in thy outward ſtate ſaith to us that thy heart is not changed. If thy converſation had not continued bad, thy condition had continued good.*

The parts of his answer are three;

1. A ſhort exordium in the ſecond and third Verſes.
2. A long narration from the third Verſe to the end of the twenty-eight.
3. We have a quick and cutting concluſion in the cloſe of the Chapter; *This is the portion of a wicked man from God, and the heritage appointed to him by God.*

Verſ. 1. *Then answered Zophar the Naamathite, and ſaid;*

Verſ. 2. *Therefore doe my thoughts cauſe me to answer, and for this doe I make haſte.*

THeſe words are a part of his Preface, wherein he moveth for attention; And he doth it from a kind of neceſſity that lay upon him to ſpeake, from whence he would inferre, that it was ſurely a duty in *Job* to hear; When *Paul* ſaid, *A neceſſitie is laid upon me to preach the Goſpel*, he implied, a neceſſity in others to heare the Goſpel preached. *Therefore now, and for this, &c.*

What doth this referre to? We may give it three wayes.

Fiſt, Upon the whole matter, as if he had ſaid; *I having well weighed and conſidered the tenor of thy diſcourſe upon this great point of Gods dealing with man, and ſeeing how erroneous thou art in thy apprehenſions about it, therefore doe my thoughts cauſe me to answer.*

Secondly, And more principally, therefore, that is, becauſe of what thou ſpokeſt at the cloſe of thy laſt diſcourſe, threatening us with the ſword; *Be ye afraid of the ſword, for wrath bringeth the puniſhment of the ſword*, *Therefore doe my thoughts cauſe me to answer*: as if *Zophar* had ſaid; *You ſpeak terribly to us, you have threatened us with the ſword, and have brandiſhed or waved it before our eyes,*

eyes, like that flaming sword, which turning every way was set to keep the way of the tree of life in Paradise, least Adam should meddle with it. So, saith he, thou terrifiest us with the sword, as if it were drawn against us in case we should attempt further against thee, but I am so farre from being terrified by thy threats, that for this very reason do my thoughts cause me to answer, and for this doe I make haste. Perceiving how wrongfully you apply the judgements of God, it is time for me to rectifie and reduce you, considering also that the terror you powre out upon us is fallen upon your selfe, and that you are wounded with the sword you speake of. Have you not felt the smart of it? doth not this argue that you are the man, and that you have it your selfe while you ayimed at us?

Thirdly, It may be referred to those reproaches (as he interprets them) and severe censures of their dealing with him. And then the reason is plaine in the third verse, where the account of that, therefore, is thus given; *I have heard the check of my reproach, therefore doe my thoughts, cause me to answer, and for this doe I make haste*; we may put both these together, as if he had thus more plainly expressed himselfe; *Thou hast not onely threatened, but reproached, not onely terrified, but checked and censured us, for this my thoughts cause me to answer, and for this doe I make haste.*

Therefore doe my thoughts.

Thoughts are the first-borne of the soule, our inward motions; The word which is here used in the Hebrew for a thought is very elegant, properly signifying the boughs of a tree, because our thoughts shoot out from our minds, as branches doe from a tree, the force of which word was opened at the 4th Chap. v. 13. *Therefore doe my thoughts*

Cause me to answer.

The expression notes an active putting forward, or a thrusting him on to answer, as if he had not been master of his owne spirit, or could not withstand the impulses which were upon him. His thoughts did not onely containe the matter which he had to answer, but they provoked, and (as we render) *caused him to answer*, or (according to the letter) *to returne, my thoughts caused me to returne, my thoughts presse me*: As if he had said; *It was my purpose to have given thee over, & to have medled no*

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more rat me. Jun.

יָדַעְתִּי

יָדַעְתִּי *converte-
re redire, est in
Hiphil ubi pro-
prie significat
redire facere,
& quando de
verbo agitur
respondere sig-
nificat. Bold.
Studium elo-
quendi stimulat
urget ac accelera-
t.*

more with thee, but thy carriage hath been such that I am compelled to answer. I must answer whether I will or no; The old Prophets when they received impressions from the Spirit of God, were no more in their owne power, or they had not the command of their own words, they must speak what the Spirit dictated to them, they could not forbear. They could not say as the wicked are described (*Psal. 12. 4.*) *Our lips are our owne*; no; their lips moved as the Spirit of God moved them. Thus the Apostle Peter describes them, (*2 Ep. 1. 21.*) *The Prophecy came not in old time (or at any time) by the will of man: but holy men of God spake as they were moved by the holy Ghost.* Such a force there is in the word of the Text. Some interpret, as if Zophar would have Job understand so much, that he was moved with the Spirit of God, or that God inspired him to speake, and he could not be silent. David was under such a constraint (*Psal. 39. 3.*) *My heart was hot within me, while I was musing the fire burned, then spake I with my tongue. His thoughts caused him to answer.* And in that Zophar saith, *My thoughts cause me, &c.* he seems to intimate that though he spake zealously, yet he did not speak rashly, but had seriously premeditated & thought of the whole matter before hand. Hence observe:

Thoughts presse us to words.

They force their way out; it is a hard thing to keep in our thoughts; our thoughts are as conceptions, and our answerings are as the birth. Where the first is, the second must follow. Where there is a conception, there alwayes succeedeth eyther timely production, or abhortion. Thoughts once conceived and formed, strive and struggle to come to the birth, and see the light. The Apostle Paul useth such an expression (*Acts 18. 5.*) where the Text saith, that when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit; Paul spake before; he reasoned in the Synagogue every Sabbath (*v. 4.*) but after they came from Macedonia, Paul was pressed in spirit, or constrained; so pressed in spirit that he could not hold therefore it follows, *I testified to the Jewes that Jesus was Christ*, he had a new gale a fresh breathing from heaven upon him, or as some render, a Spring-tide came in upon him, his spirit swell'd high and overflowed the bankes. The same word is used (*2 Cor. 5. 14.*) *The love*

*compunctio,
animum apud se
assuebat.*

love of Chriſt conſtraineth me, that is, the love wherewith Chriſt loveth me, ('tis true alſo of that love wherewith we love Chriſt) this love conſtraineth me. *Paul* was not conſtrained by an outward violence, but by an internall vertue, to doe, to ſuffer, to ſpeak, to act whatſoever was his duty in the ſervice of Jeſus Chriſt.

Againe, Whereas he ſaith, *My thoughts cauſe me to answer;*
Obſerve;

That before we answer we ſhould conſider.

We ſhould not ſpeake till we thinke, nor utter a matter till we have beaten it out plaine in our owne ſpirits; *Thoughts muſt forme our words, and words ſhould beare the forme of our thoughts;* He that ſpeakes what he thinks not, ſpeakes hypocritically; And he that thinks not of what he ſpeakes, ſpeakes inconfiderately. *Unleſſe the heart worke before the tongue, the tongue will make but ill-favoured worke.* As we ſhould deliberate long, before we determine to doe any thing, ſo we ſhould uſe ſome deliberation before every thing we ſay. When Chriſt ſaith to his Diſciples in that caſe of their being brought before Governours and Kings for his Name ſake (*Matth. 10. 19, 20*) *Take no thought how or what ye ſhall ſpeake, for it ſhall be given you in that ſame houre, what ye ſhall ſpeak; for it is not ye that ſpeake, but the Spirit of your Father that ſpeaketh in you.* In this Chriſt doth not (as I conceive) forbid all care and fore-thought what to ſay, (no more then he forbids all care and fore-thought about the things of this life) when he ſayth (*Matth. 6. 25*) *Take no thought for your life;* He only forbids anxious diſtruſtfull cares and thoughts what to ſay, or that they ſhould not like Orators and Advocates ſtrive to make ſtudied Rhetoricall pleas, and Apologies for themſelves; for as much as in the due improvement of their gifts and managment of their talents, the Spirit would aſſiſt and ſupply them, yea and if need were, give them immediate ſupplies, and be with their mouths, (as he promiſed *Moses*, *Exod. 4. 12.*) to teach them what they ſhould ſay. If their own thoughts could not, he would teach and move them to answer.

And for this I make haſte.

The Hebrew is, *Therefore haſt is in me,* I finde a motion in me,
L 112 and

Utrum & deli-
citis affluere &
festinare signi-
ficat.

and that motion forbids all delayes: some expound this *hast*; by a kind of delight, *for this I delight in answering, it is pleasant to me*; we usually make *hast* to doe those things which we delight to doe. That's a good sence; as it was prophesied of Christ (*Psal. 10. 7, 8.*) *Loe I come, I delight to doe thy will*, there was *hast* and delight both together in Christ; it was written in the volume of Gods Book that he should doe the will of God, and Christ came with *hast* and delight to doe it; *Zophar* speaks neare the same, *It is my delight to answer*; we render, *for this I make hast*, or *for this my hast is in me*: There is a twofold *hast*; first, a foolish; secondly, a wise *hast*; a *hast* of indiscretion; and a *hast* of diligence; a *hast* that precedes deliberation and a *hast* that follows deliberation; *Zophar* would be understood of the best *hast*, when he saith, *I make hast*, his meaning is, he made the *hast* of a diligent man, who having wisely deliberated what to answer, makes *hast* to answer; He would be understood to make the *hast* of an industrious man, not of a passionate man.

Hence note;

That in a good worke it is good to make hast.

The Apostles rule (*Rom. 12. 11.*) is, *Not sloathfull in businesse, Some hast makes wast, and many make wast, because they make no hast*; some make more *hast* then good speed, others have good speed, while they make *hast*. *David*. (*Psal. 31. 22.*) spake in too much *hast*, he spake before he had well thought of it, *I said in my hast, I am cut off from before thine eyes*. And Againe (*Psal. 116. 11.*) *I said in my hast, all men are liars* take heed of such hasty sayings as these: he tells us also of a commendable *hast* which he used (*Psal. 119. 62.*) *I made hast and delayed not to keep thy testimonies*, this was the *hast* of diligence, the other was the *hast* of unbelieve; *he that believeth will not make hast*, eyther to doe or speak what he hath not considered, or finds no warrant for, when he hath considered. To run on in a wrong way is from our unbelieve, or from our ignorance, but he that believeth and knoweth will run in a right way, nothing provokes so much to a holy *hast* as faith doth. Faith moveth us to doe the will of God, and not to delay; The motto of one of the ancients was, *Make hast slowly*; another gives it as a rule, in the observation whereof he obtained all his successes *Making no delay*. The right
stating

stating of our hast and delay gives a good issue to all our actions; sometimes hast is best; sometimes stay is best, sometimes we cannot be too hasty, sometimes we can hardly be too slow. *Paul* was resolute (*Gal. 1. 16.*) he made no stop, he would not stay for a conference; *When it pleased God to reveale his Sonne in me, that I might preach him among the Heathen immediatly I conferred not with flesh and blond*: He went not to counsel, eyther with his owne heart, or with the wisest heads, when once the minde of God was cleared up to him, and his conscience was attached with it. We cannot doe that too soone which is alwayes to be done. Yet about many things we may say (as one was wont) *Let us not make much hast, that so we may have done the sooner.*

Againe, *Zophar* looking upon *Job* as a man mistaken and in a wrong way, saith, *For this I make hast.*

Hence Note;

It is our duty to hasten the recalling and reducing of those that are engaged in any error, or departed from the way of truth and holinesse.

Zophars supposition is a rule for us to walke by, though his practice be not; he was mistaken in the object of his hast, not in the ground or rise of it. He that seeth his neighbours house on fire, should make hast to quench it; He that seeth him fallen into a pit, should make hast to pull him out; in a desperate disease, we make hast to the Phycitian; such were *Zophars* apprehensions concerning *Job*: He supposed his soule diseased and ready to gangrene with erroneous opinions, or sinfull practices: *And for this he made hast.* As *Paul* speaks (*Gal. 2. 5.*) about false Brethren in the things of the Gospel, *to whom we gave not place no not for an houre.* *Paul* made hast to reduce them, he did not delay no not an houre; so should we. As the Sunne should not goe downe upon our wrath, (we must make hast to be reconciled to an offended brother) so the Sun should not goe downe upon our zeale, we must make hast to recover a lapsed brother. He that maketh the former delay giveth place to the Devil (as the Apostle speaks) to take an advantage against and prevaile upon himselfe, and he that maketh the latter delay giveth place to the Devil to take an advantage against and prevaile upon his brother.

Vers. 3.

Verf. 3. *I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.*

Some conceive that as these words hold forth what Zophar had heard from Job, so with what frame of spirit, he heard it: as if he had said, *I have heard it and let it goe, I will neither trouble my selfe nor thee about it, but take it patiently. I will not check or reproach thee, though I have heard the check of my reproach; that is, such a check or reproofe as tends to my reproach and disgrace.*

כלל ad
confusionem &
erubesceniam
pertinet.

The word signifies to make one *blush*, you have spoken such things (saith Zophar) as might make me *blush* if I were guiltie, possibly he aimes particularly at those words of the 19th Chap. v. 22d. *Why do you persecute me as God, and are not satisfied with my flesh*, where Job chargeth his friends with highest cruelty, ye have (upon the matter) eaten my flesh, and will ye destroy my spirit too? Now saith Zophar, *I have heard the check of my reproach*. What! doe we persecute you, who are come to comfort you? have we eaten your flesh who mourne over your soule? why doe you shame and dishonour us with this reproach?

Yet I conceive that which Zophar calleth the check of his reproach was Job's stiffness and persistance in his opinion, still dissenting from his friends, and refusing to be brought over to their judgements.

Hence note;

Man is apt to account it a reproach to be dissented from and gaine-sayed in what he affirms as truth.

Every dissent carrieth a reproofe, yea a reproach in it; he must have a patient eare that can heare himselfe reproofed; Zophars patience was so much moved with it, that he presently adds,

The spirit of my understanding causeth me to answer.

These words are neere in sence with the close of the former verse: there he said, *My thoughts cause me to answer*; here, *the spirit of my understanding causeth me to answer*; first, some interpret it of God, who is the spirit giving understanding; As if he had said, God hath caused me to answer. But rather, secondly,

the

the spirit of the understanding is the highest, chiefest and most sublimite faculty of the understanding; As if he had said, *Not onely doth my understanding in generall, but the most refined part of it, that which is most free from the dregs of passion, the very spirit of my understanding moves me to answer.* The Apostle useth such an expresse (Eph. 4 23) *Be renewed in the spirit of your minde*, not onely be renewed in the outward man, in practice and conversation, but be renewed in your minde, yea in the spirit of it. Holinesse is not onely the renewing of the outward man, but of the minde, and not onely of the minde, but of the spirit of the minde, that is, of whatsoever riseth up neere to God, as the spirit of the understanding doth; our minds need renewing, and so doth the very spirit of them, both because corruption is got into the highest powers of the minde; and because we must serve God and answer one another with those highest powers, even with the spirit of our understanding.

Thirdly, *The spirit of the understanding* may be expounded by the force and power of the understanding. The spirit of every thing is the best and the strongest of it. And thus he seemes to speake in opposition to the manner of Job's speech, which was such as made it (in his construction) a check rather than a counsell, and a reproach rather than a reproofe. A check and a reproach proceed from passion, or from spleene, whereas counsell what to doe, and reproofe for what hath been done amisse, proceed from compassion or from love. Thou hast spoken my reproach, and therefore thou hast spoken from thy own passion; But I will not imitate thee. I intend not to answer thee with my passion, but with my reason and with my spirit, the force and best of my understanding.

Lastly, When he saith, *The spirit of my understanding causeth me, &c.* He (possibly) would intimate, that he had understanding or knowledge enough to answer for himselfe, to retort Job's reproach, and make good his own assertion.

From this last clause of the Verse observe.

We should not answer passionate speeches with passion.

The more we see others disturbed and heated with passion, the more coole and composed we should be; we should dispose our selves to the highest degree of patience when we see others
inpa-

impatient : what others speake or write in anger, we should answer in love ; and to fall to worke with our reason, yea with (that, which hath more of the spirit of our understanding in it) our Graces, When we perceive those we have to deale with over-wrought by their owne distempers and corruptions, when we see plainly that the spirit of pride and contentiousnes causeth them to speake to us, then we should strive to speak with them in a spirit of meeknes, and the spirit of our understanding should cause us to answer. Man hath this priviledge above beasts, that he hath an understanding; And not onely so, but in this he is like to Angells, yea to God himfelfe; but unlesse he exerciseth his understanding he acts as a beast : so the *Psalmist* concludes (*Psal. 49. 20*) *Man that is in honour and understandeth not,* (that is, doth not exercise his understanding, or act suitably to it, but is led meerly by sence, or hurried by passion, this man,) *is like the beasts that perish.* It is good to be full of affection, but it is best to worke in the full assurance of understanding ; affections without understanding are blinde, and quickly run us upon a thousand inconveniences. That duty which calls up all our affections, yet calls for a worke of the understanding (*Psal. 47. 7*) *Sing praises with understanding.* And if we ought not to perform any publik duty in the Church (those in particular of praying and singing) so, as that others cannot set their understandings on worke, then much lesse are we to performe any duty without the worke of our owne understanding. (*1 Cor. 14. 14, 15.*) *If I pray in an unknowne tongue,* (that is, in a tongue which others who joyne with me know not, though I doe) *my spirit prayeth, but my understanding is unfruitfull,* that is, to them with whom I pray ; my understanding in prayer is no benefit to them, unlesse they also understand what I pray. *What is it then ? I will pray with the spirit, and will pray with understanding also ; I will sing with the spirit, I will sing with the understanding also.* That is, I will sing and pray in an unknowne tongue by that extraordinary gift of the Spirit, or as the Spirit dictates unto me, yet *I will sing and pray with the understanding also,* that is, I will so explaine or interpret my *Psalmes* or *Prayer*, that others may understand it. He is a *Barbarian* to others, who eyther speaketh or prayeth what they understand not, and he is worse then a *Barbarian* to himfelfe who speaketh what

what himſelf underſtandeth not. An ignorant perſon wants underſtanding; and a paſſionate perſon cannot uſe his underſtanding, both are unfit to object or answer. When we answer like men, the ſpirit of our underſtanding cauſeth us to answer.

From the Preface thus briefly opened, *Zophar* deſcends to the matter of his answer, which he layeth down, firſt, more generally, at the fourth and fifth verſes.

Verſ. 4. *Knoweſt not thou this of old, ſince man was placed up-
on earth?*

These words charge *Job* eyther with groſſe ignorance, or a reſolved oppoſition of the truth againſt his own knowledge. As if he had ſaid, *Job thou wouldeſt perſwade us that thou art a knowing man, haſt thou not this among thy experiences? is not this laid up among thy treasures of knowledge? knoweſt thou not this?* Thus the words are a check of his ignorance, or inadvertency. *What haſt thou not known this?* knoweſt thou not that which every one knoweth; children can ſpeak of this; This hath been the courſe of God of old. As if he had ſaid, *I am not ſpeak-
ing paradoxes to thee and novelties, or things which fall out onely
now and then, but of the fixt, & conſtant tenor of Gods dealings
and adminiſtrations even from the firſt, or of old, long agoe,
from all ages and generations it hath been thus.*

The word ſignifies ſometimes eternity ſtrictly taken (*Iſa. 57.
17.*) Thus ſaith the high and holy one that inhabiteth eternity, that
is, who hath neither beginning nor ending: Chriſt (*Iſa. 9, 5.*)
is called the everlaſting Father, or, the Father of Eternity; not on-
ly in regard of the eternity of his being, but as he is the Author
of eternal life (here begun, hereafter to be perfected) unto all
thoſe that believe on him, or have intereſt in him: as alſo be-
cauſe of the everlaſtingneſſe of his fatherly care of and tender-
neſſe towards them. In other places the word ſignifies onely a
long time or diuturnity (*Pſal. 132. 14.*) *There will I dwell
for ever,* that is, for many ages. So here, *haſt thou not known of
old,* which is explained in the next words, *ſince man was placed up-
on the earth;* that is, ever ſince or from the creation of the world,
for then man was firſt placed upon the earth. We may read the
word *man* not as an appellative, but as the proper name of the firſt
man; *Haſt not thou known this of old ſince Adam was placed upon*

*Fixa hec &
conſtituta divi-
ne providentie
ratio omnibus
notoria eſt Pined.
W. M. ex eo
quod olim, a ſe-
culo a ſemper
ab eterno, quod
frequē er ſum-
itur pro magna
duratione.*

□ *W* positus
arie & indu-
stria fabrica-
tus, dispositus
certo loco non
casu.

the earth: the same word was the proper name of the first man, and is the common name of all men. Thus it hath been ever since *Adam* was formed and fashioned out of the earth by divine art, and made up into that goodly fabricke, and then disposed by a divine order to dresse the Garden. The originall word signifies to settle or place a man in his busines, or calling, as *Adam* was presently after his creation (*Gen. 2. 15.*) And the Lord tooke the man (or *Adam*) and put him into the Garden of Eden to dresse it and to keepe it. Knowest thou not this, or that it hath been thus of old since man was (thus) placed upon the earth.

Hence observe;

First, *That we should acquaint our selves with the history of Gods dealing in all ages.*

Dost thou not know? He speaks it as a reproach to him, that he was not acquainted with what God had done in former times; there are some extraordinary cases, that fall not out in every age: The providence of God hath some excentricall motions; but we may draw a line and see the footsteps of many of his dispensations in all ages. Many workes of divine providence are uniforme, and run paralel in all times. Or if their face and appearance be not one and the same, yet it is not divers or contrary. Now, as it is a shame not to know common principles, so not to know common experiences. That which any man may know, every man ought to know, if it be that which is usefull, and a duty for us to know.

Secondly, From the particular here intended;
Observe;

That in all ages God hath declared himselfe against wicked men.

God never shewd himselfe a friend to sinners, or a lover of iniquitie: he declared himselfe against *Adam* when he sinn'd, though he receiverh him into favour againe. He declared himselfe against wicked *Cain*, he excommunicated him, and cast him out; he declared himselfe against the old world by water. When they were growne so vile that all the imaginations of the thoughts of their hearts were evill, he sent a deluge, not to wash, but drowne them. He declared himselfe against the wickednesse of *Sodom* and *Gomorrhah* by fire, not to purifie but consume.

sume them. God never shewed good will to wicked men, (he is alwayes constant to himselfe) as he never shewed ill will to any of the godly, there is not one testimony of eyther upon record in any age of the world.

Thirdly, From those words, *since man was placed upon the earth*; he doth not say, *since man was upon the earth, but placed.*

Note;

There is a divine ordination that sets every man in his place upon the earth. Or, man is placed and disposed of by a divine ordination.

God hath appointed to every man where he shall be, and how he shall be imployed. Time and place are set downe by God: And as he hath determined the times before appointed, and the bounds of their habitation, (Acts 17.26.) so the busines of every man in that place of his habitation. When the Lord made man, he tooke and put him into the garden of Eden, There was the bound of his habitation. And being brought thither he shewed him his worke, to dresse it, and to keepe it, (Gen. 2. 15.) he left him not at large to the whole world for a place, but singled him his place, nor did he leave him at large for an imployment, but shewed him his worke. Adam did not thrust himselfe into the Garden, but the Lord tooke him by the hand, led him to, and placed him in it, directing him what to doe. Here was the divine ordination to a calling. It is our happines when we are able to say, wheresoever we are, God hath placed us there, we have not thrust our selves in. This is a great support in any service or businesse, when we can see that God hath called and his hand conducted us to it; that we have not taken but received it, that we are not come but sent unto it.

Zophar proceeds to expresse or name that common truth, to which all ages have borne or may bring in their witness.

Vers. 5. *That the triumping of the wicked is short, and the joy of the hypocrite for a moment.*

Job having gained thus much upon his friends, at least upon Zophar, that wicked men may enjoy outward prosperitie in this world, is yet opposed upon the same account, because, though they doe prosper, yet it is but for a little time, so little that

may number the yeares which his prosperitie hath lived, and the oldeſt man may out-live it. I finde ſome Interpreters expreſſing the word by a locall diſtance, rather then a diſtance of time. *The triumph of the wicked is neare*, that is, it is not come from farre; Its pedigree and originall is not from Heaven, the farre Country, but from the earth, to which he is a neighbour, and therefore (as all earthly things) it is fading, tranſitory, and quickly paſſeth away.

Hence obſerve;

First, *Wicked men may flourish in great prosperitie.*

Triumph is the height of prosperitie, if ever *Heathen Rome* were ſeene in her glory, it was when her *Ceſars* having gotten ſome great Victory rode in triumph; To ſuch a ſtate may a wicked man aſcend. *I have ſeen the wicked in great proſperity, (ſaith David, Pſal. 37.) flourishing like a green Bay tree, yea they may flourish like the Cedars of Lebanon, or like the Oaks of Baſhan,* Let not their proſperity ſcandalize the Saints, or make them to ſtumble. Some know not what interpretation to put upon it, or how to bear it. *Wherefore lookeſt thou upon them that deal treacherouſly? and holdeſt thy tongue when the wicked devoureth the man that is more righteous than he, (Hab. 1. 13.)* This point I have met with before, therefore I ſhall not ſtay upon it. But (which may eaſily take off this ſcandall),

Obſerve, ſecondly;

That a wicked mans proſperity is of no continuance.

It is but like a ſtatue of ſnow before the Sun, ſoon defaced and melted down. It is but like ſome goodly Characters drawn upon the ſand, which the next puffe of wind blots out. He may have the pleaſure of ſin, but it is but for a ſeaſon, his pleaſures are ſcarce ſweet at all, his pleaſures are at beſt but a bitter ſweete, and that ſweetneſſe which is in them doth not hold long; *The triumphing of the wicked is ſhort*, both becauſe lately begun, and becauſe it ſhall ſoon end; yea ſhort, if we conſider the utmoſt poſſibility of its continuance. How many casualties, decayes, changes, and declinings are ready to invade and ſeaze upon it every moment.

Further, The ſhortneſſe of their triumph may be conſidered three wayes.

First,

First, In reference to the constitution or nature of the things about which they triumph, or in which they rejoyce; Thus 'tis short.

Secondly, Short in reference to the generall curse which God hath laid upon the creature, the creature at the best is but a cesterne, not a fountaine; There is no water in it but what is put into it; And since the fall of man the creature is a broken, a crackt cesterne, and cannot hold the comforts that are put into it, they quickly leak out and passe away, like water spilt upon the Ground, which cannot be gathered up againe.

Thirdly, That which makes the triumphing of a wicked man yet shorter, is, a particular curse upon him for his personall finnes and crooked wayes, wherein he walketh. All his enjoyments are in themselves vanishing, and he by his owne folly makes them more vaine to him, then they are in themselves.

From all it followes;

That a wicked man is a very miserable man.

His triumphing is short, but his declining is for ever, his prosperitie is but for a while, but his misery is everlasting; all his good things will soone be at an end, but his evils shall never end; his light is quickly put out, but when once it is darke with him, he shall see the light no more. The affliction which a beleever meets with in this life is consistent with his happinesse, or he is not unhappy though afflicted, because his afflictions are short, and his comforts everlasting, (1 Cor. 4. 17.) *Our light afflictions which are but for a moment, &c.* This makes the life of a Saint happy while he is in affliction, his afflictions are light when heaviest, and short when longest, compared with that farre more exceeding and eternall weight of Glory. This also makes the life of a wicked man miserable; while he is in prosperitie, because his prosperitie is but light, and for a moment; and we may carry the latter part to the contrary sense, that light short prosperitie worketh for him an eternall weight of misery. For as earthly things are temporary in their nature and use to all, so being ill used, & enjoyed without God in Christ and a good conscience, they prove eternall in their punishment. For the punishments and miseries that follow them are eternall, and so they

they may be ſayd to worke an eternall weight of puniſhment ; whereas the afflictions of the Saints are ſhort in their burdenſomeſſe, yet eternall in their fruitfullneſſe, for *they work* (not by a way of price, but of preparation) *an eternall weight of glory.*

And the joy of the hypocrite but for a moment.

Leaſt the Title of a wicked man ſhould be too broad, and *Job* ſhould not take himſelfe as concerned in this concluſion, becauſe all knew him to be a worſhipper of God, and one that made profeſſion of Religion, therefore *Zophar* in this latter claule adds the word *hypocrite* ; which is moſt proper to thoſe who are higheſt in profeſſion.

The joy of the hypocrite but for a moment.

Triumphing in the former claule ſignifies a more open deportment. There's no diſſembling nor concealing of a Triumph. Joy may be more ſecret and retired, ſo ſome conceive *Zophar* ſpeaking properly in reference to the uſuall diſtinct temper of the wicked and the hypocrite. A wicked prophane man triumphs and rants it, he makes all ring with his jollitie. The hypocrite and falſe profeſſor takes ſome ſtiller delights and more moderate contentments ; now (ſayth *Zophar*) this joy though it be more reſerved and cloſe, is yet but for a moment, 'tis but like a punctum or poynt, which in *Mathematicks* is ſo ſmall a thing that it hath no dimensions, unleſſe imaginable ; a poynt is leſſe then the leaſt line, or onely the beginning of a line, it is but putting downe the pen, and 'tis done, there needs no drawing, as in making lines. The worldly felicitie of an hypocrite toucheth him onely as a Globe doth a Table (in puncto) in a poynt ; he hath but a touch of it, and then 'tis gone. A poynt is to place as a moment is to time, the leaſt and laſt diviſion of it ; A poynt is indiviſible in place as a moment in time. Thus the joy of the hypocrite is brought downe to the loweſt that words or thoughts can make of it. A hypocrite (againſt his will) toucheth worldly joy in regard of the time of his enjoying it, as a godly man willingly and deſignedly toucheth it, in regard of that frame or ſpirit with which he enjoyeth it, onely in a poynt. He hath as little to doe with worldly things as he can, he doth not lay the whole di-
menſion

Improbis in mundo tribuitur Jubilum, quia non diſſimulant quo gaudent. Hypocritis latitia animo magis abſcondita, quam verba ſignificata Coc.

*אין אין
ad inſtar puncti
ad momentum.*

Licet vitam integram hominis duret humana felicitas, momentum durat.

mention of his ſoule upon them. He rejoyceth in the world as if he rejoyced not. Now this which is at once the duty and happines of the Saints, ſhall be the puniſhments of hypocrites. Theſe whether they will or no ſhall have but a poynt or moment of worldly felicitie; whereas the other reckon upon and chearefully make account of it, as of no more. Though true joy in worldly things be theirs, yet they lightly eſteem that joy. As for ſpirituall joy, that belongs to them alone. The Apoſtle (*Phil. 4. 4.*) exhorts all ſuch & only ſuch, when he ſaith, *Rejoyce in the Lord, I ſay again rejoyce.* The hypocrite hath no right to any joy (ſorrow is his portion) yet he can as hardly be kept from rejoycing in the world, as the godly are hardly got to rejoyce in the Lord. Now, though the hypocrites joy is moſt in outward things (he rejoyceth in *corne, wine, & oyle,*) yet the joy of the hypocrite may goe further, he may have joy in ſpiritualls; For the hypocrite doth not rejoyce meerely as a wicked man in the things of the world, he ſometimes rejoyceth in the things of heaven. (*Matth. 13. 20.*) *The ſtony ground received the word with joy:* The hypocrite may get a ſmatch or ſome taſts of the powers of the world to come, as the Apoſtle ſpeakes, (*Heb. 6. 5.*) for ſeeing hypocrites are not only enlightned about the things of this world, but alſo about the things of the world to come, they may have ſome joy in them; yet this ſtrictly taken is but a ſenſitive joy, or at the moſt a rationally, not a truly ſpirituall joy: A man may have a joy in and about ſpirituall things, yet have no ſpirituall joy, as a man may rejoyce in and about many worldly things, and yet his not a worldly joy; or as a man may have much knowledge about ſpirituall things, yet no ſpirituall knowledge of them. Thus an hypocrite hath flaſhes of joy about ſpirituall things, but no ſpirituall joy: When a hypocrite heares a well ordered quick diſcourſe and diſcovery of the joyes and happines of heaven, of the grace and goodnes of God, this from rationally grounds may affect his heart, and ſo cauſe joy: but this joy of the hypocrite about ſpiritualls, though it be better then his worldly joy in regard of the object, yet it is no better in regard of its duration; for of this we may alſo conclude, 'tis but for a moment. As the hypocrite himſelfe, ſo his joy is not built upon the rocke, but upon the ſands; it is not a Maſter joy, a joy that can carry him out when
ſorrow

sorrow cometh : A hypocrite cannot be as sorrowing, yet alwayes rejoycing, he cannot (as *Paul* sayth *Rom. 5. 3.*) *Rejoyce in tribulation*, because he is not indeed united unto Christ, the true *Isaac*, or laughter of his people, the fountaine of their joy. The hypocrites sorrow will last for ever, but all his joyes are onely a moment.

Lastly, Consider the opposite state which *Zophar* would have *Job* take notice of.

The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment.

Hence it follows that there are some whose triumphing and whose joyes are permanent and stable ; The triumphing of the godly is for ever, and the joy of the sincere shall continue to everlasting. The joy of the Saints here is everlasting in the nature of it, though not in the actings of it, 'tis everlasting, as everlasting is opposed to a period, though not as to a pause. Their joy dyeth not in this world, though sometimes it be sicke, and languish. Some Saints have had their joy abiding in strength, when themselves were weake, and their joy not onely alive but lively as long as they lived, they have been carried to the grave in the imbraces of Christ, and in the smiles of divine love. And as the moment of this life hath been a kinde of eternitie of joy to them ; so eternitie shall be to them but as a moment of joy, and yet every moment shall have (as it were) an eternitie in it. Saints shall rejoyce for ever, yet their joy shall be alwayes as fresh and greene as if new begun ; as there shall be no removing of this joy, so no abatement of their sweetnes in the enjoyment of it.

J O B, Chap. 20. Vers. 6, 7, 8, 9.

6. *Though his excellency mount up to the heavens, and his head reach up to the clouds.*
 7. *Yet he shall perish for ever, like his owne dung, they which have seene him shall say, Where is he?*
 8. *He shall flee away as a dream, and shall not be found: yea he shall be chased away as a vision of the night.*
 9. *The eye also which saw him shall see him no more; neyther shall his place any more behold him.*

Zophar, having given his opinion about the vanishing prosperitie of a wicked man, proceeds to amplifie and confirme it.

He amplifies it.

First, By an Hyperbolicall Supposition, *vers. 6. Though his excellency mount up to the Heavens, &c.* The Antithesis whereof is layd downe, *vers. 7th; Yet he shall perish for ever, like his owne dung, &c.*

Secondly, He amplifies it by elegant Similitudes; First, of a dreame; Secondly, Of a night vision, *vers. 8.* Both which are prosecuted, *vers. 9th. The eye also which saw him, shall see him no more, &c.*

Vers. 6. Though his excellency mount up to the heavens.

It is a strong way of arguing when we put the worst of our case, and yet conclude it good. We shew our selves able to hold out in the worst that is or can be, when we professe a steadfastnes in that which is worse then is or indeed can be.

It is also a strong way of arguing when we put the best of another mans case, and yet conclude it bad. He is not able to hold out in the best that is or may be, who cannot continue in that estate, which is better then any is, or indeed can be. Such is the intended strength of Zophars argument in this place,

Though his excellency mount up to the heavens.

The vulgar renders, *If his pride ascend even up to heaven.* The word in the originall which we translate *excellency*, he translates

*Si ascenderit
usq; ad cælum
superbia ejus.
Vulg.*

translates *pride*. Properly it signifies that *which is lifted up*. There is an easie cognation between these two. For that which is high, or he who lifts up himselfe high may be sayd to be proud. The Etymologie of the Latine word *to be proud*, is to goe over another, or to goe above him. And usually they who are exalted above others in high places of worldly honour and excellency, are also lifted up with pride. A lowly spirit in a high place is very rarely found. The Hebrew word for a Prince is derived from this roote, both because all Princes are exalted above the ordinary sort of men, and because most Princes are proud in the exalting of themselves. The word is used often in a good sence, as *Psal. 62. 4. They onely consult to cast him down from his excellency*. That is, to cast *David* from that Royall Throne to which God had exalted him.

*Superbire est
super ire.*

*Princeps dici-
tur RV1 quasi
elevatus aut
sublimis.*

The Septuagint translate; *If his gifts ascend up to heaven*. Gifts may be expressed by this word, because they doe indeed lift him up in honour who is indowed with them; as also because we are very apt to be lifted up with gifts; as the Apostle speaketh *1 Cor. 8. 1. Knowledge puffeth up, but charitie edifieth*. This sence is very sutable to *Zophars* discourse of a hypocrite, who though he hath not so much as one talent of true grace, yet he may have five, yea ten talents of gifts. The gift of prayer, the gift of prophecy, the gift of utterance, &c. And with these gifts of heaven he is exalted and impregnated with those worst fumes of hell, pride, and selfe-conceit.

*Si ascenderint
in cœlum dona
ejus. Sept.*

This forme of speaking, *to mount up to heaven*, implyes a gradation of foure steps.

First, Heaven is high. Therefore to mount up to heaven, is to be in a high state of honour and excellency.

Secondly, Heaven is highest, and therefore *to mount up to heaven*, notes the highest ascent and elevation which man is capable of, or is attaineable here on earth. When those builders (*Gen. 11. 4.*) consulted and resolved, *Goe to, let us build a Citie and a Tower whose top may reach to Heaven*, their purpose and plot was to build a Tower as high as it could possibly be builded. When *Bibulus* was extolled by the highest praises and acclamations of the people, *Cicero* the Oratour speakes it thus; *Bibulus is in Heaven*. The Poet speakes the same language, *With my exalted head I will touch the Starres*. As to be cast down to hell,

*Bibulus in cœ-
lo est. Cicero
ad Atticum.
Sublimi feriam
sidera vertice:
Horat;*

signifies in Scripture phrase, the lowest dejection or depression: So, to be lifted up to heaven, the highest exaltation. We finde these two set in opposition (*Iſa. 14. 13, 14.*) *Thou* (meaning the proud *Assyrian*) *haſt ſayd in thy heart, I will aſcend into hea-
+ vn, I will exalt my throne above the Starres of God, I will aſcend
above the heights of the clouds, I will be like the moſt high. But
thou ſhalt be brought downe to hell, to the ſides of the pit; that is,
thou ſhalt be caſt into the loweſt condition, as thou haſt aſpired
to the higheſt. And thus Chriſt himſelf threatens that Citie
which did not repent at the ſight of his mighty works (*Mat. 11.
23.*) And thou Capernaum which art exalted to heaven, ſhalt be
brought down to hell. Capernaum was lifted up both in her own
opinion and by thoſe reall priviledges, the perſonall preſence of
Chriſt there, his frequent preaching and miracles; The contempt
or non-improvement of theſe ripen'd her for ruine, bringing her
to a deſtruction which looked like a hell upon earth, and ſweep-
ing her at laſt from the face of the earth into that utter deſtruction
in hell. Hell notes the loweſt degree of temporall as well as
eternall miſerie. And heaven notes the higheſt degree of tempo-
rall as well as eternall happines.*

Thirdly (which is more) *to mount up to heaven*, implies a kinde of rivalitie with God himſelfe in happines; or man preſuming to ſomewhat more then a man, a kinde of divinitie among men. They who can patiently receive ſuch flattery as the *Tyrians* and *Zidonians* with the reſt of that throng beſtowed upon *Herod*, crying out, *The voyce of God and not of man* (*Acts 12. 22.*) and they eſpecially who affect or require to be adored as God, as many Princes and very many of thoſe *Luciferian Popes* have done, theſe indeed may be ſayd to *mount their excellency unto heaven*, though in ſo doing they had but a phancie of exaltation unto heaven, and have really debaſed themſelves below the earth, yea (as it followes in the next verſe) they have become in the eſteeme of God and of Godly men, baſer then their owne dung. For as that honour which is due and but commensurate unto man, exalts and enables him that receives it, ſo every exceſſe, eſpecially this ſpoken of (which is the moſt irregulare and exorbitant exceſſe) ſhames and depreſſeth him.

Fourthly, *to mount up to heaven*, carrieth in it not onely the
signi.

signification of a high or of the highest estate on earth, but also of that, which is more then the earth can produce or advance any man unto, a certaine, yea an unchangeable, and an unremovable estate. There are no changes in heaven, and onely there (except in hell) there are none. This earthly world passeth away, and the fashion of it; Therefore to have an excellency mounted up to heaven, is a presumption to be (what God can make and hath promised to make his *Jacob* or chosen people to be) an eternall excellency.

Take in these foure ascents, and then conceive how comprehensive a supposition *Zophar* makes of the wicked mans worldly felicitie, in these words, *Though his excellency mount up to heaven.* The next and last clause of the verse is also of the same largenes and comprehension.

And his Head reach unto the clouds.

The word properly signifies thicke and darke clouds. As if, say some, *Zophar* would intimate thus much; *Though the wicked man lift up his head above all stormes and darknesse, and seemeth to himselfe a superior to all dangers and disasters, yet he shall perish.* The head of a wicked man is above the clouds of heaven in aspiring projects, while his heart is among or below the clods of the earth in covetous and cursed practices. Yea, he kickes at the God of heaven with his heele, while his head reacheth unto the clouds of heaven. While he saith in his heart, *I will ascend above the clouds of heaven; I will be like the most high* (*Isa. 14. 14.*) He sets himselfe as an enemy, and is most unlike to the most high. Heathens have often personated proud men in such a stile as *Zophar* expresseth them in, walking like the Starres and reaching the poles of heaven with their head. As when the Psalmist would shew the Super-eminency of the mercy and faithfullnes of God, he sayth (*Psal. 36. 5.*) *Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds.* So to shew the super-eminency of the pride and folly of man, he is described mounting to the heavens, and reaching out his head unto the clouds.

This whole allusion may be unto a tree; full and high-growne, like an Oake, or a Cedar of *Lebanon*. To which the flourishing condition of the *Amorite* is compared (*Amos 2. 9.*)

נב nubes obscurior & crassior; nubes etiam a superiori radice dicuntur neshim, quasi elevationes.

Æquius astis gradior, & cunctos super, Altum superbo vertice attingens polum Sen: in Theist.

I (saith the Lord) destroyed the Amorite before them, whose height was like the height of the Cedars, and he was strong as the Oakes. Nebuchadnezzar the great Monarch then living, was represented to himselfe in a dreame under this Similitude of a tree, the height whereof was great, & whose height reached unto heaven, (Dan. 4. 10, 11.) Thus Daniel interprets it (vers. 22.) It is, thou O King, that art growne and become strong, for thy greatnes is growne and reacheth unto heaven, and thy deminion to the end of the earth. When a mans dominion reacheth to the end of the earth, he in the strictest sence of this allusive language, may be said (as to a worldly felicitie) to reach his greatnes, or that his greatnes reacheth unto heaven.

Hence observe;

First; *A wicked man may get to the highest of worldly heights, to the greatest of a worldly greatnes.*

There is nothing of this world so good but an evill man may enjoy it. No power or honour on earth so high, but he may reach after and attaine it, whose portion is the lowest hell. He may have any thing of or all things upon the earth, about him, who hath nothing of heaven in him. His excellency may mount up to heaven, who hath not the least share in the least heavenly excellency. Though *Zophars* supposition be of impossibilities in the letter, yet according to the figure and tendency of them, they are very possible, yea and have been often reduced to act by many Instances, both of prophane persons and of hypocrites, advanced as high as the world could set them or set upon the highest places and pinnacles of power on the earth, and what is that but in *Zophars* stile to be lifted up to, heaven, and reach the clouds.

Secondly, Observe;

The highest worldly height and greatnes cannot secure a wicked man against the hand of God.

The Lord by his Prophet (*Isa. 14. 15.*) speakes thus to that proud Prince, who would ascend above the heights of the clouds, yet thou shalt be brought down. Climbing high hath been the cause of many a mans fall, it never protected any man from falling; *Edem* is threatned in the same language by the Prophet *Obadiab*

diab (verf. 3, 4.) The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rockes, whose habitation is high, that saith in his heart, who shall bring me down to the ground? Though thou exalt thy selfe as the Eagle, and though thou set thy nest above the Starres, thence will I bring thee down saith the Lord. Possibly there was no man on earth, that durst accept Edoms challenge, when he thus threw down his Gauntlet and bid defiance in his heart to all the powers of the world, *Who shall bring me downe to the ground?* But presently the Lord accepted (or rather disdained,) the challenge, and undertooke that vaine boaster upon higher termes then himselfe proposed, not onely though thou dwellest in the clefts of the rocke, but though thou set thy nest (where no man ever set his nest) above the starres, yet thence will I bring thee downe. God is the high and loftie one (Isa. 57. 15.) and therefore the loftines of man shall be bowed down, and the haughtines of men shall be made low (Isa. 2. 17.) God is the high one, and he inhabiteth Eternity; that is, he is eternally high, his happiness is as steady as it is lofty. But the highest of men (when they inhabit their highest, longest) doe but inhabit time, & most that are high inhabit but a little time, yea; commonly they who are highest inhabit the least time; The triumphing of the wicked is short. Men are high, but their time is in his hand, who is higher then the highest, who is not only high as the Heavens (which is the utmost stretch of mans ambition) but higher then the heavens; and not only higher then the heavens, but the maker of the heavens. And as it is the honor of God to exalt them who are low, so to abase those who are exalted. He casteth downe the mighty from their seates, but exalteth the humble and meek. Many have stood faster by casting themselves down before him, but none have stood by lifting up themselves against him. As a godly man needeth not to feare, though he walke in the very valley of the shadow of death (Psal. 23. 4.) So a wicked man hath cause enough to feare, and then to fear most, when he walketh upon the tops of the mountaines, and sets his foote upon the hils. This Zophar assures us in the next verse.

Vers. 7. Yet shall he perish for ever like his own dung.

The Septuagint renders these words paraphrastically; For when he seemeth to be established, then he shall perish to the end: The word *ἀπὸ* Sep.

ὅταν γὰρ δο-
κῇ ἰσχυρὸς καὶ τε-
τεσθαι τοτὲς
ἐκ τῆς ἀπο-
κρίσεως.

word carrieth totall perishing as well as the adjunct of time, *for ever*, speakes it finall. The word comes from a root signifying to overcome. *For ever* overcomes all. That which perisheth for ever, can never be recovered from perishing. All shall be lost, and it shall be alwayes lost, his wound shall know of no healing. *He shall perish*, not to a not being, but from being what once he was, He shall neither be, nor be any more accounted, happie.

And as he shall perish utterly, so he shall perish basely, not onely shall misery be upon him, but contempt; *He shall perish*

Like his owne dung.

471 *stercus*
convolutione.

And because the word which we render *dung*, signifies to *turn* or *roll* together, in its originall. Therefore some translate here, *He shall perish, as soen as turned about.* Mr. Broughton gives that sence, rendring thus; *Turning a little he falls for ever.* But our reading hath a fuller, though that also hath a true, sence in it. *He shall perish like his owne dung.* What is more base then dung? Because Idols or false Gods are the basest and most abominable things in the world, they are therefore expressed by this word in the Hebrew; As if we should call them, *Dung-Gods*, or stinking dunghill gods, fit only to be throwne away, and shoveld out of the world. For nothing makes a thing indeed so bad as an ambition that it should be accounted that which is best, when it hath not the least good in it. An Idol is accounted God, who is the highest and infinitely the most perfect being, when as in truth, it hath no being at all, or is as the Apostle speaketh *nothing in the world.* And hence also hypocrisie is justly called the worst of sins, because it would be taken for grace, or reckoned for that which is the gathering together of all Graces, *Holines.* Now as the Scripture calleth Idols dung, compared with God, or as being honoured (to whom they are so unlike) with the like priviledges of worship and dependance as God is: so, all our reall inherent righteousness, yea all things compared with Christ and our union with him upon Gospel Termes, are also called *dung* (*Phil. 3, 8, 9.*) When the Apostle would testifie with what holy indignation he rejected those things which were good in themselves, when joyned with and taken in as a supplement to the pure worthines of Christ

for

for our acceptance and Juſtification before God, he ſaith; *I count them but dung, that I may win Chriſt, and be found in him, not having mine own righteousneſſe.* Thus any thing which either is in it ſelfe, or comparatively to ſomewhat elſe, moſt vile, is wrapt up in this Title, *Dung.* The Lord threatens the Houſe of *Jereboam* to bring evil upon it, and (ſaith the Lord) *I will take away the remnant of the houſe of Jereboam, as a man taketh away dung, till it be all gone* (1 Kings 14. 10.) *Dung* is filthy and noyſome, and becauſe (as in homogeneall bodies) the leaſt part of dung hath in it the nature of the whole, therefore when we take it away, we take it all away. A little of it offends and ſtinks, and therefore we ceaſe not ſweeping and removing it till it be all gone. The leaſt of that which is naught is too much and too bad, unleſſe it be all gone we have the trouble of its all. The Lord hath a beſome very fit for this dung, (*Iſa.* 14. 23.) *I will ſweep it with the beſom of deſtruction, ſaith the Lord of hoaſts.* And when the Lord would teſtifie with how much loathing he rejected the ſacrifices and ſolemn ſervices of the *Jewes*, becauſe of their hypocriſie and formality; He tells them by the Prophet (*Mal.* 3. 2.) *I will ſpread dung upon your faces, even the dung of your ſolemn feaſts, and one ſhall take you away with it.* The beſt things corrupted or corruptly uſed are worſt. The ordinances of God are pure, but to the unbelieving all things are impure. Gold becomes drotſe, and holy things but dung to them who are ſo. Their ſervices are reputed ſo, and their perſons ſhall periſh ſo, as the *Psalmiſt* ſpeaks of the *Midianites*, of *Sicera* and of *Jabin*; who periſhed at *Endor*, and became as *Dung* for the earth, (*Pſal.* 83. 10.) Thus *Zophar* concludes of the wicked, ſpecially including *Job* (whom ſome perſonate as ſitting upon a dunghill) that he ſhould periſh for ever as dung, the vileſt excrement, and which holds out yet more abhorrency in it.

As his own Dung.

The dung of ſome creatures is a perfume, and gives a delightful ſmell; The dung of many creatures is medicinable, and phyſicall; The dung of almoſt all creatures is ſome way or other profitable and uſefull; But the dung of man, or a mans own dung, is both uſeleſſe and contemptible, loathſome and noyſome. When railing *Rabshakeh*, would expreſſe the

*Stercus hominis
extrema abje-
ctionis & con-
temptus ſymbo-
lum.*

ooo

utmoſt

utmoſt extremity of famine, to which *Jeruſalem* ſhould be reduced, He ſaith (2 Kings 18. 27.) *Hath my Maſter ſent me to thy Maſter, and to thee, hath he not ſent me to the men which ſit on the wall, that they may eate their own dung, and drinke their own piſſe with you.* Implying, that if they preſently ſubmitted not, they ſhould quickly feele the utmoſt miſeries of hunger and thirſt, and be forced (which is an utter abomination to the apprehenſion of man) to take in what they had caſt out, and be glad to ſtop the cry of their appetite with that, at which formerly they were wont to ſtop their noſes. *Ezekiel* (to typifie a dreadful judgement) was commanded (among other things concurring in that woſull ſceane) *to bake his bread with dung that cometh out of man in their ſight.* And becauſe this was very grievous to the Prophet, therefore though his uſing dung to bake bread with, could not be diſpenced with, yet (by way of favour) the Lord condeſcended to a commutation of the dung, (*Ezek. 4. 15.*) *Then he ſaid unto me, lo I have given thee Cows dung for mans dung, and thou ſhalt prepare thy bread therewith.* Now if it were ſo loathſome to prepare or bake bread with mans dung, how loathſome is it to eate mans dung in ſtead of bread? All dung is vile, mans dung is vileſt. To periſh as dung notes a very contemptible condition, but for a man to periſh as his own dung is to be caſt into the loweſt imaginable degree of contempt. *He ſhall periſh for ever as his own dung.*

Hence obſerve;

First, *Wicked men ſhall periſh.*

They ſhall onely not be troubled but ruin'd. *We* (ſaith the Apoſtle of himſelf and fellow-Saints in ſuffering, 2 Cor. 4. 8, 9.) *are troubled on every ſide, but not deſtroyed.* Trouble ſo far as tryall and correction is the portion of the Godly, but trouble to deſtruction and perdition is the lot of the wicked.

Secondly, Note;

Wicked men periſh finally.

They periſh for ever, yea they ſhall be for ever periſhing. They ſeldome recover when they are down, or riſe when they fall in this life; but none of them ſhall riſe or recover in the next. *The Church ſaith, Rejoyce not againſt me O mine enemy, when*

If all I ſhall ariſe, when I ſit in darkneſs the Lord ſhall be a light unto me, (Mich. 7. 8.) But the wicked have cauſe to mourn when they fall, not onely becauſe they are fallen, but becauſe they ſhall riſe no more, and being once in that darkneſs they ſhall never ſee light. Some have ſaid (how uncomfortably and erroneouſly is no place here to diſcuſſe) that a Godly man may fall from grace totally and finally; but that wicked men perſevering in ſin, ſhall fall ſo, both from their hopes and comforts, is aſſured us by the truth of God.

Thirdly, Obſerve;

Wicked men ſhall periſh diſgracefully, as dung, as their own dung.

Their memory ſhall rot, and nothing ſhall remaine of them but a ſtink or an unpleaſing ſavour. It is recorded of King *Jeſhoram* (2 Chron. 21. 20.) that *he dyed undeſired*. Many wicked men die not onely undeſired but abhorred: As the Prophet *Iſaiah* concludes (Chap. 66. 24.) *They ſhall go forth and look upon the carcaſſes of the men that have tranſgreſſed againſt me: for their worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring to all fleſh*. It is ſome abatement of miſery to find pity, but to be at once deſtroyed and abhorred, or which is more to be an abhorring, eſpecially an abhorring to all fleſh is perfect miſery. There are few men ſo bad but now they are eſteemed by ſome, but ere long they ſhall be abhorred of all. And though all who ſee their miſery ſhall abhor them, yet the perfection of their miſery ſhall not be ſeen, as *Zophar* implyeth in the latter part of this verſe.

They which have ſeen him, ſhall ſay, Where is he?

To be ſeen may be taken two wayes.

First, Largely or vulgarly for the bare beholding or view which we have of any thing or perſon.

Secondly, Strictly or ſpecially, to ſee with reverence and reſpect, with much intention and obſervation; or to be ſeen as a wonder, with much aſtoniſhment and admiration. What is it that either ambition or hypocriſie deſires ſo much as to be ſeen, and poynted at, *there's the man*. The Pharifees (who were hypocrites of the higheſt forme) did all to be ſeen of men, (Mat. 6. 5.) If the ambitious proud man act not in an open

*Pulchrum eſt
ſpectari & di-
gito monſtrari
hic eſt.*

*Irritamentum
est omnium in
quæ insanimus
Admirator &
Censuræ, Am-
bitio scenam
desiderat. Sen:
Epist. 94.
Ne concupiscamus
efficiet si
ne ostendamus
effeceris. Id.*

scene, and have no store of spectators, all his cost and projects miscarry and are lost. Who puts on his best cloathes, or makes himselfe very fine, to stay at home, and sit in a corner? It satisfieth not a proud man, that he seeth himselfe, (for though many a man is proud in his own eyes, yet he never thinks his own eyes enow to see him) nor is he pleased to stand in the view of a few, especially of his friends and daily familiars, he must set himselfe in the Sun or in the sight of all. He is never feasted, till he conceives *The many* feasting their eyes with seeing him. He would alwayes stand upon the stage, and be in pride (what the holy Apostles were made in scorne) *a spectacle to the world, to Angels, and men.* Some sinners are all for secrecy, such *Job* describeth (Chap. 24. 13. 17.) *They are of those (the murderer, the thiefe, and the adulterer he means) that rebell against the light. The morning is to them as the shadow of death, if one know them, they are in the shadow of the terrour of death.* But there are another sort of sinnes (the vain-glorious, the ambitious, the hypocrite I meane) who desire nothing more then worldly light. To lie in obscurity, is to them as the shadow of death, if one know them not (as to their appearances) if no man see them, they are in the shadow of the terrour of death: Popularity is the Element in which this sort of men live; take them out of it, you take them out of the world. A hypocrite dies, unlesse (as *Jehu* desired) *you come and see his zeale for the Lord of hosts.* A proud man is quite defunct and despirited, unlesse you take notice of his port, and come see how large a sayle his vessell beareth in the world, how he is attended, how sued and sought unto. In reference to such a sight as this, I suppose *Zophar* chiefly speaks here, *They who have seen him*, that is, who have seen and admired his splendour and greatnesse, even these shall say,

Where is he?

He who was lately a marke of honour in every mans eye, he who was lately so great and spreading, that he over-shadowed all, and you could scarce see any man for him; is now diminished into an Atome, which no man can see, He is now to be numbred (though not in his nature, yet as to his former state) among invisibles; The man is not to be seen, *They who have seen him shall say, Where is he?*

And

And they ſhall ſay this, firſt, in ſcorne: As thoſe prophane enemies reproached holy *David* with his God, *Saying daily,* (*Pſal. 42. 10.*) *Where is now thy God?* Thou diddeſt not onely promiſe but aſſure thy ſelfe of help from him, haſt thou not boaste of him, *as thy ſtrength, thy buckler, thy high tower, and thy deliverer?* Thus thou didſt phancy thy God, and pleaſe thy ſelfe in theſe high Elogium's of him, and delightfull dreams of deliverance by him; But where is he? As theſe (*I ſay*) ſpake prophanely and blaſphemouſly of the great and faithfull God, ſo we may ſpeak truly and ſoberly of the greateſt among faithleſſe men, Where are they? or where is he? Where is that rich oppreſſour? Where is that ambitious Prince? Where is t'other cunning polititian, what's become of them and their wealth, of them and their honour, of them and their wit and wiſdome?

They ſhall ſay this, ſecondly, in wonder and aſtoniſhment, at the ſtrangenefſe of his fall, and the totality of his deſtruction. Men ſhall be amazed to ſee him at ſuch an ebbe, at ſuch a dead low water, who lately ſwell'd over all bankes with ſuch a ſpring-tide of proſperity. Men ſhall be amazed to ſee him groveling in a valley, who ſo lately walked upon the hills, and neſted among the ſtars. This ſhall make them ſay, *Where is he? What, is he there?* O the vanity of man! O the the uncertainty of all worldly happineſſe! We find ſuch queries filled with this double mixture of ſcorne and wonder, Prophecyed concerning *Babylon* (*Iſa. 14. 4. 12. 16.*) *Thou ſhalt take up this proverb againſt the King of Babylon, and ſay, How hath the oppreſſour ceaſed? the golden City ceaſed? How art thou fallen from heaven, O Lucifer, ſon of the morning? How art thou cut down to the ground, which didſt weaken the Nations? They that ſee thee ſhal narrowly look upon thee, and conſider thee, ſaying, Is this the man that made the earth to tremble, that did ſhake Kingdoms; That made the world as a wilderneſſe, and deſtroyed the Cities thereof. Is this the man that did theſe things? is this he? how like a wilderneſſe he looks himſelfe? Behold how he ſhakes and trembles? Behold in how ſordid and low a condition he now lies proſtrate? He is now ſo little, that no man can tell what to make of him, or in what place he is to be found; He is now not onely like a River running under ground, but quite exhale and dryed up, in ſo much that all may ſay, *Where is he?**

Hence

Hence obſerve ;

The ſin of many men is viſible, and may be read in the ſpeciall judgements which are brought upon them.

The Lord is righteous in all his judgements, and he is (as we may ſay with reverence) even curious in ſome of them. What more exact and ſutable, then to ſee vaine-glory puniſhed with obſcurity ; and that they ſhould be *No-body's* in the world, who had an itch not onely to be *Some-body's* (which hath a ſpice of ambition in it) but the *only-body's* in the world ? What more ſutable then that they whoſe greateſt deſire was to be ſeen and taken notice of every where and by every one, ſhould be reduced to ſuch a little, to ſuch a nothing, that no man can ſee where they are ? Hypocrites doe all to be ſeen, and anon themſelves are not to be ſeen. Honour me before the people ſay the ſons of pride and ambition, and anon all the people ſee and ſcorne them, or ſcorne at them becauſe they cannot be ſeen. They love the uppermoſt ſeats at the Table, and greetings in the Market-place, and anon themſelves have not a Table to ſit at, and are the cheapeſt ware, yea the traſh and reſuſe of all the Market.

*Licet arma vac-
cent ceſſenq;
doli, ſidant ipſo
pondere magna,
ceditq; oneri
fortuna ſuo.
Sen: in Aga-
mem.*

Now, beſides the nature of worldly things and ſtates in themſelves (which are all ſubject to change, and the greater any worldly thing is, the more ſubject to change and to oppreſſe it ſelfe with its own weight, as the very Heathens have often told us ; I ſay, beſides what is intrinſecall to the nature of worldly things) we muſt chiefly aſcribe theſe eminent changes to the ſpeciall providence of God, who being moſt high himſelfe, and though inviſible, yet onely to be ſee and adored in all we have or are, cannot bear it to ſee the creature ſet up himſelfe to be ſeen. God would draw (and it is his due) all eyes and hearts to himſelfe, and therefore he will not long endure thoſe who affect the drawing of mens eyes upon themſelves. The eye of God will not ſpare thoſe who either think highly of themſelves, or love to be highly thought of by others. The Lord is pleaſed to ſet ſome of his ſervants not onely high among men, but high in the hearts and thoughts of men, yet he is highly diſpleaſed when they or any in a vaine oſtentation make it their buſineſſe to be ſo ; And they who would
thus

thus be seen and exalted, shall see a day wherein (through their fall) God alone will be exalted. When any are designing to build high and reach Heaven with their Towers (as they did, Gen. 11.) Then the Lord saith, *Goe to, let us goe down and confound their language.* Woe to high spirits and their high Towers when God saith, *I will goe down,* for then both they and their Towers shall assuredly *goe down.* No creature can stand when once God goes thus down. If God appear thus where is man? how and whether is he gone? *Zophar* seems to answer these questions in the next words.

Vers. 8. *He shall flie away as a dream, and shall not be found, yea he shall be chased away as a vision of the night.*

This verse containes two similitudes, both which illustrate that one position which *Zophar* laid down in the two former verses, That wicked men shall perish for ever and be seen no more.

He shall flie away.

To run is more then to goe, and to flie is more then to run; Wings are too nimble for leggs, and therefore in Scripture those things which move or passe from us with greatest celerity (though they have no wings, yet) are said to flie away. As for *Ephraim* (saith the Lord by the Prophet, *Hos. 9. 11.*) *their glory shall flie away like a bird, from the birth, and from the womb, and from the conception;* that is, whatsoever *Ephraim* most gloried in, and that was the multitude of their people, (according to the Prophecy of *Jacob* (*Gen. 48. 19.*) and the Etymologie of their name (*Gen. 41. 52.*) This glory shall depart suddenly, their numbers shall soon be lessened, either by the death of their children as soon as they are borne, or by abortion in the womb as soon as they are formed, yea as soon as they are conceived. They who make such hast out of the world, that they die as soon as they began to live, may well be said to flie from the birth, and from the womb, and from the conception. Thus saith *Zophar* of the wicked man, *He shall flie way.* And how shall he flie? As a bird? That's very swiftly; and the originall word implies the flying of a bird; but the Similitude leads to that which will out-flie a bird, *A dream or a vision of the night.*

night. A bird, even the king of birds an Eagle, is but a slug or as a flow-worm to a dream. This wicked man ſhall fly away

As a dream.

We may expound it two ways : Firſt, of the dream it ſelfe ; Secondly, of the thing dreamed. Though ſometime both the dream and thing dreamed are fixed, the dream in the phancy, and the thing dreamed in its fulfilling, yet many times the dream it ſelfe is ſpeedily gone (as 'twas from *Nebuchadnezzar* *Dan. 2. 5. 8. 10.*) and the thing dreamed rarely comes. Yet Interpreters carry it rather to the matter or ſubject of the dream, then to the dream it ſelfe. Many can retaine the memory of the dream, but the matter dreamt of (which poſſibly pleaſed them much while they ſlept) is fled, or proves no ſuch thing when they awake. The Prophet deſcribes this elegantly and fully (*Iſa. 29. 7, 8.*) *And the multitude of all the Nations that fight againſt Ariel, even all of them that fight againſt her and her mountains, and that diſtreſs her, ſhal be as a dream of a night viſion. It ſhal even be as when a hungry man dreameth, & behold he eateth, but he awaketh & his ſoul is empty; or as when a thirſty man dreameth, and behold he drinketh, but he awaketh and he is faint, and his ſoul hath appetite, &c.* I may add, a beggar dreameth of Gold; but he awaketh, and his purſe is empty. The priſoner dreameth of liberty, but he awaketh and findeth himſelfe in irons. Such is the wicked man in his proſperity. His joy is but the joy of a dreamer, which quickly vaniſheth. Hence the ancients phanci'd that a Dream had wings like a bird of the aire. The Pſalmiſt having learned in the Sanctuary, that the wicked are ſet in ſlippery places, and that as in a moment, they are utterly conſumed with terrors, concludes in answer to *Zophars* alluſion (*Pſal. 73. 20.*) *As a dream when one awaketh, ſo O Lord when thou awakeſt, thou ſhalt deſpiſe their image.* When the Lord puts forth his power to the deſtruction of wicked men, then he is ſaid frequently in Scripture to awake. Now when the Lord is pleaſed thus to awake, he quickly awaketh wicked men out of their pleaſant waking dreams, and maketh them ſee that their felicity was but ſuppoſed and imaginary; for he *ſhall deſpiſe their image*; that is, he ſhall utterly ſpoyle and make deſpicable, the painted Pageant of their outward pompe. Which is elegantly

Aniqui ſomnium deum fingebant volatilem & alitem.
Bold.

ly called an *Image*, because as an image it is a thing onely to be looked upon, or for a shew. Though an image be made to the life, yet it hath no life in it; and so is valuable only for its appearance, not for its use. Such a dumbe shew is the glitter and greatnes of the world, and therefore rightly called, not onely by the Holy Ghost, but by those common Writers (who had any true judgement of the things of the world) an Image or an Idol; Which also complies fully with the similitude of a dreame, in which the minde frames within it selfe, many images and representations of things, which yet like Characters fairely drawne upon the sand, are discomposed and scattered by the next puffle of winde. And because an ordinary dreame hath in it the least, the shortest, and most uncertain enjoyment, therefore when we would shew that we never had the least thought, or the least to doe about such a thing we say proverbially, *I did not so much as dreame of it, or I had not so much as to doe with it in a dreame.*

*Ne in somnio
quidem prover-
bialiter dicitur
pro nulla ratio-
ne nullo tempo-
re aliquid esse.*

Hence observe;

First; *The prosperitie of a wicked man hath no reall comfort in it.*

There is no true satisfaction in a dreame. And that which hath only a shadow or appearance of good in it, leaveth, when 'tis past and (as the text speakes) fled away, reall impressions of evill. True sorrowes succeed imaginary joyes; And every man is made by the so much the more unhappy, by how much he thought he had attained happines, when indeed he had not. For, as those things which have only an appearance of terror, are more terrible as farre off then at hand, so those things which have onely an appearance of comfort, afflict more when they are as farre off then ever they comforted us, when neere at hand, and in a conceited possession. As they who have been in a reall possession of good, so they who have had but an imagination of it, are more troubled when it is gone, then ever they should have been, if they had never had it; disappointments and saylings of expectation about those things which we hope to have, are as grievous, if not more grievous, then the losse of what we once really enjoyed. Now though a wicked man hath many good things while he prospers, yet that which we properly call the dreame of his prosperitie, he never hath. For so

P p p

much

much as he imagineth more in what he hath then is or can be in it (and so he alwayes doth) so much he dreameth.

Secondly, Note;

The prosperitie of a wicked man hath no tacke or consistence in it.

As a dreame is not reall, so it is not lasting. Many things which are reall stay with us but a while, but those things which are not reall, cannot be said to stay with us at all. I have from other Texts in this Booke met with this poynt before, and therefore I shall not here stay upon it; yet there remaines one clause more of this similitude, which I shall only touch to heighten the intendment of it, *He shall flie away as a dreame.*

And shall not be found.

When the Lord would shew how fully and clearely he pardoneth sin, he saith (Jer. 50. 20.) *In those dayes, the iniquitie of Judah shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve.* Now as when a sin is so pardoned that it cannot be found it is an argument of the fullest pardon; so when a man or his prosperitie is so fled and destroyed that neither can be found, it is an argument of the fullest destruction. We may apply these words to both; The wicked man, his wealth and greatnes shall so flie away, that neyther of them shall be found. We may enquire as was said in the former verse; Where is he? and where is his? and finde neither him nor his. What Peter said to Simon Magus (Acts 8. 20.) is verified of him, his money, his honour, is perished with him; or, as another Scripture speaketh, *his memoriall is perished with him.* And as if Zophar thought it too little to give but one illustration of this truth, he confirms it by a second, which is yet of neer cognation with that already opened, and therefore I shall but name it.

Yea he shall be chased away as a vision of the night.

He shall flie as a bird (said Zophar before) here he shall be chased as a beast; The former word implyeth a voluntarie motion, this a violent. *He shall be chased away.*

As a vision of the night.

There are two sorts of visions, as to the time of their appearance. First, Visions of the day; Secondly, of the night. Visions of the day fixe more strongly upon us, and are more permanent, visions of the night passe sooner out of our memory, and are more transient. Therefore to shew the vanishing state of the wicked man more fully he compares him to a vision of the night. A vision hath somewhat in it beyond ordinary dreames. All visions are accompanied with the representation of some outward shape to the eye or phancy which many dreames have not; As was further shewed, Chap. 4. 13. to which place I referre the reader; and shall proceed to the next verse which brings up the conclusion of both these Allusions.

Vers. 9. *The eye which saw him shall see him no more, neither shall his place any more behold him.*

These words Zophar takes out of Jobs mouth, (who spake the same thing in his own case, Chap. 7. 8. 10.) As if he would cast him for a wicked man by his own confession, and turne what he had said upon himself. For the sence of the Text the reader may consult that Chapter, there being nothing in these words of any speciall observation, beyond what was there offer'd.

*Oculus vidit
& non addit.
Hebr:*

The letter of the Hebrew may be thus rendred; *The eye hath seene, and shall not adde.* 'Tis usuall in Scripture-phrases, to say that he adds to doe a thing, which doth that againe which he hath done once or often before. And because the Originall leaves out the object of this sight; Therefore some referre it to the night vision; translating thus: *The eye also which saw it (sc: the vision) shall see it no more.* As if he had sayd, The wicked man is like a night vision, which being once seene disappears and is seene no more. We fixe it upon the wicked man himselfe. *The eye which hath seen him shall see him no more.* They who saw him flourishing shall see him fading, till he fade quite out of sight.

*Ut sit Apodofis
præcedentis
similitudinis.*

Neither shall his place any more behold him.

Which words may be expounded by a double figure, both frequently used in the holy Scriptures. First, by an *Enallage*.

P p p 2

His

His place shall not see him ; That is, he shall not see his place, or he shall not be seene in his place ; secondly, by a Prosopop'a, by which those acts which are proper to living creatures, or the person of a man, are ascribed to things without life. The sum and sence of all returnes to that which hath been already observed, the totall ruine and extirpation of the wicked man, whether hypocrite or prophane.

JOB. Chap. 20. Vers. 10, 11.

His Children shall seeke to please the poore, and his hands shall restore their goods.

His bones are full of the sin of his youth, which shall lie downe with him in the dust.

IN the former words *Zophar* expressed the fleeting prosperitie, the uncertaine happines of hypocrites and wicked men; here he goeth on to enumerate some of those evils which overwhelm wicked men, when once their worldly state begins to totter, and the tide of their outward prosperitie to turne; The first evill which he reckoneth up falls upon the children of the wicked man.

Vers. 10. His children shall seeke to please the poore.

These words, in the face and letter of them, seeme to speake the ingenuitie and piety of the wicked mans children, Is it not a vertue to be curteous, civill and charitable to the poore, especially to be so curteous and charitable, as not onely to relieve, but even to seeke to please the poore? Industriouslly applying themselves to their support and helpe, who were unable to helpe themselves. This sounds like a rare vertue; but if we examine the matter further, we shall see a very great curse wrapt up as the portion of the children of the wicked man, in that they are here said, *To seeke to please the poore.*

They shall seeke to please.

*1877 favit,
placuit, compla-*

It is but one word in the Hebrew, and the roote of it signifies

to favour, to comply with, to please, or to be pleased with; it is often used in reference to the sacrifices which were offered to God when he either did, or did not accept of them (*Pſal. 51. 19.*) *Then ſhalt thou be pleased with the sacrifices of righteousneſſe* : and in the negative (*Mal. 1. 8.*) *Offer them to your Governour, will he accept them, will he be pleased?* Reade *Levit. 19. 7. Levit. 22. 25.* The word is used in the same sense (*Job 33. 26.*) *He ſhall pray to God, and he will be favourable to him*; he will ſhew him favour by deliverance from his affliction. The old counſellers ſpake this language to *Rehoboam* (*2 Chron. 10. 7.*) when he asked their advice how he ſhould answer the people that came to have the burden of their taxes lightned, and their grievances redreſſed; they tell him, *If thou ſpeakeſt favourably to this people* (if thou be kinde and please them as becomes a noble and gracious Prince) *then they will be thy ſervants for ever*; That Prince who hath got the love of his people, ſhall not want their ſervice. They will act obediently and ſerviceably unto thee, if thou doeſt but ſpeake favourably unto them. If thou doeſt but please them with good words, thou mayſt have thy pleaſure of them; So here, *His children ſhall ſeek to pleaſe the poore*; that is, they ſhall ambitiouſly, as it were, deſire the favour & friendſhip, the good will, and good word of the pooreſt; But how comes it to paſſe, that theſe deſire to pleaſe the poore, and to have their favour? I answer, We are to take it as if this ſprung from their charitie and good nature, from the openeſſe of their hearts, or compaſſion to the poore. Thus to pleaſe the poore is an act of Grace, at leaſt a very commendable worke in us (as was intimated before) as well as it is in mercy to them. But when he ſaith, *His children ſhall ſeek to pleaſe the poore*, his meaning is, they ſhall be forced whether they will or no: they ſhall be neceſſitated to ſubmit to thoſe who are moſt neceſſitous.

The word which we render *poore*, ſignifies thoſe, that are ſpent and drawne dry: and it is ſometimes referred to the weakning of a man in his ſtrength, ſomewhat to the weakning of his eſtate, when his purſe is drawne dry. Poore perſons are exhauſted perſons, ſuch whoſe veſſels are run down to the very leaſt: *his children ſhall ſeek to pleaſe ſuch poore*, the meaneſt of the poore.

The Vulgar reads theſe words thus, *his children ſhall be waſted*

Filij ejus attenuentur egeſta. egiſta.
with Vulg.

cuſit: proprie ſignificat gratiam habere, benevolentia proſequi.

חליא חליא
haustus exhaustus fuit, viribus aut facultatibus.

a 337 quod est
conterere, con-
stringere quassa-
re.

Abstractum pro
concreto; ege-
state i. e. per
egenos. q. d.
vilissimi in illos
savient & do-
minantur.

Pined.

Filios ejus dis-
perdant mino-
res. Sept:

Filij ejus place-
bunt egeni.

redarctio

adixit illud

hic est illi

adixit illi

adixit illi

adixit illi

adixit illi

adixit illi

adixit illi

adixit illi

adixit illi

adixit illi

with poverty; Prodigalitie wasteth the estate, and poverty wasteth the person. The reason of this reading is because that translator derives the word which we render to please, from a roote which signifies to breake, to spoile, to dash one against another; So 'tis used (Gen. 25. 22.) *The children struggled in the wombe, or dashed one against another, as if they had been contending for place before they had a place in the open world.* Thus here (saith he) his children shall be dashed or wasted with poverty, or by the poore. When the poore rise and rage, the rich cannot stand before them. The poore shall impoverish his children. The Septuagint renders it, *The lesser ones, the minors, persons of the inferior & lower rank shall destroy his children.* This translation carrieth a clear sense as to the mind of Zophar, and the scope of the place; it sheweth the misery of a wicked man to the full, to say, *The poore shall destroy his children; The needy, the hungry shall devoure and eat them up.* There is a speciall finger of God in that, 'tis more then to say his children shall be destroyed by the mighty and strong; as when a poore word pulleth downe the strength of sin, and Satan, this advanceth the name of God. And the Apostle tells us, that the designe of God, in sending out his word in so meane a dresse, and by such powerlesse instruments, is, that his own power may be the more seene, and magnified. Thus when poore men subdue the mighty, the might and revenging power of God is in it. And as this speaks the justice and power of God, so the misery of those men. To be oppressed by the poore is the sorest oppression (Pro. 2. 3.) *A poore man that oppresseth the poore, is like a sweeping raine that leaveth no food.*

There is a second reading which differs somewhat from ours; whereas we translate, *His children shall seek to please the poore;* this saith, *His children being poore shall please;* That is, *all shall be pleased to see his children poore;* this hath a cleare sense, shewing the portion and punishment of a wicked man; every one shall like it well to see his children goe a begging. The evill which befalls them will be a kind of good to the beholders, and they will say, *'Tis well bestowed.* Yea, as some give the intendment of this rendring, *The poore shall think themselves well paid for all the wrong they have received, and the miseries they have undergone when they see his children in misery;* That curse is threatned

(Psal. 109.

(Pſal. 109. 12.) *Let there be none to extend mercy to him, neither let there be any to pity his fatherleſſe children, while all is pulled from him, and they left not worth a groate, none ſhall thinke them worthy of compaſſion, or beſtow a tear upon them. It is a great miſery when none grieve to ſee us in miſery. If ſympathy be no eaſe to the afflicted, yet it is an honour to them.*

But I ſhall pitch upon our own reading; *The children of wicked men ſhall be brought ſo low, that they ſhall be glad to ſeek the favour, and good will of thoſe who are poore; or thus; His children ſhall ſeek to appeaſe the poor, even thoſe poore whom their father wronged and oppreſſed. They ſhall be conſtrained to flatter and fawne upon thoſe, over whom their father inſulted and upon whom he trampled. Which ſuites well with the next claufe; And his hands ſhall reſtore their goods. The ſumme of all is this; His children ſhall be poorer then the pooreſt, and more miſerable then the moſt miſerable.*

Hence obſerve;

That, *Children of evill parents fare ill, and are ſcourged as a ſcourge to their parents.*

This poynt hath riſen from former paſſages, I ſhall onely take notice of one dreadfull example out of Scripture to verifie and illuſtrate it. We reade (2 Kings 2. 23, 24.) that more then forty children were deſtroyed by two ſhee-beares for mocking the Prophet *Eliſha*. *Juſtine Martyr* queries upon it; Why did the Prophet call for revenge upon children, who hardly underſtand what they doe, much leſſe doe any thing upon deſigne? he answers; though we ſhould ſuppoſe they were children ſo young that they could not underſtand the evill of this action, yet having learn'd this from their parents, God ſent this judgement at once to puniſh the children and the parents; that they might be ſmitten in this deſtruction, which fell upon their children, becauſe they had given their children no better inſtruction, or rather becauſe they received ſuch bad inſtruction from them. For doubtleſſe they had learned that ſcoffing language from their Elders, at leaſt by hearing them ſpeake ſo, if not by teaching them to ſpeake ſo; *Goe up thou bald head, goe up thou bald head.* Which ſcoffe and reproach they caſt upon *Eliſha* in alluſion to the rapture or carrying up of *Eliah*. As if they had

Filij ejus placabant mendicos vel pauperes.

Reg. Pagn.

Mont.

Adeo miſeri erunt ut cogantur placare iratores, tenuis fortuna homines.

Vatabl.

Erunt pauperiores pauperibus & miſerrimis miſeriores.

Voces ipſas pueri a parentibus edoſſerant, quare puerorum clade parentes flagellavit. Illud enim aſcende calve, proſcindēdi per detractionem Eliæ aſſumptionis gratia proſerebant. q. d. abripiat te quoq; ſpiritus et inde a te liberemur Juſt. Marc. queſt. 8.

ſaid;

said; Goe thou up also to heaven, even as Eliah did, that we may be rid of thee as well as we are of him. Children are apt to imitate their parents in every thing, but they are best at imitating those things which are worst. They quickly write after ill Copies. And they who imitate the morall evils of their fathers, shall be sure to inherit their poenall evils, and have new ones prepared for them.

Secondly, Observe;

It is a great punishment upon parents, either to see their children come to misery in the world, or if misery come upon their children after themselves are gone out of the world.

Though Zopbar here describes the misery of the wicked mans children, yet his scope is to set forth the misery of their parents, who are smitten upon the childrens backs. When Noah awoke from his wine, and knew what his younger son had done unto him, as also how Cham saw his nakednesse, and mocked, (he not out of a vaine passion as some parents will when their children displease them, but) by divine inspiration, or being fil'd with a prophetick spirit pronounceth a curse upon him; yet he put his sons name into the curse not his: And he said, Cursed be Canaan (Gen. 9. 24, 25.) why Canaan? it was Cham the father of Canaan that sinned, yet when Noah comes to curse, he doth not say, cursed be Cham, but Canaan, not that Canaan should be cursed, and his father escape, but it was to shew that Cham should be under a curse; For seeing his posterity should be under a curse, then much more he; for as much as, besides what fell upon him personally, the curse falling upon his posteritie, was also his. When a curse falls upon children the father is cursed, as in the blessing of the children the father is blessed (Gen. 48. 15, 16.) Joseph brought his two sonnes Manasseth & Ephraim to his aged father Jacob, that they might receive his blessing, who laying his hands upon their heads, Blessed Joseph and said, God before whom my fathers Abraham and Isaac did walke, the God which fed me all my life long unto this day, The Angel which redeemed me from all evill blesse the Lads. Now as Jacob in blessing the children of Joseph, blessed Joseph himselfe; so Noah in cursing the children of Cham, cursed Cham himselfe. A very Heathen hath observed concerning the Tyrant

Dionysius,

Dyonisius, that though he escaped free and untoucht in person from the vengeance which his sacrilegious wickednesse deserved, yet his sons were involved in so much misery, that in them he being past feeling suffered, and being dead paid dearly enough for his stoln dainties. The light of nature, as well as Scripture, tells us that evils falling on posterity are reckoned upon the parents score.

Observe, Thirdly,

It is an eminent piece of divine justice when either they or the children of such as have afflicted others, and made them poor, are forced to sue, and submit to them, though poor, and to seek their favour.

This piece of divine retaliation the Prophet doth at once threaten, and promise; he threatens the enemy with it, and makes a promise of it to the children of God, (*Isa. 60. 14.*) *The sons also of them that afflicted thee shall come bending unto thee, and they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the City of the Lord, the Zion of the holy one of Israel.* This is the honour that shall be done to Zion, and the shame that shall fall on Zions enemies. The posterity of those that afflicted Zion shall come bending to her. We have a promise near that (*Rev. 3. 9.*) *Behold, I will make them of the Synagogue of Satan (who are they? Such as oppose the Church of God, bitter yet secret enemies to Christ) which say they are Jews, and are not, but do lie; Behold, I will make them to come and worship at thy feet, and to know that I have loved thee.* Some will never know nor acknowledge, that God loveth his people, till themselves are put under their feet, and subdued to their power. 'Tis prophesied (*Pf. 45. 15.*) *The rich among the people shall intreat thy favour.* That Psalm holds out the effect of grace; but when the Lord saith in this Prophecy, *I will make them come, and worship at thy feet,* it implies onely an act of Justice. They who have scorned and trampled thee under their impure feet, shall fall down at thy feet and give thee reverence.

Fourthly, Observe;

That man is brought to the lowest state of affliction who is put to seek the favour of those who are low; how poor are they who seek to please the poor?

It was the curse of *Cham*, *A servant of servants shall he be;* that

is, he shall seek and submit to those who are meanest; to be a servant is to be in a mean low condition, and therefore Christ is said to humble himself when he took upon him the forme of a servant. To be a servant of Rulers and great ones is to be lessened, but to be a servant of servants is to be as low as low can be. And therefore Abigail spake of her self at the lowest rate when David sent for her to be his wife and companion, (1 Sam. 25. 41.) Beheld let thy handmaid be a servant to wash the feet of the servants of my Lord. Solomon tells us, (Pro. 29. 26.) That all men seek the Rulers favour. When men are in great place and power, no wonder to see all seek to them; but to see a great throng, at the door of a poor man, to see many waite and attend at his gates, putting up petitions to him, doth it not conclude that these suiters are brought to a very low condition? yet God will make those who have been proud, and lifted up, stoop thus low. I find Job aggravating his sorrow in a straine near this; For having said at the close of the 29 Chapter, *I chose out their way, and sat chiefe, and dwelt as a King in the Army; but now* (as he begins the 30 Chapter) *they that are younger then I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock;* As to be derided and despised by those that are our inferiours, is an affliction in a high condition; so much more to be forced to submit to them, and seek their favour. And this not onely because it is a disparagement to condescend to the pleasing of those who are poor, and inferiour, but because it is so hard to please them. Usually the lower sort of people are people of a low spirit. And commonly they who are Masters of no estate, are Masters of but little reason or ingenuity; How rude a thing is the ragged multitude? How hard a task hath he, who must make it his businesse to please them? 'Tis no small skill and toyle to please some Princes and rich ones; Wise men have their humours sometimes, which will neither suffer them to be easily pacified towards those who have offended them, nor pleased with those that serve them. But how shall we please them at any time who seldome if at all know what will please themselves; And who through their want of breeding and discretion, insult over, and grow upon those most, who seek most to please them? Any man of a lowly minde may easily be pleased. But men of low estates are for the most part,

part, hardest to be pleased. To please some is a pleasure, but he shall never want work or trouble, who is forced (as these in the Text) *to please the poor.*

And his hands shall restore their goods.

Some render, *For his hands, &c.* making this clause the reason of the former, why the wicked mans children should be in so low a condition as to please the poor, even because their father before his death restored all his ill gotten goods to the right owners, and so had nothing left in stock, wherewith to make provision for them his children.

To restore is a good work; shall the wicked man be in this good mind, to restore the goods which he hath taken from the poor? This were an act of Justice (*a parte post*) and an argument of his repentance for all the injustice which he had acted (*a parte ante.*) Restitution flowing from true repentance and godly sorrow is a work of Grace; but here is restitution without either repentance or sorrow, except because he could hold what he had gotten no longer. For

There is a twofold restitution.

First, Willing, upon the touch of conscience, that we have done wrong to others. So *Zacheus* (Luke 19. 8.) *Behold halfe my goods I give to the poor, and if I have wronged any man by forged cavillation, behold I restore fourefold.*

Secondly, There is a forced restitution, when the providence of God, not any motion of repentance, maketh a man restore, when either justice or violence compells him to restore, that's the restoring here meant; he shall restore not what he would, but whether he would or no. He shall not restore from any trouble of his own mind at what he hath done, but because troubled and questioned for what he hath done, or as (the 20 verse of this Chapter speaks) *he shall vomit it up againe*, God will give him that, which will make him disgorge himselfe of his sweet morsells. Thus we may understand it of a violent act upon him, and not of any intendment by him. He hath no mind to doe those right, whom he hath wronged, but they whom he hath wronged call upon him for and demand their right.

There are different readings. Some thus; *His hands shall re-*

Q q q 2

store

*Manus eius
reddent dolorem
suum. sc. quem
aliis intulit.*

70. *ἡδύρας.*

*Manus ejus u-
rant dolores.
Ambros.*

*ἡδύρας ex ἡδύρας
vel ex ἡδύρας*

store his iniquity; that is, the thing which he hath gotten by iniquity. Others thus, *His hands shall restore his violence, or that which he hath gotten by violence.* The sin by which any thing is gotten is set as a mark upon it; That is elegantly and justly called *violence*, which hath been gotten violently. As that (with like elegancy and justice) may be called *fraud*, which was fraudulently gotten. A third saith, *His hands shall restore his strength*, which may run in the same channell of interpretation; his strength, that is, that which he by his strength hath forceably taken away from others. Lastly, the Text is read, *His hand shall restore his sorrow*; which may be explained thus, his hand, or his act (our hands being the chiefe instruments of action are put for action) shall bring sorrow upon him. He by his sin shall bring upon himselfe that mischiefe, or those evils which he hath brought upon others; and this (not unfitly) may be called, the restoring of them. A wicked man draweth down misery upon himselfe, and is the contriver of his own troubles. For as he that doth good to others, doth good to himselfe; So (by the rule of contraries) he that doth evill to another, doth worse to himselfe: therefore their own hand may well be said to restore or bring sorrow and misery upon themselves, even that sorrow and misery, which themselves had brought upon their brethren. Thus the Psalmist concludes of such a man, (*Psal. 7. 16*) *His mischiefe shall come down upon his own head*; His mischiefe is the mischiefe which he hath loved and acted. Sin is like a stone cast against the wall, which bounds back, or rather like a stone cast up to Heaven, which falls on his head that cast it up. One of the Ancients giveth this sence of the words, *He shall burne his fingers with what he hath done, or sorrowes shall burne his hands*: he put out his hand to take away what belonged to others, but he burnt his fingers by it. These various readings are occasioned by going to a different root for the pedigree of this word; yet all fall into that generall sence which our translation holds forth, *His hands shall restore their goods which he hath taken by violence and strength of hand, or by any secret evill and unlawfull way.* So Mr. Broughton, and his hands recompence his wrongs.

Hence

Hence observe ;

First, That as he who repents truly doth willingly restore what he hath unlawfully gotten, so God wil force the impenitent oppressor to restore what he hath gotten whether he will or no.

As his oppression was an act of violence upon others, so his restitution shall be an act of violence upon himselfe. One Lyon makes another Lyon give back his prey ; all shall be restored, if not into that particular purse from whence it was taken, yet into some common purse.

Secondly, Note further ;

It is a vexation to a wicked man, to part with, or restore that which he hath unjustly gotten.

He doth it not as a duty, but as of necessity, as a thing which he cannot avoyd. It is his punishment not to continue in his sinne ; though indeed it is his greatest punishment to continue in the love of his sinne, while he parts with, or rather is separated from the matter of it. I shall not here further insist upon the nature of this great duty, the restoring of what hath been unduly gotten. That will fall in more properly at the 18 verse of this Chapter.

Onely, take notice of this one thing from the Text ; which saith, *His hands shall restore* ; as implying a punishment upon the wicked man, not onely in this, that they who have been wronged by him should recover their goods againe from him, but that he should be forced to return them *with his own hands*. As a godly man rejoyceth to doe good with his own hand, so 'tis paine to a wicked man to doe it ; He would willingly doe every duty by proxy, or by his Deputy, especially those (and such is restoring) which charge shame upon him, for his former doings.

Vers. 11. *His bones are full of the sin of his youth, which shall lie down with him in the dust.*

Zophar seems to retaine the same order in setting down the punishment of a wicked man, which God did in the affliction of Job ; God spoiled the outward estate of Job, first destroying his cattell and his children, and then filled his body with diseases.

eases. Thus the prosperous estate of a wicked man is first broken; secondly, his children shall be poorer then the poor: thirdly, his body, or *bones are full of the sins of his youth*: The misery of the wicked man is here set forth from the cause of it, *The sins of his youth*. The Allusion stands thus, That look as a debilit young man by his wanton and riotous courses gets bodily diseases which soak into his bones, and suck out his marrow: So the judgements of God of any kind consume and waſt all the comforts of a wicked man, which together with his wickedneſſe follow or rather drive him out of the world,

Oſſa ejus replebuntur iſſus adoleſcentia i. e. panis quas ſibi ſceleribus adoleſcentiæ acquiſivit. Bez.

Oſſa ejus repleta ſunt ejus oculis. Mont.

The originall runs thus; *His bones are full of his youth*, or of *his youths*. The word is plurall, and in propriety ſignifies to hide, or to lie hid. For youth or young men come not abroad to action, but are kept cloſe in their fathers houſes, or in Schools of learning and education. When he ſaith, *His bones are full of his youth*, the meaning is, they are full of thoſe miſeries and ſorrows, which the ſins of his youth have deſerved and acquired. Upon this account ſome render the Text thus, *His bones are full of his ſecrets*; that is, of his ſecret ſins: Man commits many ſins in ſecret, the world takes no notice of them, and his ſin may lie long in ſecret, as ſecretly as the marrow lyeth in his bones, though indeed, it be not marrow but rottenneſſe and poyſon in his bones. The word is uſed (*Pſal. 90. 8.*) Where *Moses* thus complaineth, *Thou haſt ſet our iniquity before thee, and our ſecret ſins* (or ſins of youth) *in the light of thy countenance*; That is, Thou ſeemeſt to call us to an account for the ſins of our youth, or for our ſecret ſins, thoſe ſins which have laine in the dark, are not onely brought to light, but ſet in the light, and that not onely in the light of mans knowledge, but in the light of the knowledge of God. As it is our higheſt mercy when God lifts up the light of his countenance upon our perſons, ſo it is our ſaddeſt affliction, or fore-runner of very ſad afflictions when God ſets our ſecret ſins, or the ſins of our youth in the light of his countenance; ſo that in either reading the meaning is the ſame.

There is a twofold expoſition of theſe words, ſome referring them to the puniſhment of this wicked man, others to a further deſcription of his ſin; we may take it in both: Mr. Broughtons tranſlation gives this as a deſcription of the puniſhment of this wicked

wicked man; *His bones ſhall feele full pay for his youths pranks*; that is, he ſhall be fully puniſhed, being an old impenitent. Sin is often put in Scripture for puniſhment. But what are we to underſtand by *theſe bones*? *His bones are full*; Bones in a ſtrict ſence are (as it were) the timbers and rafters of the body which maintaine and keep up the whole fabrick. Here by *bones* we may underſtand, firſt, any thing that is ſtrong or firme. So, *His bones are full of the ſins of his youth*, i. his greateſt ſtrength hath fill of puniſhment, for the bones are the ſtrongeſt part of the body.

Secondly, By bones we may underſtand the whole outward man, (*Pſal. 141. 7.*) *Our bones lie ſcattered at the graves mouth*, that is, our whole body is ready to drop into the grave; againe, *All my bones ſhall ſay, &c. (Pſ. 35. 10.)* That is, my whole man, body and ſoul ſhall ſay. Sometimes the bones are put ſpecially for the ſoul (*Pſ. 51. 8.*) *David prayeth, that God would reſtore to him the joy of his ſalvation, and that the bones which he had broken might rejoyce.* Where by bones he means the ſpirit, the inward parts: for though the mind of a man be an immateriall ſubſtance, and hath no corporiety in it, yet the ſtrength of a man is in his ſpirit; as the bones are the ſtrength of the body, ſo the minde is the ſtrength of the whole man. When a mans ſpirit is broken, we may well ſay, *His bones are broken.* In this ſence we may underſtand that of *David (Pſal. 6. 2, 3.) Have mercy upon me, O Lord, for I am weake, O Lord heale me, for my bones are vexed:* That is, my ſpirit: ſo (*Pſ. 38. 3.*) *There is no ſoundneſſe in my fleſh, becauſe of thine anger, neither is there any reſt in my bones*; That is, the outward, the inward man, my fleſh and ſpirit, are unſound and reſtleſſe, by reaſon of my ſin; ſo that we are not to interpret bones, as oppoſed to fleſh, but as they denote the beſt and ſtrongeſt of man, body and ſoule; and then, to ſay, *His bones are full of the ſins of his youth*, is as much as to ſay, his youthfull ſins draw trouble quite through him, they leave nothing of him untoucht or untainted. Thus we may expound the words, as implying the univerſality and extension of the wicked mans puniſhment, it ſhall ſoak into his very bones and marrow. When Satan deſired leave of God to touch the ſkin and bones of *Job*, his meaning was, let me have liberty and commiſſion to ſtrike him quite through, without and within

to afflict both ſoule and body. So that, this phraſe, *His bones are full of the ſin of his youth*, intimates him both ſinfull and miſerable all over: Hence obſerve;

First, *That youth is very ſubject to, and uſually very full of ſin.*

*Cereus in vitia
ſeſti, monitori-
bus aſper. Ho-
rat. in Arte
Poet.*

*Habet pueritia
innocentiam, ſe-
neſtus pruden-
tiam Adoleſcen-
tia ſola eſt in-
valida viribus,
infirmi conſilii,
vitio calens, &c.
Ambroſ.*

Every young man commits ſin enough to fill his bones when he is old; young men are ſo prone to ſin, that *Solomon* tells us (*Eccl. 10. 11.*) *Childhood and youth are vanity*, and ſurely youth is more vaine then childhood. Children are vaine, becauſe little and ſo unable to doe good, youth is vaine, becauſe ſo able and active to doe evill. The ancient Poet ſaid of youth, it is like wax to evill, you may work it into the ſhape of any monſter, and put what ſtamp you will upon it, as upon wax; yet this Text and the poynt now iſſued from it are ſpecially intended of thoſe young men, whoſe wayes have been fouleſt, and whoſe lives moſt vicious; ſuch as act not onely vainely, but reproachfully, or ſo as deſerve reproach. What *Ephraim* (*Jer. 31. 19*) being upon his repentance, ſpake of himſelfe nationally taken, many have cauſe to ſay of themſelves perſonally, *I am aſhamed becauſe I have borne the reproach of my youth*, that is, now I feel and am ſenſible of thoſe ſins of my youth, which expoſe me to reproach: 'Tis our duty to repent of our old-age ſins, but repentance inſiſteth uſually moſt upon the ſins of youth; which argueth that thoſe ſins preſſe moſt. *David* in ſpeciall prayeth (*Pſal. 25. 7.*) *Remember not againſt me the ſins of my youth*, thereby implying the ſinfulneſſe and ſlipperineſſe of that age. The Apoſtles exhortation to *Timothy* and *Titus* (*1 Tim. 4. 12. Tit. 2. 15.*) both young men, *Let no man deſpiſe thy youth*, warned them and teacheth us, that as unconverted young men uſually run ſuch courſes, ſo converted young men are apt to fall into ſuch acts of ſin, as render them deſpicable; And the ſame Apoſtle faſtens ſome ſins in ſpeciall upon youth, as haunting that age and ſtate, *2 Tim. 2. 22. Fly youthfull luſts*; old age hath its proper luſts, and ſo hath youth.

There are ſeven ſorts of ſpeciall ſins: Firſt, Such as appertaine to, and moſt commonly ſhew themſelves in this or that age of mans life. Secondly, There are ſins more proper to ſome Countries and places. Thirdly, To the ſeaſons or times wherein we live. Fourthly, There are ſpeciall ſins of mens
ſpeciall

speciall callings, dealings and tradings in the world. Fifthly, Of their conditions, whether poore or rich, great or small. Sixthly, There are speciali finnes following the constitution of the body, whether sanguine, chollerick, flegmatique, or melancholli. And, Seventhly, There are speciali finnes hanging about our relations. The bones of some are full of the finnes of their relations and constitutions, The bones of others are full of the finnes of their conditions and callings: The bones of not a few are full of the finnes of the place, time, or age, wherein they live: The bones of many are (as the bones of *Job* were supposed to be) full of that speciali age of their lives, their youth. The finnes of their youth-age, are visible in their old-age, and the finnes of their first age prove the sorrows of their last.

Thirdly, Observe;

Till sinne be repented of, and pardoned, the punishment of it remaines.

It is impossible to remove the punishment of sinne from the guilt of it, and it is impossible to remove the guilt of it by any meanes, but the pardon of it. Bones full of sin, shall not want paine: cast out sinne by repentance, take hold of pardon by believing, and then punishment is cast out, and must let goe its hold.

Fourthly, As bones are taken extensively for the whole man. Observe,

That the punishment of sin reacheth as farre as sin reacheth.

If sinne get into your bones, punishment will follow: As there are finnes of the flesh, and finnes of the spirit, so punishments of the flesh, and punishments of the spirit: there is nothing so strong, so deepe, or retired, but punishment will find it out: not only the skin and flesh, but the very bones shall smart, yea and the soule too. *Woe to them* (saith the Prophet *Isa. 20 15.*) *that seek deep to hide their counsell from the Lord, and their works are in the darke;* for though their counsell be deepe and their works in the darke, yet wrath will see its way to overtake them, and fill their hearts with woe. An impenitent person shall have punishment enough, he shall have his fill of it, till he vomit, yet he cannot vomit it up, or disburden his

pained conscience. As he filled up his measure of sinne, so he shall have his measure of sorrow full; The time will come whe nall the ungodly shall be filled with the wrath and righteous judgements of God, as now they are filled with wrath and unrighteousnesse one against another. Saints have their fullnesse of grace in Christ, and having received grace they fill up their measure, *Till they come to the measure of the stature of the fullnes of Christ*; And when once they have attained and are arrived to a fullnesse of Grace, they shall receive fullnesse of joy in glory. *In thy presence is fulnesse of joy; all their bones shall then say, Who is a God like to thee? (Psal. 35. 10)* Not a bone but shall have its fill of joy; Every mans bones shall be full at last, *Good measure pressed downe and shaken together and running over shall God give into their bosomes.* The bones of the godly shall be filled with the goodnesse of God, and the bones of the wicked shall be filled with that wrath of God which their own sinnes have deserved. *His bones are full of the sinnes of his youth.*

Againe, These words may be expounded as a description of a wicked mans perseverance in sinne. The sinnes which he had in his youth, he hath them still, he hath not lost nor put off one of them. Those filthy lusts which like so many running sores corrupted the fore-part of his life, corrupt the latter, running still upon him, and ceasing not.

Hence Note;

All the sinnes of youth remaine in and upon the oldest of impenitent persons.

Old impenitents keep a stocke or treasure of their youth-sinnes, layd up not only in their bones, but in their hearts, as God maketh them to possesse the sinnes of their youth in punishments; so they possesse the sinnes of their youth, if not in practise, yet in affection and pleasing contemplation. Suppose a wicked man growne old and unable by weaknesse to act sinne, yet the habit of sin is not weakened; his sin remaines as it were young and greene, though he be a sinner of a hundred yeares old; though he be spent and dry, yet his sinnes are vivid, warme, vigorous and youthfull; *Time weakens sinners, but it cannot weaken sinne*; though the marrow be spent out of his bones, yet his spirit is as full of sinne as ever his bones were of.

of marrow, Man is a vessell strongly sented and seasoned with sin by nature, and till the grace of God cleanse, and regenerate him, the taste of the caske never goeth out. And as this is true in reference to the pollution and filthinesse of sin, so also in reference to the guilt of it. A wicked mans bones are full of that also. Sinne unpardoned and unmortified, carries death and wrath in it continually. He is said, *To treasure up wrath, against the day of wrath,* (Rom. 2. 5.) Why so? because he treasur-eth up guilt; every sin bringeth in some further guilt, and the guilt of them all as well as the filth of them all, as also that wrath which is due to them all, is treasured up with them; no guilt can be got off from any sin, but by the blood of Christ, and that through the free mercy of God; now this man hath nothing to doe with the blood of Christ, and therefore he hath nothing to doe with mercy.

Further, Observe;

It is the greatest misery to persevere in sin.

As sinne brings all misery with it, so it selfe is all misery. No evill can be added to a sinner so bad as his sinne is. As grace and holinesse considered abstractly are a greater good, then all outward, yea then many inward blessings and rewards. So sinne considered abstractly, is a greater evill then all outward, yea then all those inward curses which are only punishments. (Rev. 22. 11.) *He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still;* that is, let him sin his bones full and his belly full. (Ezek. 24. 13.) *Because I have purged thee, and thou wast not purged;* that is, I have given thee meanes to purge thee, but thou wast not purged; thou shalt not be purged from thy filthinesse any more; As if he had said, thy remaining sin shall be thy punishment, and that shall draw downe punishments in kinde, as the Prophet adds, *Till I have caused my fury to rest upon thee. Sin is a bad bed-fellow,* the company of it for a night is burdensome and dangerous; then how bad a grave-fellow is sinne, yet so it will be to all impenitents, as Zophar further expresseth himselfe at the close of the verse.

Which shall lye downe with him in the dust.

Or, *leepe with him when he lyeth downe;* That is, when he dieth, and goeth to the dust, his sinne shall live and goe with him;

*Hæc dicendi
formula signifi-
cat non prius
cessare peccare
quam vivere
impium.*

it is an Hyperbolicall straine, noting that sinne will never leave the wicked man neither alive nor dead, neither in this world, nor in the world to come. It filled his bones while he lived, and it will fill his grave when he dieth: unlesse a man dye to sinne before he dieth, his sinne will live with him when he is dead. The damned in hell have all their sins about them; when they shall have been in Hell millions of yeares, yet then their bones will be full of sin, that which was the cause of their being cast to hell, shall be their everlasting companion there. For as (Rev. 14. 13.) *Blessed are the dead that dye in the Lord, they rest from their labours, and their works follow them.* When a believer dieth, his righteousness and holiness die not: the good workes which he hath done, dye not, but lie downe in the dust with him; they perfume his memory on earth, and they goe up with him into Heaven. So we may say, *Woe to those that die out of the Lord, from henceforth, and for ever, for they shall not rest from their labours, and all their sinnes, their works of wickednesse shall follow them.* How glad would sinners be if they might goe to the dust of the grave, yea to the flames of hell, and sinne not goe with them; hell is as full of sinne as it is of misery: and if it were not full of sinne, the misery would be but little in comparison of what it is; there is weeping in hell, but neither repenting, nor pardoning: Man cannot repent there, and God will not pardon there. And hence it is, that though there be continuall weeping in hell, yet there can be no removing of sin out of hell: repentance and pardon remove sin, but weeping alone will not doe it; therefore hell is full of sin, though full of teares. So we may apply that of Moses (Deut. 29. 20.) *The Lord will not spare him, but then the anger of the Lord, and his jealousie shall smoeke against that man, and all the curses that are written in this book shall lye upon him.* The curse shall ly upon him as long as sinne lieth upon him. When Christ spake the utmost evill of the sinnes of the Jewes, and the utmost of their misery in their refusall of himselfe who came to take away sinne, he tells them: *I goe my way and ye shall seek me, and shall dy in your sins,* (Job. 8. 21.) Yee shall seek me, but it will be too late: it is a misery to live in sinne, but O what a misery is it to die in sin? they that dye in sinne shall rise in sinne, and stand before Christ in sinne, and how shall they be able to stand before him? The

Prophet

Prophet (*Ezek. 24. 6*) compareth the people of the *Jewes*, to a pot whose scum is in it, we may say so of all impenitent unbelievers, *their scum boils in*; sometimes the scum appears to them, and they may be thinking to take it off, but the scum boils in againe, and there it remains for ever. This is the hell of hell, sin goeth down to the dust with sinners. We may say (in allusion to that of *Peter, Acts 12th*) that every wicked man sleeps in the grave, as he in the prison, bound not only with two but with a thousand chaines. The sins of beleevers goe to the grave before them. Sin dyeth while they live, and they have a life which shall never die. The sins of unbelievers goe to the grave with them; while they live they are dead in sin, and by sin they fall into that death from which there is no recovery unto life. Some sinners are long lived in the body, and they have a hope of dying to sinne, when they are ready to dye in nature; as if they carried repentance in their sleeves, and could command it when they pleased: No man hath repentance in his power; and the longer any man lives in sin, the more power sin gets to hinder repentance. And they seldome receive this power of repentance from God who have long abused his patience: therefore dye they shall in their sinnes. When they cease to live here, sin shall not, nor shall they ever want a will to sinne, when they are in that state, wherein (properly) they cannot sinne.

J O B, Chap. 20. Vers. 12, 13, 14.

Though wickednesse be sweet in his mouth, though he hide it under his tongue.

Though he spare it, and forsake it not, but keepe it still within his mouth:

Yet his meate in his bowells is turned, it is the gall of Asps within him.

J O B proceeds to describe the miseries of a wicked man; most of all of an Hypocrite, by an elegant metaphor, or similitude taken from meats, which are sweet in the taste but deadly in the effect: and however, the passages of this similitude.

*Introducitur im-
pium tanquam
gulosum atq;
voracem, &
que summa a-
viditate voravit,
paulo post
sedimissime ve-
menter. Pined.*

litude are ſomewhat obſcure, and darke, yet the ſenſe and meaning of it is plaine and eaſie : in which we may take notice in generall, that a wicked man is compared to a glutton, eating greedily and vomiting filthily. More diſtinctly.

Fiſt, That ſin is compared to meate.

Secondly, That the actings of ſin are compared to the eating, chewing, and digeſting of meate,

Thirdly, The delight that goeth with ſin, is compared to the ſweetneſſe, and well taſtedneſſe of meate.

Fourthly, Continuance in ſin, to the holding of meate under the tongue, and keeping it in the mouth.

Fiftly, The puniſhment of ſin is compared to poyſon mingled with meate, or to poyſonous meate.

Sixthly, The effects which follow this puniſhment are compared to torments vexing the bowells, and to vomiting.

Seventhly, The iſſue of all is compared to death ; *He ſhall ſuck the poyſon of Aſpes : The Vipers tongue ſhall ſlay him.*

Though wickedneſſe be ſweet in his mouth.

The word which we tranſlate *wickedneſſe*, ſignifies any kinde of ſin, yet ſome reſtraine it here to that particular ſinne of the mouth, or tongue, evill ſpeaking, oathes, and blaſphemy; theſe are ſweet and pleaſant to prophane mouthes, as the praife of God is to the mouthes of the righteous. There is a ſecond reſtriction of this *wickedneſſe*, (which is more proper,) to the finnes of oppreſſion and fraudulent gaine (*Gen. 6. 5.*) *God ſaw the wickedneſſe of man that it was great in the earth ;* But what was the ſpeciall wickedneſſe of that age? The holy Story tels us it was an age of violence, there were *mighty men*, who were mighty oppreſſors of men : They are called, *men of renowne* at the 4th verſe, *whoſe chiefe was Nimrod, A mighty Hunter before the Lord.* We may take wickedneſſe in the Text both wayes ; fiſt, in the generall ; ſecondly, in particular ; for the ſin of violence, and wrongfull obtaining the things of this life, which is ſpecified at the 15th verſe ; *He hath ſwallowed downe riches.*

Though wickedneſſe be ſweet in his mouth.

Sweetneſſe is the ſuteableneſſe of the humour which is in meate and drinke, to the ſalival humour in the mouth or palate ;

late; sweetnesse to the taste is nothing but this suitablenesse: wickednesse is suitable to corrupt nature, therefore *wickednesse is sweet*, and hath a pleasant taste, as those meats which are most congruous to appetite; *Though it be sweet in his mouth*: The *mouth* is added, because sensation is made there: for when the meate is passed from the mouth to the stomack, there's no more taste of it, unlesse it send back fumes to the mouth, which are usually unpleasant and distastfull. The sensitive part of the soule which is affected with the pleasure of sin, is here compared to the mouth: so that, whatsoever internall delight a man takes in the committing of any iniquity, or in any iniquity committed, that is the sweetnesse of it in his mouth: while the inferior faculties of the soule are pleased and take contentment in sin, they may be said to taste it.

From the Similitude in Generall
Observe;

That, sin is as food to the soule of a naturall or carnall man.

Yea it is as food to the naturall part of a regenerate man, Sin is the food of lust. The first sin was committed by eating the forbidden fruit, and now every sin is the eating of some forbidden fruit. Sin is meate and drinke to the sinner not onely in reference to the effect, because it brings in the bread which some men eat; as *Solomon* speaks (*Pro 4. 17.*) *They eat the bread of wickednesse, and drinke the wine of violence*; that is, they eat and drinke that bread and wine, which hath been gotten by wickednesse and violence, now (I say) sin is food, not only in the effect and consequence of it, but also (as obedience and doing the will of God is to godly men) in the very act; The adopted sonnes of God say (in their proportion) as *Christ* said *John* the 4th, *This is my meate and drinke, to doe the will of my Father which is in Heaven*; Wicked men say also, 'tis their meate and drinke to doe the will of Satan, who is indeed their father: Nature is as hungry and thirsty after wickednesse; as grace is after righteousness. As there is a hunger and thirst after spiritualls, so after carnalls. The naturall man is not content, till he have his fill of them. The reason why there is so much labouring paines taken to commit sinne, is, because there is a *hungering paine* provoking to it: we say of naturall hunger, *It breaks*

*Optimè per os
significatur voluntas inferior
& appetitus
sensitive. Tunc
peccator versat
malum in ore
suo dum in concupiscentia &
voluntate inferiori ille delectatur. Bold. :*

*Qui beatitudi-
nem in volupta-
te collocant sunt
Homines impor-
tunissimi Arist.
lib. 1. Eth:
cap. 5.*

breaks through stone walls: that is, it stirs us to overcome all difficulties, and labour hard for the supply of nature. Many have so much bread at home, that it is a trouble to them because they are no more hungry, who yet are so hungry after sinne, that it puts them to a continuall trouble of breaking through stone walls, the greatest difficulties to come at it. The Philosopher calls those who are given up to pleasure, who as the Apostle speaks of the wanton widdow, 1 (Tim. 6. 5.) *Live in pleasure*, as if that were their onely element, or who account it their blessednesse to doe so: he (I say) calls such, *The most importunate men*: I conceive he meaneth that such are most eager in pursuing all those meanes which may satisfie them with pleasures, and are restlesse till they have attained them. A poore man pinched with want is an importunate man, you cannot get him from your doores: he is hungry, hunger putteth him on: so it is with every man whose heart is set upon sinne, he is an importunate man, nothing can stop him; Though he meet with denials, yet he reneweth his motion, though he meet with rebukes, yet he is not answered, yea though he meet with blowes, yet he will on againe. *Hunger must get somewhat, or loose all, and many of these hungry ones for the getting of a poore somewhat, (a dry crust, a bare bone, indeed, a very nothing) have lost all.*

Secondly, observe;

There is a present sweetnesse in sin.

Sin is not onely meate, but sweet meate, not onely bread, but pleasant bread to an evill heart. *Daniel*, for some weekes *eate no pleasant bread*; he eate bread to keep life and soule together, but he forbore feasting or good cheare. Sin is a feast to a carnal man, it is his good cheare, yea it is dainties to him. We have that word (Psal. 141. 4.) where *David* speaks of wicked men; *Incline not my heart to any evil thing with them that practise wicked works, and let me not eate of their dainties.* These dainties may be expounded (as we said before) either for the prosperity that comes in by wicked practices (some by wicked wayes get not only ordinary food but dainties) or those dainties are sin it selfe; they feasted themselves in doing evill: *Lord let me not eate of their dainties*, if that be their food I had rather

ther ſtarve then eate with them. (*Prov. 9. 17.*) *Stolen waters are ſweet, and bread eaten in ſecret is pleaſant: Stolne water and ſecret bread* are ſinfull practices, which are ſo much the more ſweet, by how much they are more ſecret. This bread of ſecreſies is pleaſant bread and ſweete meates to a wanton ſpirit: as the word of God and holy actings are pleaſant bread to a gracious heart. *David ſayth of the Commandements of God: They are ſweeter to me then hony. and the hony-combe* (*Pſal. 119. 103.*) What was thus ſweete to him? not the bare word of the commandement onely, but obedience to the commandement, or theſe commandements requiring his obedience: the word of the commandement is ſweet to none but ſuch as doe and obey it: the word is gall and wormwood to a diſobedient ſpirit; butto a *David* it is ſweeter then the hony, yea ſweeter, then the ſweeteſt part of hony: if there be any part of the hony that is more hony then other, thy commandements are that part, therefore he adſ, *They are ſweeter then the hony, or the hony combe.* But what ſweetneſſe is there in the hony-combe? we are not to take the combe alone without the hony, but when he ſayth, *sweeter then the hony-combe*, the meaning is, ſweeter then the hony that cometh immediately out of the combe: That hony which drops from the combe without preſſing is counted pureſt and ſweeteſt. There is not only meat and drinke to believers in obedience, but hony and ſweetneſſe: And ſuch likewise for a while is wickedneſſe to the wicked.

Thirdly, From the intendment or ſcope of the ſimilitude, which is to ſhew what putteth carnall men upon the purſuite of ſin, what it is that provokes them to it; no man acts but he ſeeth ſome reaſon for it: a beaſt is provoked with ſomewhat proportionable to a reaſon, though he hath no reaſon. *Zophar* giveth us, *this ſweetneſſe*, as a reaſon why a wicked man purſues and is ſo greedy of his ſin.

Hence obſerve;

It is ſome expected ſweetneſſe in ſin, which provokes to the acting of it.

When Satan tempts to ſinne, he plays the Oratour, and preſents ſome conſideration of profit, or pleaſure, or credit. In the Parable of the Sower it is ſaid, the word of God was choa-
S f f • ked,

*Voluptatum
blanditijs deli-
niti, ad ea ge-
renda omnia
quæ prava sunt
impellimur.
Arist. lib. 2.
Eth. Cap. 3.*

*Voluptas bonum
pecoris est. Sen.
Epist. 92.*

ked, (*Luk. 8. 14.*) The thorny ground received the word, but it was choaked; by what? There are three choakers mentioned in that place; first, *The cares of the world*; secondly, *The deceitfulness of riches*; thirdly, *pleasure*. These choke the word; that is, they will not suffer a man to practice, and submit to the word. Pleasure is one of the three choakers, if not the first and chiefest of the three; Pleasure quickens the principles of sin, and heightens desire after it. When the woman was tempted to eat the forbidden fruit, the Text saith (*Gen. 3. 6.*) *The woman saw that the tree was good for food, and pleasant to the eye; a tree to be desired to make one wise*, and then she did eat; here were all sorts of motives, externall, internall, sensitive, and intellectuall, to draw her to that sinne: And thus the Lord deales with his people, to draw them on in the wayes of holinesse, he tells them of the sweetnesse, pleasantnesse, peaceablenesse of his wayes. (*Prov. 3. 17.*) *The wayes of wisdom are peace, all her pathes are pleasantnesse*. Thus he allures the soule to walke in his wayes. The wayes of wisdom considered abstractly, are not onely the best, and most honourable wayes, but 'tis sweetest also to walk in them, yet because the Lord knows we are flesh as well as spirit, therefore he tells us of sweetnesse, and pleasantnesse, of peace, and profit, of gold and silver to be had in his wayes; and indeed he infinitely out-bids sinne and Satan for our service. *Godlinesse is profitable for all things; First seek the kingdome of heaven and the righteousness thereof, and all other things shall be added to you*. What can we desire more then that by which we may obtain all our desires. As God himselfe is not any particular, but an universall good, so Godlines is not profitable onely for this or that particular good thing, but for all good things. Thus God is pleased to invite us to himselfe, and into his wayes by the sweet bayte of benefits; And thus Satan provokes into the wayes of sin: he perswades and many finde by experience that wickednesse is sweete in the mouth. The carnall man is led by sence, and liveth like a beast: Satan handles and fits him accordingly. He feeds him with sweet meats. *But though wickednes be sweet in his mouth.*

Though he hide it under his tongue.

These words carry on the former allusion to eating. For as a glutton

glutton that gets a ſweet morſell between his teeth, is loath to looſe the delightful taſte of it, and therefore doth not haſtily chew and ſwallow it downe, but he eats it by degrees; ſuch men of appetite and palat-pleaſures will ſay to others when they are eating, *Thinke what you are doing*, taſte pleaſure. Thus doth the carnall man deale with his ſinne, he chews it long, he keepeth it cloſe, and hideth it under his tongue.

The word in the Hebrew which we tranſlate *to hide*, is more proper to the worke of the tongue in ſpeaking then in eating, and may imply thus much, that as a man who hath got a ſweet morſell; hides it under his tongue in eating, ſo a carnall heart that lives and delights in ſin, uſeth his tongue to hide or keep it from revealing. The word ſignifies hiding with the tongue, The heart is the ſhop wherein, & the tongue the inſtrument whereby thoſe artificiall coverings and vayles are made, by which the wicked man hideth his ſin. The tongue hideth both what wee are, and what we have done, as *Rachell* hid her fathers images, or as *Rahab* hid the ſpies who came to *Jericho*, leſt the ſearchers ſhould have found them. Thus the carnall man covers his ſin with his tongue. And this is the right character or property of a falſe hearted hypocrite; So that *Zophar* ſtruck at *Job* ſecretly, as a hypocrite, while he ſpake of hiding ſin under the tongue.

כחך eſt negare, negando celare diſſimulare
הכחך eſt plerumq; de medio tollere
א' פ' א' ז' ע' א' ב' o-
lere, ut dicere poſſis non fuiſſe.
Teget peccatum ſermone ſiſto & fraudis pleno.
His verbis figurat hypocritam & oblique Jobum perstringit.
Jun:

Hence obſerve:

The wicked mans tongue is the cover of his ſinne.

The tongue of a ſincere heart is the diſcoverer of his ſinne. For as with the heart man beleeveth, ſo with the tongue or mouth confeſſion is made (of our faith in God) unto Salvation (*Rom. 10. 10.*) as alſo of our ſins againſt God unto pardon and remiſſion. *I ſaid I will confeſſe my ſin unto the Lord* (ſaith repenting David, *Pſal. 32. 5.*) and thou forgaveſt the iniquity of my ſin. Now as the tongue of a good man diſcovers his ſin, ſo the tongue of a wicked man hides it: and that three wayes.

Fiſt, By plaine denying that he hath done it.

Secondly, By diſſembling or concealing what he hath done.

Thirdly, And moſt ordinarily, by excuſing it: though he cannot conceale the evill done, much leſſe deny it, yet he hath ſomewhat to ſay, to render the doing of it leſſe culpable then

others conceive it. To which purpose the heart prompts the tongue with a thousand excuses; The hypocrite is elegantly said to hide his sinne under his tongue, because by carnall reasonings and faire words he makes so many excuses for it; he guilds over the rotten post, and paints the filthy sepulchre of his heart and life with oyle words dropt from a dissembling tongue. A deceitfull heart and a dissembling tongue cannot live assunder. *As it is the glory of God to conceale a thing, that is, a sinfull thing (Prov. 25. 2.) So it is the glory of God for man to declare his sinne.* Thus Joshua exhorts Achan; *My son give glory to God, and make confession (Josh. 7. 19.)* But it is the shame of a man, and a dishonour to God for a man to hide his sin. Many hide their sins for shame, but that hiding will produce greater shame. *He that covers his sin shall not prosper (Prov. 28. 13.)* If we doe not cover our sins God will. Our covering of our owne sins by excusing them, brings the curse (few sins hurt except we cover them) but if God cover them by forgiving them, we are blessed. *(Psal. 32. 1.) Blessed is he whose sin is covered.* God covers the sin of a believing and repenting soule; but the impenitent unbeliever covers his owne. *He hideth it under his tongue.*

Againe, We find the word used to another sence in Scripture, which may further clear up this poynt; to hide under the tongue, is sometimes to meditate, or revolve a thing in the minde; for when once a word is spoken, it is out of the tongues keeping, but while we meditate we keepe it under the tongue. *(Cant. 4. 11.) Thy lips, O my Spouse, drop as the hony-combe, hony and milke are under thy tongue; hony and milke, that is, hony words, sweet pleasant words are under thy tongue; my Spouse is now meditating and considering how to speake sweet and pleasant words to her beloved, these words are not yet upon but under her tongue.* That of David *(Psal. 66. 17.)* reacheth this sence: we translate; *I cryed to him with my mouth, and he was extolled with my tongue.* The Text may be rendred thus; *I cryed to him with my mouth, and his exaltation was under my tongue;* That is, I was considering and meditating how I might lift up and exalt the name of God, and make his praise glorious; holy thoughts are said to be under the tongue when we are in a preparation to bring them forth; and so are unholy thoughts.

(*Psal. 10.*

(Psal. 10. 7.) *His mouth is full of cursing, and deceite, and fraud, under his tongue is mischief and vanitie: that is, he speaketh evill and is devising how to speake worse: His words are wicked, and his devisings are more wicked.* Thus as in reference both to good and evill, there is a hiding under the tongue to prepare for speaking, so there is a hiding under the tongue that the thing may be concealed, and not at all spoken; that's the hypocrites art; for as prophane persons care not to proclaime their sinnes, they make their tongues the trumpet of their vanitie, they declare their sinnes as *Sodom*: so the hypocrite is busie to make shadows for his sinne, and to glosse it over with faire pretences lest it come to light.

Againe, We may expound this latter branch as an effect of the former, which also comes up clearely to the point in hand. *Because wickednesse was sweet in his mouth, he will therefore hide it under his tongue.* To which sence the Chaldee Paraphrast speaketh; *If wickednesse was sweete in his mouth, he did belie it, or hide it by a lye, under his tongue.* As lying is it selfe a great sin, and every sin hath somewhat in it of a lye, so many sins are concealed by lying. That sweetnesse which causeth a wicked man to commit it, causeth him also to retaine and hold it, or as the Text speakes, *To hide it under his tongue.* We read of an antient Glutton who wished his neck were as long as a Cranes, that so he might keepe the taste of his meate, there is such sweetnesse upon the taste of a naturall man in sinning, that he wisheth he might retaine it long upon his spirit, and is troubled if he quickly part with the pleasure of his dainty morsels.

Zophar hath not yet done with these suppositions, we have had two of his thoughts already, *Though wickednesse be sweet in his mouth, though he hide it under his tongue, he is not satisfied in these two, but gives us two more in the next verse, one expressly, the other by implication.*

Verf. 13. *Though he spare it, and forsake it not, but keep it still within his mouth, yet &c.*

This verse is of the same tendency with the former, which hath been already opened. In the 14th verse we have the application of the similitude, whereof this is but a further illustration, *Though he spare it, and forsake it not, but keep it still, &c.*

This

Cum enim dulce fuerit in ore ejus malum abscondet illud sub lingua sua.

Vulg.

Si dulcescebat in ore ejus malitia mentiebatur eam sub lingua sua. i. e. mentiendo tegebat.

Tharg.

Philoxenus.

This expreſſion for the manner of it, ſuits that which we reade (*Joh. 1. 20.*) where *John* being asked whether he was the *Chriſt*, he confeſſed and denied not, but confeſſed *I am not the Chriſt*: So 'tis here ſaid of a wicked man, he ſpares his ſin and forſakes it not, but keeps it, to ſhew the intentneſſe of his ſpirit upon his ſinne, he will by no means let it goe.

*Parcius agit
cum peccato non
ſtatim transmi-
tens, aut deglu-
tiens elabi ſi-
nens Pined.*

The words ſtill purſue the metaphor of eating, for a gluttonous perſon (as was intimated before) eats for eating ſake, or for pleaſure, not for ſtrength to glorifie God, which ſhould be the end of our eating. Now though this morall glutton be not ſparing at all in the eating of his meat, that is, in the committing of his ſin, he eats, that is, ſins heartily, yet he ſpares his meate while he is eating it, he will not eate it haſtily, but with a kinde of deliberation: as ſome eate their meate ſo greedily that they ſcarce taſt what they eate, ſo others eate it ſo ſlowly, as if they thought they could never taſt it enough, or have enough of it. 'Tis thus alſo in ſinning. Some ſin in a kinde of hurry or ſuddain paſſion, they ſcarce know what they doe, while they are doing evill, or they are to any ſinfull occaſion what a carnall heart is to any good occaſion or to any occaſion of doing good, glad when they are rid of it; But others ſinne lingringly, and thinke they never ſtay long enough upon it; They ſin feelingly and deſire (as that Roman Tyrant deſired men ſhould die) to feele themſelves ſin. Such as theſe (I conceive, according to *Zophars* ſcope and minde) may be ſayd to ſpare their ſin. They doe not ſpare to commit it, but they commit it ſparingly, as being loath it ſhould ſpend off their hands too faſt. The Originall word here uſed, ſignifies to ſpare, as we ought, out of pitie and compaſſion; hence not ſparing and not pitying are put together, *Ezek. 5. 11.* it ſignifies alſo to ſpare what ſhould not be ſpared, to ſpare not onely that which is in our power, but which is our duty to deſtroy. Some ſpare being moved with a fooliſh pity, and others with covetouſneſſe. We may find a mixture of both in *Sauls* ſparing the *Amalekites*. His Commiſſion ran ſtrictly, thus (*1 Sam. 15. 3.*) *Goe and ſmite Ameleck and utterly deſtroy all that they have, ſpare them not*; But verſe 15. *Saul* being queſtioned by *Samuel*, answers, *the people ſpared the beſt of the ſheep, &c.* they would ſpare *Amaleck*, when God had ſaid, *ſpare them not*. *Saul* pretends devotion, it was for ſacrifice;

*Non dimitte-
re, relinquere
intactum. Pro-
pitius eſſe.*

sacrifice: But indeed 'twas pride or covetousnesse, or at the best a groundlesse pity which prevailed with him. In this sense wee are to take it here. Though he be very tender towards sin, as if he were afraid the winde should blow upon it: Though he deale gently with it: as *David* gave instructions to his Army concerning *Absalom*: though (according to the Allusion in the Text) he spare it as a pleasant morsel, which he would be alwayes eating and never eate up, yet it will be bitter to him, &c.

Hence observe:

A carnall man is mercifull to his sin, and favourable to his lusts.

The Apostle saith (*Rom. 8. 32.*) *God spared not his own Sonne*; That is, he did not deale with him in a way of pity when he was in the place of sinners, but delivered him up (namely to death) for us all: but sinfull hearts are kind and pitifull to their sins: though they heare that sin will damne them, yet they will not give their sins an ill word, much lesse a wound, they spare them, as *Saul* spared *Agag* and the fat cattle. Sin is spared three wayes.

First, When not confessed: we bring sin forth to tryall and arraignment by confession.

Secondly, When we doe not passe sentence upon it, nor judge our selves for it: so the Apostle speakes (*1 Cor. 11. 31.*) *If we would judge our selves, we should not be judged of the Lord.* We should say this sin deserves death, and we deserve to die for it, else we spare it.

Thirdly, We spare sinne when it is not actually put to death, though we condemne it: some confesse the iniquitie of their sinne, who yet will not part with it. And sin like a malefactor cast by the sentence of the Judge cryeth for mercy, or as a prisoner of warre for quarter, when the life of it is in danger: sin saith as those ten men to *Ishmael* (*Jer. 41. 8.*) *Slay us not*; why? what hath sin to say for it selfe why it should not dye? usually it saith, as those men in the Prophet did, *We have treasures in the field.* Spare us, say covetousnesse and oppression deceit and fraud, *We have treasures and riches for you*; spare me sayth uncleannesse, I have pleasures and delights for you; spare me sayth another, I am but a little one: spare me, this is the first time: I have been committed but once, or twice; spare

us,

us cry they all, we are your kindred, flesh of your flesh, and bone of your bone. Thus sinne cryeth for sparing, and the Hypocrite is very willing to heare this cry, and spare his sinne, though he thereby wound and be cruel to his own soul. Therefore what *Solomon* saith concerning the chastning of a childe, I say, concerning the destroying of thy sin, spare not for its crying. Foolish pity destroyeth that which is more worth then a City, yea then a world, the pretious soul; We may say (as it was to *Ahab* in that case when he spared *Benadab* and let him goe (1 King. 20. 40.) *Because thou hast let a lust goe which God hath appointed to destruction, therefore thy life shall goe for its life;* take heed of sparing, and pitying your sins, as you beare any pity to your own soules, or desire that God should spare and pity them; if we spare our sins, God will not spare us, Deut. 29. 20. Remember God hath appointed every lust to death, if it hath not a death of mortification here, you shall have a death of misery hereafter; if you spare what God hath appointed to death, your lives shall goe for its life. *There is a sparing cruelty as well as a punishing mercy;* it is mercy to punish some persons, and cruelty to spare others; but it is a mercy to punish all sins, and cruelty to spare so much as any one; we may call every sin as *Christ* doth *Judas* the traytour, *A sonne of perdition*, eyther actively or passively; if it be not destroyed, it will destroy. Sin is actively a destroyer, therefore let it be destroyed; If you deale not with it as a son of perdition, it will be your perdition.

Crudelitas parcens, misericordia puniens.

Quamvis non parceret ei. Sep. i. e. non parce & moderate ager cum iniquitate, sed ardentius & insatiabiliter.

Further, the Septuagint readeth it with a negation, *Though he spare it not*; their negative hath the same sense with our affirmative. *Though he spare it not*; that is, (in allusion to meats) though he eates freely of it; we ordinarily say when friends are at Table with us, *Pray doe not spare*: so when a wicked man gets sinne under his tongue, he eates, like a glutton, greedily, so the Apostle describes such, *Being past feeling they commit iniquity with greedinesse*: They eate and spare not, they doe not sin with moderation or temperately, but are like Epicures in sinning, they sin insatiably. But because the negative is not in the Hebrew reading I shall not stay upon it; yet (I say) the generall scope and intendment of both readings is the same. For if he spareth it, it is because he loves it, and if he spare it not, it is because he liketh it. *Though he spare it*

And

And forsake it not.

In pursuance of the similitude of eating, the sence is made out thus; Though he spare it, as loath to let it goe downe into his stomack, for when once the meate is downe, 'tis lost to the pallate, therefore he parts with it by leisure. But more properly *to forsake*, notes these two things; first, to withdraw outward communion; secondly to withdraw inward affection; the withdrawing of communion is the effect of withdrawing affection; for if once a man withdraw his heart from another, he quickly withdraws his presence. Every where in Scripture, carnall men are said to forsake God both wayes (*Jer. 2. 13.*) *This people have committed two great evils, they have forsaken me the fountaine of living waters*, that is, I have no more of their company, they do not love me, therefore they desire not communion with me. The word is used by *David* the figure of Christ (*Psal. 22. 2.*) as also by Christ himself when he hung upon the Crosse, *My God, my God, why hast thou forsaken me?* The Lord at that time did interclude or stop his presence from his Son, he did not manifest himselfe to him, there was as it were, for that present, a kinde of intermission of the senceable actings of the love of God towards him: Christ being thus denyed that communion which he had alwayes enjoyed with the Father, cryed out, *Why hast thou forsaken me?* But as the wicked man spares his sin, and will not hurt it, so he would never be out of its company, much lesse forsake it utterly.

Hence note;

That, a wicked man is very faithfull and constant to his sin.

Solomon giveth that rule of love; *Thy friend and thy fathers friend forsake not*, (*Prov. 27. 10.*) a man should not forsake his own friends much lesse should he forsake his fathers friend, or a friend to the family: Thus saith a carnall heart, this sinne is my friend and he looks upon it as his fathers friend; His sin possible is as the Apostle speaks (*1 Pet. 1. 20.*) *a vaine conversation received by tradition from his fathers*; sin descends as well as land. Many inherit vanity, and hold it (as it were) by their fathers copy. And if at any time a Hypocrite forsakes the practice of sinne, yet he doth not forsake his respect to it; he may

T t t

leave

leave off the exercise, yet not withdraw his love. Many considerations may breake off his actions, but nothing breakes off his affections, A wicked man saith to his sinne, as God to *Ioshua*; *I will not leave thee nor forsake thee.*

Nulli manifestabit, & propter hoc nullum ei peccatum occultum dissuadet, nec aliquid remedium adhibebit, quod adhibetur peccata sua confitentibus.
Aquin.

The last clause of this verse, is but the affirmative of this negative.

But keepe it still within his mouth. Never confessing it.

Solomon puts those two together, *He that confesseth and forsaketh his sin shall have mercy.* He that hath no mind to forsake his sinne, hath no desire to confesse it. He that would keepe it in his hands, would also keepe it within his mouth. But what gets he by this concealment? Let the next verse enforme us, which contains the Application of the whole similitude.

Vers. 14. *Yet his meate in his bowells is turned.*

Though wickednesse be sweet, though he hide it under his tongue, though he spare it, &c. Suppose all this, that a wicked man hath been very tender of his sinne, and nourished it long, what's the benefit? where's the fruit? *Yet his meate in his bowells is turned*; That is, the many dishes and courses that he hath had in this banquet of sin, all this *meate in his bowells is turned*; how turned? every thing that is eaten, if there be a digestion made of it, if the stomach can doe its worke, is turned. Naturalists call it *Affimilation*, when the meate eaten is changed or turned into the substance of the body. But here the meaning is, It is turned into another thing then what it was when it was in his mouth; that is, he finds the effect of it in his stomach to be such as if the meate were not that which he had eaten, it doth not turn to nourishment, but to poyson, as the next clause expresseth; *His meate in his bowells is turned.*

It is the gall of Asps within him.

So Mr Broughton reads it, *His meate in his bowels turneth into the gall of Asps within him.* We say, *His meate in his bowells is turned, it is the gall of Asps within him*; The sence is the same; For this turning of his meate in his bowels (as our translation expresseth it) is not the turning of it into nourishment, but into poyson.

The

The gall of some creatures is poyson, yea the most deadly poyson; *Aristotle*, *Plinie*, and others that write the History of animals, tell us that the gall of Serpents is full of poyson, and they have exceeding copious galls; yet there is a further elegancy in the words, suiting a secret in nature: it was *sweet in the mouth*, now it is gall. Those meats which are sweetest to the taste turne most to bitternesse and choller in the stomach. So there is a graduall continuance of the metaphor, sweetnesse turnes to bitternesse, and not onely to bitternesse, but to gall; and not onely to gall, but to the gall of Asps, which is not onely bitter, but poysonous. There is a bitternesse that hath wholesomnes in it, and is medicinable, there is also a poysonous bitternesse. The wild bitter gourd put into the pot was deadly, but of all poysonous bitteresses, the bitteresse and poyson of Asps is most deadly. There are many remedies or antidotes against poyson. And there may be remedies found against the poysonous bitings of all Serpents, except that of the Aspe, which as the ancients affirme, *killeth in foure houres*, notwithstanding the use and application of the most soveraigne remedies. Insomuch, that the biting of the Aspe is gone into a proverb, for *An immedicable evill*.

There is another consideration in the gall of Asps that carrieth the poynt more fully; for though that gall be death, and death without remedy, yet it causeth a kinde of a pleasant death. The biting of the Aspe stupifies and then kills. The person bitten falls presently into a sleepe, which is a short death, and then dies which is a long sleepe. Though the person bitten be in present danger of death, yet the paines of death are not felt. It is storied of *Cleopatra*, Queen of *Egypt*, that when shee saw her Husband *Marke Anthony* ruined and dead, having layd violent hands upon himselfe. When she saw all lost, the City of *Alexandria* (where she thought to secure her selfe) taken, and her power utterly broken; she so much disdained to be a captive, and to be brought in triumph to *Rome*, that out of the greatnesse of her spirit, she chose to put Asps to her breasts and dye; Which she did upon this naturall consideration, not only because she knew they were present death, but because they would put her to least paine, or make her altogether sencelesse of paine in dying.

*Fel serpentum
porione maxi-
mé copiosum
Plin.*

*Quæ dulcia
sunt facile in
bilem & ama-
ritudinem con-
vertuntur
Gal.*

*Adversus vipe-
rarum omniūq;
serpentum mor-
sus remedium
invenitur, aspi-
de una accepta.
Ælian.*

*Morsus aspidis
proverbio dici-
tur de malo im-
medicabili.*

*Aspidis veneno
afflicti somno
in mortem sol-
vuntur.*

Hence observe;

First, That, *How pleasant soever sin is in the acting, it is bitter in the end.*

Holinesse is sweet in the way and end too: wickednesse is sometimes sweet in the way; but alwayes bitter in the end. *Salomon* gives this in plaine assertions, (*Prov. 20. 17.*) *The bread of deceipt is sweet to a man, but afterward his mouth shall be filled with gravell.* And againe (*Prov. 23. 31, 32.*) *Look not upon the wine when it is red, when it gives its colour in the Cup;* That is, take heed lest the sight of it ensnare thee to intemperance and drunkennesse; Some love to see their wine sparkle and briske in a cleare christall glasse, it pleaseth them to look upon it, and see it, as well as to taste and drinke it. But look not on it, so as to lust after it; why; *At the last it bites like a serpent.* The bread of deceipt is gravel afterwards, and the sweet wine bites at last; 'Tis pleasant to looke to in the cup, and pleasant to the tast, but if you be over-taken with it, your bowels will find it turned to the gall of Asps. The Prophet (*Jer. 2. 19.*) saith to such; *Thine owne wickednesse shall correct thee, and thy backslidings shall reprove thee.* But is sin it selfe a corrector and a reprove of sinners? The acts of sin doe neither correct nor reprove, but the effects of it doe both, so the Prophet seemeth to expound himselfe in the latter part of the same verse, *Know therefore and see (namely, by the event) that it is an evill thing and a bitter, that thou hast forsaken the Lord thy God;* That is, thy forsaking of God (such is every turning aside to and embracing of sin) will procure thee much evill, and provoke God to make thy life bitter unto thee. We may say to every one who delights in sin, as the charge is given against *Babylon* (*Rev. 18. 7.*) *How much thou hast glorified thy selfe, and lived deliciously, so much torment, and sorrow shall be given to thee;* How much of the one, so much of the other; Thy sin was sweet in thy mouth, but it will be turned to the gall of Asps in thy bowells.

Secondly,

Secondly, Note;

Sin hath not only bitterneſſe in it, but there is death in it.

All gall is bitter, but the gall of Aſps is deadly. Sin is a deadly poyſon, for though it be pleaſing a while, yet 'tis killing in the end; The bitterneſſe that floweth from ſin, is the bitterneſſe of death: If after it hath yeelded us a little unſatisfying pleaſure, it ſhould onely conclude in paine, this might not onely diſcredit it in our opinion, but provoke us to caſt it for ever both out of our affection and praſtiſe; how then ſhould our hearts be turned from it, and riſe againſt it, when we are aſſured that this paine is as a poyſon, and that this poyſon is unto death?

Thirdly, Note;

Though ſin be deadly, yet it leaves the ſinner ſenſeleſſe of death.

Sin deſtroyes, and the man knows not what hurts him. Every Evill is by ſo much the worſe, by how much it leaves us leſſe apprehenſive of the evill it doth us. Thoſe wounds may be moſt mortall, of which at preſent we feele leaſt paine.

Laſtly, Obſerve;

It is a dangerous thing to keep ſins counſell, or to conceale it.

The wages of ſin (committed) is death. But the wages of ſin concealed, is the worſt of that death. Every ſin acted hath in it the ſeede of death, but ſin hidden under the tongue, and kept in the mouth, by denying, diſſembling, or excuſing it, is a deadly poyſon. The Goſpell hath a remedy againſt that death which is deſerved by the acting of ſin, but it hath no Antidote againſt the poyſon of a ſtudied and continued concealment of ſinne; *'Tis the gall of Aſps within him.*

JOB, Chap. 20. Vers. 15, 16, 17.

*He hath swallowed downe riches. and he shall vomit them
up againe, God shall cast them out of his belly.*

*He shall suck the poyson of Asps, the vipers tongue shall
slay him.*

*He shall not see the rivers, the floods, the brooks of hony
and butter.*

THe similitude betweene sinne in generall, and pleasant, though poysonous meate, which Zophar pursued in the three former verses, is here contracted to a particular sinne, the unjust obtaining of riches, the roote of which is covetousnesse, or the love of mony, and that the roote of all evill (1 Tim. 6. 10.) 'Tis the roote of all morall evill, or sinne, and so the root of all penall evill or trouble, whether to our selves or others, as appears in this context.

He hath swallowed downe riches.

The word implyeth eating with insatiable appetite; every man that eateth must also swallow, but a glutton is rather a swallower then an eater. He throws his meate whole downe his throate, and eats (as we say) without chewing. The rod of Moses (turned into a Serpent) *swallowed up* the rods of the Egyptian forcerers. The word is often applied to expresse oppression (Psal. 35. 25.) *Let them not say in their hearts; ah, so would we have it, let them not say we have swallowed him up;* That is, we have made cleare riddance of him, he is now a gon man for ever. The ravenous rage of the adversary is described in this language (Psal. 124. 3) *If it had not been the Lord who was on our side, when men rose up against us (that is, if we had one lesse then God, though the greatest of creatures on our side) Then they had swallowed us up quick.* The Church is comforted (Isa. 49. 19.) with an assurance of freedome from such swallowers; *They that swallowed thee up are farre away;* thou hadst those by thee that were ready to devoure thee (as it is said Revel. 12. 4. *The Dragon stood before the woman for to devoure her childe as soone*

as it was borne) But thy oppressors shall be sent packing; they who heretofore swallowed thee, shall not stay within sight of thee. Thy swallowers are swallowed up. The metaphor is taken from wild beasts which greedily devour their prey; *He hath swallowed downe riches.*

Est metaphora ducta ab immanibus bestiis, quæ alias feras uno riclu deglutiunt.

Hence observe;

Riches are a sweet morsel to a worldly minded man.

And he is usually most pleased with those riches which he gets by unrighteousnesse. What he teares from the backes, and pulls out of the bellies of others, delight his backe and belly most. Some care not so much for the riches they get, as for the sinfull wayes by which they get them, It contents them more to over-reach another, then to enrich themselves, *Augustine* confesseth of himselfe, that in his youth he would steale fruit, not because he cared for the fruit, but because he delighted to steale; so we may say of these, it is the wrong, not the gaine which pleaseth them: *Stolen waters are sweet*, and this makes them sweetest to some, that they are stolen. 'Tis rare, if he that swalloweth downe riches, be not a swallower of the poore, if his particular rising and filling, be not the falling and emptying of many.

Againe, When a man swallows and devoures greedily, he doth not well discern what he eats, he takes little notice whether his meate be wholesome and fit for nourishment or no, he eats without due respect either of quantity or quality. This sets forth the temper of worldly men, and gives us a second observation.

Apposite significatur per verbum devorare, quod est sine delectu quicquid obijciunt, sive salubre sit sive nocivum carpere.

Greedy covetous persons care not what it is they have, so they may have it.

A just man considers every penny he gets, and asks his own heart, how he came by it; A righteous man is as careful what money he puts in his purse, as a temperate man is what meate he puts into his stomack; He examines his title and enquires whether it be his right or no. He would not enjoy any thing without the good will of God, or with the wrong of his brother. The way in which he gaine is more considerable to him, then the gaine, and whence he hath it, then what he hath. But

all

all is fish that comes to a wicked mans net, though it prove a Serpent not a fish. As appeares by the issue of his greedy getting, or swallowing, laid down in the latter part of the verse ;
He hath swallowed downe riches, and

He shall vomit them up againe.

*XP vomuit
 evomit proprie
 de cibis.*

*XP pelicanus
 a vomitu ; con-
 chas enim a ca-
 lere ventris coc-
 tas sursum evo-
 mit ut testis
 rejeclis esculen-
 ta seligat.*

*Plin. lib. 10.
 cap. 30.*

What we eate moderately, we digest, concoct, and turne to good blood for the support of nature, but if a man eates intemperately, his stomack turnes and he falls a vomiting ; A glutton gets more meate downe then others, but he gets lesse strength by it. The Pelican hath his name in Hebrew from this roote ; because having eaten shel-fishes he vomiteth them out againe as soone as they are a little boyled in his craw, that he may pick out the fish and leave the shel. The Prophet (*Jer. 25. 22.*) tell us of a vomit which the wrath of God gives a sinfull people ; *Therefore thou shalt say to them, thus saith the Lord of Hosts the God of Israel, drinke ye, and be drunken, and spue and fall, and rise no more.* What was it they should drinke ? it was a cup of judgment, they had been liberally drinking the cup of sin before, now God puts a cup of sorrow and blood to their mouths, and they must drinke till they spued, and stagger till they fell, and so to fall as not to rise any more. And as wicked men shall drinke the cup of wrath till they spue, so themselves shall at last be spued out. They are to a Land as unwholesome meate to the stomack, the burden of it. Heare that severe warning to the people of Israel, (*Lev. 18. 26. 28.*) *Ye shall therefore keep my statutes and my judgements, and shall not commit any of these abominations, neither any of your owne Nation, nor any stranger that sojourneth among you, that the Land spue not you out also, when ye defile it, as it spewed out the Nations that were before you,*

But whence is it that the wicked man vomiteth up what he hath devoured ? To cleare that, consider there are foure sorts of vomiting.

First, From the fullnesse of the stomacke, by excessive eating and drinking.

Secondly, From the filthinesse or foulnesse of the stomack, by eating and drinking those things which are unwholesome and uncleane.

Thirdly,

Thirdly, From the weakneſſe of the ſtomack ; Some are not able to retaine, no not a little, and that good food, becauſe their ſtomackes are ill.

Fourthly, From a ſecret antipathy, or averſeneſſe to that which is eaten. The vomit in the Text is not cauſed any of theſe wayes. A wicked man doth not vomit from the averſeneſſe of his ſpirit to his ſin, he liketh it well enough, nor from the weakneſſe of his ſpirit to ſin, he is mighty to act and digeſt the worſt of ſins ; nor doth he vomit becauſe of the fowleneſſe of his ſpirit, that never troubles him, the fowler any mans ſpirit is, the more retentive it is of ſin ; nor doth it proceed from his fullneſſe of ſin ; for how full ſoever he is, yet he is hungry ſtill, and ſaith not it is enough.

Whence is it then that he vomiteth ?

I answer, by diſtinguiſhing againe of a two-fold vomiting.

First, Free and naturall : Secondly, forced or artificiall.

Some vomit alone, others have vomits given them ; ſome vomit by the ſtrength of medicines, others vomit by the ſtrength of nature. The wicked man doth not vomit up his ill gotten goods naturally but violently, not freely but forcedly. The gaine of fraud and oppreſſion may be ſaid to be vomited up two wayes.

First, By repentance ; Secondly, by expence.

Repentance in generall is called by the antients, *The vomit of the ſoule*, and that is applicable to any ſpeciall repentance. And repentance upon this ſpeciall account of unlawfull gaine (as alſo repentance upon what account ſoever may be) is two-fold.

First, There is a repentance riſing from godly ſorrow ; thus repenting *Zachens* vomited up his ill gotten goods. For when Chriſt was come to his houſe, *Zachens ſtood and ſaid unto the Lord, the halfe of my goods I give to the poore, and if I have taken any thing from any man by falſe accuſation, I reſtore him fourefold* (Luk. 19. 8.) This gracious vomit his ſoule received by the power of the Spirit of God, provoking him to repentance ; and happy it is for them that have ſwallowed downe riches unduely, if the Lord give them this repentance of godly ſorrow to vomit them backe againe.

Secondly, There is a vomiting of riches by a repentance
V u u which

which ariseth onely from worldly sorrow and gripes of conscience, not from any change of the minde; so *Judas*, having swallowed downe thirty peices of silver (the price of bloud) for betraying Christ, vomited them up by repentance such as it was, a repentance proceeding from worldly, not from Godly sorrow (*Math 27.4*) Then *Judas*, when he saw that he was condemned, repented himselfe, and brought the thirty peices of silver to the chiefe Priests, and Elders, and cast them downe and departed, and went and hanged himselfe. The Apostle (*2 Cor. 7.*) saith that worldly sorrow causeth death. Sin causeth eternal death, and this kinde of sorrow for sin causeth temporall death; some pine and languish to death in worldly sorrow, and others (like *Judas*) by the violence of it thrust themselves violently out of the world, and dye. Meere vexation enforceth some wicked men to be honest and to cast up what they have unjustly gotten; 'Tis not the tenderesse of their consciences, but the sicknes and pain of them, which puts them upon this. As some men say the reason why they refuse or abstaine from eating such or such meate, is not because they doe not love it, but because it doth not love them, it makes them sick if they eate it; so the reason why some vomit up the unrighteous mammon which they have swallowed, is not because they doe not love it, but because it doth not love them, but hath made them sicke. The Whale that swallowed up *Jonah*, found him hard meate, his stomacke could not digest that morsel, he must vomit him up for his owne ease. Riches in the belly of many an oppressour is like *Jonah* in the Whales belly, a trouble to his stomacke, and he must vomit them up againe, not out of love to righteousness, or hatred of sin, not out of pity to the oppressed, or charity to the poor, but for his own present ease, & yet, it goe no further, how poore an ease will that prove? Such as this described is all the vomiting here meant. And in this *Zophar* doth not set forth the duty but the punishment of a wicked man; For though it be better to restore any way, then to retaine that which is ill gotten, yet a man is not made better who restoreth only thus. And we may say of such a repentance, it is to be repented of.

Againe, As there is a vomiting of riches by repentance, so secondly, by expence, And this also is twofold.

First, By a willing expence; some men swallow downe riches

riches for prodigality: they ſpend profuſely, what they get ſinfully. What one luſt brings in, another luſt carrieth out. One luſt is as a rake to gather, and another as a forke to ſcatter. A conjunction of both theſe may be found in the ſame man. For there are two ſorts of covetous men. Some get meerly to hoard and lay up, their neſt is full of eggs, & yet they can ſcarce afford themſelves one, but ſit brooding upon them to hatch more. A ſecond ſort of covetous perſons extort and get meerly to ſpend: By covetous practices, they make proviſion for wanton and luxurious practices. Theſe vomit what they have ſwallowed, by a willing expence.

Secondly, Others vomit what they have ſwallowed by forced expence, ſuch troubles and Law ſuits are brought upon them, that what they have violently or fraudulently gotten from others, they are compelled to refund, and pay backe againe: as appeares yet more clearly in the next claufe.

God ſhall caſt them out of his belly.

Theſe words ſhew what kinde of vomit his is. The word in the Hebrew ſignifies both God and an Angel. The Septuagint render, *An Angel ſhall caſt them out of his belly*: And their Interpreters expound it of an evill Angel, who is the tormenter of this evill man; we referre it to God as being a part of his divine juſtice thus to repay unjuſt men: *God ſhall caſt them out of his belly*. An oppreſſour having gotten riches into his poſſeſſion hopes to hold them: But God ſends out his writ of ejectment, & turneth him out of their poſſeſſion or them out of his. The word which we render *caſt out*, carrieth a double, and that a contrary ſignification, it ſignifies both *to poſſeſſe*, and *to diſpoſſeſſe*, to put in, and to thruſt out of an inheritance. So the word is uſed (*Joſh. 23. 5.*) in reference to the *Canaanites*, whom God diſpoſſeſſed: *And the Lord your God ſhall drive them out of your ſight, and ye ſhall poſſeſſe their Land*. In both parts of which verſe we find the ſame word. As God caſt the *Canaanites* out of their Land to place his own people there, according to his promiſe: ſo God will caſt all ill gotten riches, thoſe riches eſpecially, out of the belly of wicked men, which they have gotten from his people, contrary to his comand (*Zach. 9. 4.*) *Behold the Lord will caſt her out* (that is, *Tyrus*) why will the Lord caſt

UT hereditavit poſſedit etiam hereditate & poſſeſſione eiecit.

out Tyrus? Tyre was a merchandizing Citie, an oppressing Citie. Tyrus heaped up silver as the dust, and fine gold as the mire of the streets, vers. 3. yet the Lord will make her poore, and naked, he will level her heaps of gold and silver, and smite her power in the Sea. The lot of proud oppressing Tyrus and her riches shall be the lot of every oppressor and his riches, God shall cast them

Out of his belly.

That is, out of his barnes and gardeners, out of his chests and store-houses; wheresoever he hath hoarded his riches, that's his belly, and from thence they shall be cast.

Hence observe;

First, *The worldly man is unwilling to part with his worldly portion.*

Here's an act of violence, God casts them out of his belly, and pulls them from him by an act of justice, as he had unjustly pulled them from others. He can let his blood goe as easily as his wealth.

Secondly, Note;

Man may get but he cannot hold what he hath got unjustly.

What God giveth he will maintaine, what is sinfully swallowed downe shall be vomited up with shame. *I will punish Babel in Babylon, and I will bring forth out of his mouth what he hath swallowed up* (Jer. 51. 44.) What was that? he had swallowed the riches of the Nations round about him. Thus the Prophet Isaiah represents him boasting (Chap. 10. 13, 14.) *I have removed the bounds of the people, and have robbed their treasures, my hand hath found as a nest the riches of the people.* But as some Princes politickly connive at their Subjects oppressions, till they get great estates, and then squeeze all into their own coffers, & leave them naked; so the great God permits some to fill themselves like sponges, by sucking in the substance of others unrighteously, and then makes them returne and render it backe by his righteous judgements, *Whatsoever is gotten by sinne, is not given by God*; and whatsoever is not given by God, he threatens to take away: they who are rich, but not by the blessing of God, shall be made poor by the curse of God; therefore the Psalmist

con-

concludes, *A little that the righteous man hath, is better then the great riches of the ungodly*; This betternesse ariseth two wayes. First, From the excellency of the conveyance, and that in three respects; First, the little which the righteous man hath, comes to him by the purchase of Christ. Secondly, He hath it by the promise. Thirdly, by the speciall providence and fatherly goodnesse of God to him. A little thus conveyed to the righteous man is better then the greatest riches of many ungodly. Secondly, It is better in reference to the surenesse of it: there is a flaw in the title of wicked men, and therefore God will one time or other question their possession. The righteous hold their temporalls as well as their spiritualls (*in capite*) by Christ their head: and hence it is that they have a sure estate in, and hold of, both.

This should admonish all to consider what riches they swallow downe; He that hath got much honestly, may spoyle all by mingling a little with it dishonestly gotten. For as he that hath eaten divers wholesome meats, may yet loose the comfort and nourishment of them, by feeding upon some one unwholesome dish; And by this meanes undergoes a double evill; First, in eating that which is bad, and then in vomiting up good and bad together, so 'tis in this case. Christ useth an argument (warning men to take heed of unjust gaine) much higher then this (*Mat. 16. 26.*) *What shall it profit a man if he gets the whole world, and looseth his owne soule.* Put all unjust gaine into the ballance with your soule, and see what you get by that while you loose this. The argument in the Text is also very pressing, *What shall it profit a man to get a masse of worldly riches unjustly, and by that gaine loose all that he hath justly gotten.* If injurious dealing did indamage our estates onely, what advantage is there in dealing injuriously? But *Zophar* urgeth yet further in the next verse.

Vers. 16. *He shall suck the poyson of Asps.*

These words may be taken eyther as a distinct similitude, or as the conclusion of the former. There is a double reading, some thus, *He shall sucke the head of the Asp.* The same word in the Hebrew signifies the head and poyson, because the head in those venemous Serpents holds the poyson. We translate this

VERB. signifi-
cat tum caput
tum venenum,
quod capiti aut
dentibus ser-
pentis venenum
inest.
Caput aspidis
suget. Vulg.

word

word (*Rosh*) Gall. (*Deut. 29. 18.*) *Lest there be among you a roote that beareth Gall (or a head) and Wormewood.* That is, lest any person among you should commit this wickednesse (namely, Idolatry, or the worship of strange gods) which will be as distastfull to God as Gall is to man, and which will be bitter as Gall to the man who commits it, whether we consider the bitterness of repentance if it be pardoned, or the bitterness of paine, if he (persisting in it impenitently) be punished. And hence this very word is used againe to signifie Gall, in that Prophetick Psalme of the passion and paines of Christ for our sins (*Psal. 69. 21.*) *They gave me also gall for my meate.* Any Gall is so bitter and unsavoury to the tast, so offensive and troublesome to the stomacke, that 'tis a kind of poyson, and some venomous creatures carry their poyson in their Gall.

He shall sucke the poyson of Asps; That is, He shall find that most bitter and deadly to him, wherein he thought to finde much sweetnes and delight. As if he had said; *Thou who hungerst after the estates of the poore, I tell thee, when thou art sucking them as at a hony-combe, thou art but sucking the poyson of Asps.* While the covetous oppressour is in the act of sin, he saith, it is sweet and good, he little thinks he is sucking poyson, the deadly poyson of the Asps: It is misery enough to sucke poyson at any time, but to sucke poyson while we thinke we are sucking milke or hony is a greater misery. There are none so mistaken as they who take wrongfully from others. As there is a sinfull sparing, so a sinfull getting which tends to poverty, & he who thus gathers, doth worse then scatter; For *He shall suck the poyson of Asps,* and (which speaks the same or a worse fate to him)

The Vipers tongue shall slay him.

*Nullum animal
tanta celeritate
linguam movet
ut serpens, adeo
ut triplicem lin-
guam habere vi-
deatur, cum u-
nam sit. Plin.
l. 6. c. 37.
Ibid. lib. 12.*

That is, he shall surely dye, the issue shall be his ruine. The poyson of Asps is deadly, and that the Viperstongue is present death, we have cleare evidence (besides what is asserted by naturall Historians) from Scripture record. When *Paul* had escaped from Ship-wrack, and was come on shoare at *Malta*, the *Barbarians* shewed him kindnesse, and made him a fire, out of which when a Viper came and fastned upon his hand, they looked when he would fall downe dead, concluding he was a murtherer, whom, though he escaped the Sea, yet, vengeance followed

followed him to land, or (as that Text gives it) *would not suffer him to live* (Acts 28.4.) So that, when Zophar saith, *The Vipers tongue shall slay him* ; The meaning is, he shall be as certainly and suddenly slaine, as if a Viper had bitten him. The Vipers tongue is worse then the Lyons tooth, and gives so mortall a wound that every touch is death. When *John the Baptist*, as also Christ would shew how hurtfull and dangerous the Scribes and Pharisees (among the *Jewes*) were, they call them *A Generation of Vipers* (*Math. 3. 7. Math 12. 34.*) These Vipers never gave over till they had slain Christ. There's no escaping if a Viper bite ; and of them Christ saith (*Matth. 23. 33.*) *O Generation of Vipers, how shall ye escape the damnation of hell?* it shews that the morall Viper is as dangerous as the naturall, when we read that the former shall not escape the wrath of God, as man cannot escape, being stung, by the latter. The Vipers tongue is the Embleme of any remediless evill. And such shall befall the covetous oppressour, *The Vipers tongue shall slay him.*

Hence note ;

The mischief that a wicked man doth to others, shall returne upon his owne head.

While he impoverisheth his neighbour, he undoeth himselfe, while he is sucking others, he is slaying himselfe. *Solomon* describes a combination of evill doers, whose feete run to evill, *they make hast to shed bloud* ; But he concludes (*Prov. 1. 18.*) *They lye in wait for their own bloud, and lurk privily for their own lives, so are the wayes of every one that is greedy of gain, which taketh away the life of the owners thereof :* They made hast to shed the bloud of others, but the event proved that they laid wait for their own bloud, Sin is the great Deceiver ; The harme doer is al-
~~their~~ *their wayes the greatest harme receiver.* He that layeth snares, layeth them for others, but he catcheth himselfe. And therefore *Solomon* resolves it directly (which yet we are to understand of the event, not at all (which makes their case more miserable) of their intention) *They lurke privily for their own lives.* All their lurking and plotting recoyles upon themselves, *Their own iniquities shall take them, and they shall be holden with the coards of their sinne,* as the same *Solomon* expresth it, (*Prov. 5. 22.*) As *He that is wise* (that is, holy and righteous) *shall be wise for him.*

himſelfe (Prov. 9. 12.) That is, though he onely intended the Glory of God, and the good of others, wholly denying and leaving out himſelfe, yet himſelfe ſhall be the chiefe gainer by it in the end; ſo he that is fooliſh (that is, wicked and unrighteous) ſhall be fooliſh to himſelfe, Though he onely intended the hurt of others, yet he ſhall be the chiefe, poſſibly, the onely hurt-receiver in the end, as it followes in the latter part or croſſe part of the ſame Proverbe, *If thou ſcorneſt, thou alone ſhalt beare it.* The greateſt hurt which any man can doe his brother by any wrong done to him, is ſo little comparatively to what he doth to himſelfe, that the Scripture caſts the whole upon himſelfe; *He alone ſhall beare it.* While he gives his brother a bitter potion to drinke, himſelfe drinks the poyſon of Aſps: While he wounds his brother with hand or tongue, *the Vipers tongue ſhall ſlay him.*

*Per linguam
vipera ſignifi-
cari poteſt alius
impius contra-
ria loquens.
Pined.
Vipera lingua
ſymbolum eſt
linguae detracta-
toriae.*

Further, By *the Vipers tongue*, we may underſtand any oppoſer, who riſeth up againſt and accuſeth this fraudulent or violent oppreſſour. An accuſeing tongue, eſpecially a falſely and maliciously accuſing tongue may well be called a *Vipers tongue*. In which ſence, principally, the Scribes and Pharifees are called a *Generation of Vipers*. Detraction wounds deeply, and a wound in the reputation is hardly healed. When the *Egyptians* would deſcribe a man ſmitten with a detracting tongue, they were wont to paint a Baſiliſke, who kills ſuch as come neere to him with his breath. And the Vipers tongue hath alſo been (among the Ancients) an Embleme of the ſame ſignification.

Hence note;

Oppreſſours ſhall not want accuſers, and they who have ſmitten others in their eſtates, ſhall be ſmitten in their names.

Such get riches to themſelves a name, and they (ambitiouſly as the Pſalmiſt hath it) call their Lands after their owne name, hoping thereby to immortalize their memories. But their project ſayles them, and as they never deſerved nor had a good name, ſo they ſhall not long have a *Great one*. If good men doe not cry them downe, ſome or other as bad as themſelves ſhall. *The Vipers tongue ſhall ſlay them.*

*Deus quibusdam
malis tanquam
carnificibus uſus
eſt ad ſumendas
de alijs malis
poenas. Plu-
de ſera. Num.
vindiſta.*

Verſ. 17.

Vers. 17. *He shall not see the rivers, the floods, the brookes of hony and butter.*

These words continue the misery befalling a wicked man; He hath gained unjustly, but he shall not possesse what he hath gained. *He shall not see*; that is, he shall not injoy; *Seeing* is not taken here for a naked hungry sight of these things. He may see the floods, rivers, and brookes of hony and butter with his eye, but he shall not have a comfortable use of them. Sight is so noble a sence, that it is put for all the sences; especially for that which is the desire of all the sences, enjoyment. We render that of the Preacher (*Ecc. 2. 1.*) *Enjoy pleasure*; The text is, *See pleasure*; pleasure is the object of every sence, and that which every sence naturally looks for, is the enjoyment of pleasure. The sight of the best things without enjoyment, doth rather afflict us then please us. Thus here, *they shall not see*, that is, they shall not have a comfortable or pleasureable injoyment, of the *rivers, floods, and brooks*; here is an elegant heap of words, all being of a neere signification, and concurring to make an Hyperbolicall speech, signifying greatest abundance of good things; *hony and butter* are put senecdochcially for all good things. *Rivers, brooks, floods*, denote the fullest store and plenty of them. Or these words may note these three things to us distinctly.

First, Plenty in the word *flood*; we may have water in a pond or cisterne, but floods are the excesses and over-flowings of water.

Secondly, Perpetuitie in the word *river*; floods fall quickly; Torrents rise with the fall of raine, or the dissolving of snow, and when this hath been a while dissolved and that fallen, they fall againe. But rivers keepe a constant streame, being fed by constant springs. When the Lord saith (*Isa. 48. 18.*) *Then had thy peace been as a river*; The meaning is, that in case of their obedience, their peace had been continued. And when the Lord promiseth (*Isa. 66. 12.*) *I will extend peace to thee as a river*; He assures them that their peace shall continue for ever.

Thirdly, The joyning of these three together, *floods, rivers, brookes*, may imply variety of kinds, or the confluence of all

*Non sumitur pro
jejunio visu sed
pro delectabili
qualis cum pos-
sessione & use
rerum societur;
inde videre pro
uti et experiri;
vilius ad effio-
nes reliquorum
sensuum trans-
fertur. Angust.
lib. 10. Con-
fess. c. 35. &
Epist. 112. ad
Paulin.*

ſorts of good things, both little and great together. Brookes are little rivers, and rivers are great Brookes. Floods are the inundations or ſwellings of both beyond their banks.

He ſhall not ſee theſe rivers, floods, and brookes, of hony and butter; And who ever did ſee them? Rivers and brookes of water, as they are uſefull and delectable, ſo every where ſeene. But where ſhall we ſee rivers or brookes of hony and butter? This is a high ſtaine of Rhetoricke, noting only (as was toucht before) greateſt aboundance; yet in ſome Countries there is ſuch aboundance of hony and butter, that, they may be ſayd to have (almost) in the letter, rivers and brookes of them. It is ſaid (1. Sam. 14. 25.) that *when the people of the Land* (in purſuit of the Philiftims) *came to a wood, there was hony upon the ground, and* (verſ. 26.) *the hony dropped.* Here were rivers of hony, flowing hony. The land of Canaan is often deſcribed by this Periphras, *A Land flowing with milke and hony* (Exod. 3. 8. 17. &c.) Job, ſpeaking of his former flourishing eſtate, gives it in this language (Chap. 29. 6.) *I waſhed my ſteps with butter, and the rocke powred me out rivers of oyle.* They who eat butter and hony are ſuppoſed by ſome to have more then neceſſaries (though others expound it for plaine Country food) even dainties to feed upon (Iſa. 7. 22.) *Butter and hony ſhall every one eat that is left in the Land.* And this is the food which the Virgins ſonne our Immanuel was prophecied to eate at the 15th verſe of the ſame Chapter; *Butter and hony ſhall he eate, that he may know how to reſuſe the evill and chooſe the good.* That is, that he may grow up to yeares of diſcretion, and ſo be able to diſtinguiſh between that which is morally good and morally evill.

Further, Some underſtand butter and hony allegorically, for ſpirituall good things; The butter and hony of the Land of promiſe were indeed ſhadowes of heavenly things. And this amounts to a ſorer judgement upon the wicked man, whoſe portion how great ſo ever it is in remporals, ſhall be nothing in eternalls; His whole lot falls on this ſide heaven, and the things of heaven. But I rather keepe to the litterall ſence, which ſuits clearly with the words foregoing; *He ſhall ſucke the poiſon of Aſps, the Vipers tongue ſhall ſlay him;* there's an end of him; he ſhall not ſee the rivers, &c. of hony and butter which he looked for.

Laſtly,

Laſtly, Some give the meaning as if the ſordid diſpoſition of a covetous worldling were here deſcribed; who though he doth abound with the things of this life, yet he doth not ſee them: that is, he hath not a heart to make uſe of them, but keeps all in priſon: His rivers and brooks when in their high-eſt flood, are as dried up to himſelfe; This (I grant) is a judgement viſible upon many covetous wicked men, who as much want what they have, as what they have not. But I paſſe this alſo, and ſhall inſiſt onely upon our firſt interpretation: *He ſhall not ſee the rivers, &c.* Then he had hopes to ſee, that is, to poſſeſſe and enjoy them: He made ſure of them, but they paſſed away, and proved not ſure to him.

Hic de ſcribitur ſordidum avari hominis Ingenium qui quamvis bonum omnium copia abundet nihil ſibi ex bonis aſſumit.
Cajet.

Hence obſerve,

First, *A worldly man hath great expectations, he promiſeth himſelfe huge things in the world, whole rivers, brookes and floods of hony and butter.*

Small matters will not ſerve his turne, he dreames not onely of Gold, but of golden mountaines, and golden ſhowers, he dreames of rivers and floods of gold: What pleaſant dreames of eſteemes honour, and riches hath he: He phancieth that all ſhall not onely honour, but humor and adore him: He promiſeth himſelfe, that he ſhall be able to doe what he will, and make whom he pleaſeth ſtoope to him, that none ſhall dare to ſpeake a word, or riſe up againſt him: What fine imaginations have many about this world, but they reckon (as we ſay) without their Hoſt. For,

Secondly, Obſerve,

God often cuts wicked men ſhort of their expectations.

He ſhall not ſee the rivers, &c. of hony and butter: He looks for them, but he ſhall not ſee them: He hopes, but he ſhall be aſhamed of his hope. What the Poets phancied of *Tantalus*, is true and accompliſht in him. He is Tantaliz'd, ſtanding up to the chaine in thoſe floods & rivers, of which he cannot drinke, he hath pleaſant apples touching and playing upon his lips, which yet he cannot taſt. He thought himſelfe happy in getting great things, but, his miſery is, he cannot injoy what he hath gotten. *Solomon ſaith of a ſloathfull man (Prov. 12. 27.) He*

X x x 2

reſteth

reſteth not what he hath gotten in hunting; his meaning is, he will not hunt for his meat, he will take no paines for his living, if he have any reſt-meate, it is not what himſelfe, but what his friends or forefathers have hunted and caught for him; We may ſay the ſame of many covetous men, who though they take paines enough in hunting for their living, who though they riſe early, goe to bed late, and compaſſe Sea and Land in the purſuit of riches, yet they reſt not what they have got; though they have gotten much in this hunting, yet God denieth them the comfortable injoyment of it: And he doth it two wayes; Firſt, God ſometim eſtaketh the man away from his gettings, as is inſtanced (*Luk. 12.*) in the rich man, who ſaid to his ſoule; *Thou haſt goods laid up for many yeares*; He had rivers and brookes, which would never fayle, nor be dryed up, as he dreamed, but he ſaw them not; for God ſaid to him, *Thou fool, this night thy ſoule ſhall be required of thee, then whoſe ſhall thoſe things be which thou haſt provided?*

Secondly, God takes away what he was poſſeſſed of, he pulls all out of his hands, or from between his teeth. When he hath good things about him, and is reſolving to take his fill of them, then God ſends a flood of wrath, and ſweepes away his floods of riches; ſo that he cannot ſo much as behold them any longer with his eye. Thus the Lord threatned his ancient people in caſe of diſobedience (*Deut. 28. 31.*) *Thine ox ſhall be ſlain before thine eye, & thou ſhalt not eate thereof; thine Aſſe ſhall be violently taken away before thy face, and ſhall not be reſtored to thee.* That which he hath laboured for, ſhall be taken away and not reſtored, his loſſe ſhall be irrecoverable. Or himſelfe ſhall be compelled to reſtore what he hath laboured for, he ſhall not ſwallow it downe, as *Zophar* ſhews in the next verſe, where he gives us in plaine words, without a figure, a further account of the wicked mans non-enjoyment of what he had wrongfully ſpoyled and ſtript others of, in hope to make himſelfe a happy man.

J O B, Chap. 20. Vers. 18, 19.

That which he laboured for shall he restore, and shall not swallow it downe, according to his substance shall the restitution be, and he shall not rejoyce therein.

Because he hath oppressed, and hath forsaken the poor, because he hath violently taken away a house, which he builded not.

IN the former verse Zophar assures Job that the wicked man shall not see the rivers, the floods and brooks of hony & butter: that is, he shall not injoy the golden abundance he dreamed of. Here Zophar tells him why or whence this comes to passe.

What he laboured for he shall restore, & shall not swallow it downe.

The Hebrew is, *He shall restore his labour*; The originall is concise; What we render by eight words in our language, is but two there. But how can labour be restored? We may clear it three wayes.

First, Taking labour for the misery and trouble which the wicked man brought on others. Then to *restore labour*, is to be punished and troubled in proportion to the trouble which he put others to. *Troublers of others shall not want trouble themselves.* Trouble shall be restored or payd back againe into their own bosomes.

Secondly, *He shall restore labour*; That is, the profit and fruit of their labours, whom he had wickedly oppressed or defrauded.

Thirdly, By *labour*, we may understand any fruit or profit of his own labour as well right as wrong; our Translation holds forth that sence; *That which he laboured for* (or the profit which came in by his labour) *shall he restore.* The word which signifies *labour*, is extendable to all kinde of labour, but properly to that which bringeth in profit and advantage, such as men take in trading and commerce. (Hos. 12. 8.) where the Prophet speaks of Ephraim under the Title of a Merchant; And Ephraim said, *yet I am become rich, & have found out substance,*

דָּבַר יָנֵעַ
Reddet laborem.

Dabit penas
pro labore &
molestia quam
alijs inflixit.

in all my labours (which I have taken for my profit) they shall finde none iniquitie in me. (Prov. 23. 4.) Labour not to be rich: and it notes such a labour for riches as is accompanied with much toyle of body, especially with restlesnes of mind: it implyeth not onely (as is commanded Gen. 3) Eating bread in the sweat of the face, but in the vexation of the heart.

*Græco κενωται
responder, et na-
tat laborem
cum molestia &
lassitudine.*

Zophar doth not say, He shall restore his goods or estate but what he laboured for: teaching us that the things of this wrold are such as men toylingly yet willingly labour for: riches are so much laboured for, that the same word signifies both labour and riches.

Hence observe,

Man is very ready to take paines for worldly things, for the things of this life.

We can freely bestow many thoughts upon, *What shall we eate? what shall we drinke? and wherewith shall we be cloathed?* Christ seeing the thoughts of men run so much to the world, pull'd them quite out of the world, *Take no thought (Matth. 6. 26.)* not that it is sinfull to thinke what we shall eate, onely we must not be thoughtfull or full of thoughts about it; or Christ speaks comparatively, take no thought for this world in ballance with the next. Bestow your thoughts upon better questions then, *What shall we eate? what shall we drink? how shall we be cloathed?* Labour an answer to these questions, How shall we be saved? how shall we make our calling and election sure? how shall we honour God? how shall we serve our generation? Man is so apt to overact his labour for the world, that Christ in another place seemeth to put a totall prohibition upon that labour (*Joh. 6. 27.*) *Labour not for the meate that perisheth, but for that which indures to everlasting life;* though a man labour very hard for the things of the world, yet all the way is downhill to his nature, and the wheelles of his spirit move so fast, that (as the Ancient Moralist said in another case) *He hath need of trigging.* In all these worldly labours man needeth not a spur, but a bridle. Our spirits are so fleet in this pursuite, that we must have weight layd on us. *Labour not for the meat that perisheth.* The Prophet (*Isa. 55. 1.*) calls aloud to buy spiritualls; *Come and buy wine and milke without money, or without price:*

price: But men had rather bestow their paines and labour for the world, then take heavenly things at the lowest rates upon the easiest price, yea without price, as the Prophets rebuke intimates in the next words; *Wherefore doe ye spend your money for that which is not bread. and your labour for what satisfieth not.* Bread in Scripture comprehends every good thing, and that which is not bread is good for nothing. Bread satisfies the hunger of man & renews his strength, but that which is not bread cannot satisfie. All the things of this life (which are our bread) are no bread in comparison of the things of Christ, especially of Christ himselfe, who is living bread, the bread of life, & that an eternal life: yet Christ who is the best bread better then bread, is little laboured for, & that which hath so little of bread in it, that it is not bread, is every mans labour, and the onely labour of most men.

Againe, *Labour* signifieth that which a man hath gotten by honest endeavours, and in righteous wayes. That which is un-duely gotten, is not (properly) said to be gotten by labour, though a man hath laboured much in getting it. Thus labour is opposed to stealing (*Ephes. 4. 28*) *Let him that stole steale no more* (what shall he do then?) *but rather let him labour, working with his hands the thing that is good that he may have to give to him that needeth.* So we may take it here, this man hath gotten much wickedly, and he hath gotten somewhat honestly, he shall suffer damage in his honest gaines, because he hath gained dishonestly. He shall restore his labour, or what he hath laboured for. *A little ill gotten poysons that which is well gotten; as was touched before.*

Etiam si labore suo, lacunam damni a Deo illati eapleuius si bi videatur, fructum tamen non percipiet.
Jun.

And shall not swallow it downe.

The word was opened at the 15th verse: where it is said, *he hath swallowed downe riches*: It may be enquired, how Zophar saith here, *He shall not swallow it downe*? to clear that you may consider of a twofold swallowing.

First, There is a swallowing by rapine, and violence: thus the wicked man swallowed downe riches at the 15 verse.

Secondly, There is a swallowing for nourishment, and sustenance, for strength and support. Thus 'tis said here, *He shall not swallow it downe*. A man may be said to swallow down what he hath gotten, and to digest it, when his estate thrives, as the
body

Illis non frue-
tur diu. Merc.
Cum mox vo-
catus perinde est
ac si non absor-
bisset.

body doth with meate well digested. This is the sense of the place here; *What he hath laboured for he shall restore, he shall not swallow it downe*; That is, it shall not be converted either to his personall benefit, or to the benefit of his family. As before, *He shall not see, is, he shall not enjoy*, so now, *he shall not swallow, is, he shall not thrive or waxe strong in state by all his gettings*.

Yet we are not to understand the Text, as if this were plainly the lot of every wicked man, but thus it is with many, & thus in some sence it is with every wicked man. For, Eyther God doth not suffer him to hold that long, which he hath gotten unjustly, or it doth him so little good while he hath it, that he may be said not to have had it; The longest contents of this life, are of so short a being, that they may be said not to be at all.

Hence observe;

A wicked man hath no true profit by all his labours.

The promise to the Godly is (*Psal. 128. 2.*) *Blessed is the man that feareth, he shall eat of the labour of his hands*: He that feareth God, stands under the influence of that sweet promise; *He shall eat the labour of his hands*. It is sayd of Christ in the Prophet (*Isa. 53. 11.*) *He shall see of the travaile of his soule, and shall be satisfied*. Christ laboured hard and he did eat the fruit of his labour; He saw and daily seeth of the travaile of his soule; many beleeve and are saved; The saving of soules is the fruit of the travayle of Christs soule. Thus in proportion a Godly man seeth of the travaile of his soule, and is satisfied, he labours he takes much paines, in his place and calling, he hath many weary dayes, and some waking nights, but by the blessing of God, his labours are fruitfull; He eats his labour to the refreshing of himselfe and family, and to the bearing up of his credit in the world; The ungodly shall not finde it so at all, or shall not long finde it so, he must restore his labour, and not swallow it downe.

תתן
Restitutio dici-
tur permutatio,
quia semper fit,
per aliquod cam-
bium nam pro
alienis inique
rebus sua dan-
tur.

According to his substance shall his restitution be.

The word which we translate *restitution*, signifies any kinde of change. It is rendred by recompence (*Job 15. 31.*) *Vanity shall be his recompence*, or the change that he shall have is from bad to worse, even into vanity: so the word is used, *Ruth. 4. 7.*

Levit.

Levit. 17. 10. 23. Some give the sence thus; *He shall be as poore as ever he was rich, His change shall be according to his substance.* Our translation supposeth Zophar giving the rule of restitution, *According to his substance shall his restitution be.*

Hence observe;

If that which is ill gotten be not restored, it shall.

If men will not restore willingly, God will make them restore whether they will or no; though man hath no minde to it, yet he must. It is a duty to restore what we borrow, much more what any man hath violently taken away. *Owe nothing to any man, but to love one another (Rom. 13. 8.)* Love is a debt which is alwayes owing, and should be alwayes paying; *There can be no discharge of that bond.* When we have payd much love, we still owe more. But other debts must not onely be payd, but may be discharged, If a man must not alwayes owe what he hath borrowed, then much lesse where he hath defrauded. Oppression whether secret or open is a crying sinne; And untill restitution be offered or really made where the party offending is able, or really desired where he is unable, the mouth of it cannot be stopped. This being so necessary a duty, I shall for the clearing of it briefly touch these five things, And shew

First, What restitution is; Secondly, what must be restored; Thirdly, who must restore; Fourthly, to whom we must restore; Fifthly, the portion of it.

To the first question, what is this restitution; I answer, *It is an act of communicative justice, whereby the wrong which we have done to another is recompenced, and he againe restated in his own.* To give to the poore is a duty, yet an act of charity. But to restore (though to the rich) is not only a duty, but an act of Justice.

Secondly, What must be restored? That which hath been unjustly gotten; yet the meaning is not that a man must alwayes restore what he hath taken away in *specie*, or the thing it selfe in kinde. If the value and worth of it be restored, that sufficeth; yet it doth not suffice to restore the bare value of that which hath been taken away. For (as Casuists speake) there are two things to be considered in restitution.

Y y y

First,

*Tantum restitu-
et, quantum ex
alieno didicit
est q. d. juxta
mensuram pum
quas rapuit vice
rerum jam mu-
tata restituet.
Merc.*

*Damnum emer-
gens lucrum
ceſſant.*

First, the damage done to the person wronged, by detain-
ing his goods.

Secondly, the hindrance of that profit or benefit, which prob-
ably he might have made by their continued enjoyment and
possession. In stricktneſſe the wrong doer muſt account to the
wrong ſufferer in both theſe, elſe the wrong done is not repaired
according to the nature of reſtitution.

Thirdly, 'Tis questioned, *Who muſt reſtore?* Some may be
concern'd in making reſtitution who were not the immediate
actors of the wrong. There are ſeven ſorts of perſons who may
be involved under the duty of reſtitution.

First and principally, they who perſonally did the wrong.

Secondly, If they have not made reſtitution, their heirs who
poſſeſſe their eſtate are bound in conſcience to doe it.

Thirdly, They are engaged to reſtore who have given aſſiſt-
ance to the damage of others, either by force, command, or
counſell.

Fourthly, They, who though antecedently they had no hand
in doing it, neither as principalls nor abettors, yet gave their af-
ter conſent or approbation to it.

Fifthly, They, who having power in their hands to prevent
the damage or wrong of others, have knowingly neglected
to put it forth for them.

Sixthly, They, who have lawfull power in their hand to re-
lieve the wronged, have yet ſuffered them to ly under thoſe
wrongs unrelieved.

Seventhly, They, who willingly conceale the wrong which
they know hath been done to another, or being called reſuſe to
give testimony, or beare witneſſe according to their knowledge,
that ſo he might be righted. All theſe are under an obligation
to reſtore, becauſe they are all partakers in, and ſo guilty of, the
wrong.

Fourthly, To whom muſt we reſtore? I anſwer; First, Re-
ſtitution muſt be made to the perſon wronged; For to wrong
one man and reſtore to another, will not make up a reſtituti-
on. This diſcovers their error and miſtake, who having by
their extorſions ground the faces of the poore, yea to enrich
themſelves, have impoveriſht many rich, yet think it is a ſuffici-
ent amends, if they build an Hoſpitall for thoſe poore, whom
they

they never ſaw, much leſſe wronged in perſon : Whereas the Lawes of reſtitution ſay, The perſon wronged muſt be repayed. To give to the poore at large is charity, but no reſtitution ; yet to give to the poore what is not juſtly ours, is no charity. No man can indeed doe an act of charity, but he that hath done or is ready to doe all acts of Juſtice. God doth as much hate robbery for charity to the poore now, as he did of old for ſacrifice or burnt offerings to himſelfe. So that till a man hath reſtored and done all men right, he is not in a capacitie to give to the poore, and to how many poore ſoever he gives, he makes no reſtitution, unleſſe he gives to thoſe individuall perſons (if they may be found and will receive it) whom he hath perſonally wronged. Secondly, If ſuch be not living, then reſtitution muſt be made to their heires or Executors, to whom the right and diſpoſition of their eſtate doth belong. Thirdly, If neither the man himſelfe, nor his heires are to be found, then the perſon offending muſt reſtore to God ; he muſt put his ill gotten goods into Gods Treafury. The earth is the Lords, and the fullneſſe of it ; he gives to all, and yet he looks to receive from many. *Honour the Lord with thy ſubſtance* (*Pro. 3. 9.*) God hath a double treafury, to which we are to bring our ſubſtance, that we may honour him. Firſt, All the godly are Gods treafury ; ſuppoſe they are not in extreame want ; and ſo need not the gifts of charity, yet God takes it well, and as done to himſelfe, when we beſtow upon ſuch the gifts of bounty, for their encouragement and more comfortable ſubſiſtence in this world. Secondly, The poore, chiefly the godly poore are Gods treafury ; I doe not ſay we muſt examine every poore man to know whether he be godly or no before we give ; but ſuch as we know to be godly we ſhould not fayle to give to before others. That's the rule of the Apoſtle ; *Doe good to All, eſpecially to thoſe who are of the Houſhold of faith,* (*Gal. 10.*) Thus there will never want perſons to whom reſtitution may be made if the man cannot be had nor any of his who was wrong'd, then reſtore to God. Any godly man, eſpecially a godly poore man is Gods Treafury.

The fifth thing queſtioned is the proportion, or how much muſt be reſtored. The Text answers and reſolves it, thus ; *He ſhall reſtore all his ſubſtance,* or, all that he hath in the world

shall go to make good the wrong which he hath done; yet more clearly to the rule of restitution, according to his substance is this; Suppose he be not able to make full restitution, yet according to his substance, that is, so farre as he is able, so farre as his estate will reach he shall restore; *Halfe a loafe is better then no bread*, in reference both to the receiver and the restorer. When we cannot doe what we should, yet we must doe what we can. Further, divers Scriptures resolve the proportion of restitution. The Law given the Jewes said (*Exod. 22. 1.*) *If a man shall steale an ox or a sheepe and kill it or sell it, he shall restore five oxen for an ox, and foure sheepe for a sheepe.* The reason of this difference why the Law made the proportion fivfold in oxen, and but fourfold in sheepe, might be this; because the owner lost the labour of his ox, and the profit of that was to be valued in restitution, but sheepe are not for labour. *Solomon* makes the proportion higher (*Pro. 6. 34.*) *If he (that is, the theefe) be found, he shall restore sevenfold.* But suppose the man were not worth so much as he had stolne, how could he restore sevenfold? The next clause answers that case; *He shall give all the substance of his house*; That is, if he be poore, yet let him not be spared, but take all. But seeing the Law of *Moses* made the proportion fivfold, why is it there sayd, *He shall restore sevenfold.* To salve this, *Junius* translates (*Septies*) *seven times.* And gives the meaning thus; let him restore often, even as often as he is found stealing; or this phrase of restoring sevenfold, imports not any addition in those times to the penalty of the Law, because of the encrease of that sin, and the pronenesse of men to it, as some (I conceive unwarrantably) expound the place; but only that the theefe should make full satisfaction: So the word is used *Psal. 12. 6.* In the 22^d of *Exodus* v. 4th, It is said: *If the theft be certainly found in his hand alive, whether it be ox or asse or sheepe, he shall restore double.* At the first verse the stolne ox was to be restored fivfold and the sheepe fourfold; how doth this consist with the 4th verse, *He shall restore the ox and sheepe double.* The reason is because the first verse speaks of the ox and sheepe either kild or sold; This 4th verse speaks of the theefe taken (as we say) in the manner, or presently apprehended with those goods in his hand; The owner being by this speedy discovery and recovery of his goods, put to lesse dammage, the penalty of restitution

stitution was lessened. Another Scripture speaks of restitution in an example (*Luk. 19. 8.*) *Zacheus stood, and said to the Lord, behold Lord, the halfe of my goods I give to the poor, and if I have taken any thing from any man by false accusation I restore him fourfold.* Zacheus makes a double disposition of his estate; first, to those who were poor: Secondly, to those whom he had impoverished whether poor or rich; Zacheus was sure his estate would hold out to restore fourfold to those that he wronged, else he could not have given halfe his estate to the poore.

Now though we cannot in these times enforce these rules of proportion taken from the Judicalls of *Moses*, strictly upon the consciences of men: yet we may draw downe these two conclusions for our direction in this thing.

First, That in restitution the Dammage of the person wronged should be fully repayed.

Secondly, That if the wrong-doe be not able to give so much as will fully repayre the dammage, then according to his substance, or to the utmost of what he hath he is bound to restore.

Restitution must be made according to the substance, unjustly gotten, or according to the substance of the unjust getter. They who restore willingly as true repentants doe, will alwayes give back (if they have it) according to the substance unjustly gotten; But they whom divine vengeance forceth to restore, shall give back, sore against their wills, according to their owne substance, how much soever it is, yea though it be much more then they have unjustly gotten: *God will take all from him who hath no will to restore any thing.* Thats *Zophars* meaning when he saith here; *According to his substance shall his restitution be.*

And he shall not rejoyce therein.

Wherein shall he not rejoyce? It may be taken two wayes:

First, In this restitution, it pleased him well enough to oppress and doe wrong, but he shall take no pleasure in restoring and doing right; he shall not doe it willingly as *Zacheus*, who rejoyced more in restitution then ever he had done in oppression; but the wicked man here spoken of is forced to restore, and therefore cannot rejoyce therein.

Secondly,

Solent huiusmodi extenuationes frequenter inveniri in scriptis.

Secondly, It refers rather to the estate which he had gotten by oppression, He shall restore it, *and shall not rejoyce therein*; that is, his ill gotten goods shall administer no content to his minde. Besides, there is more ment by this expression then is expressed, when *Zophar* saith, *He shall not rejoyce in it*; the sence is, he shall have sorrow with it, or it shall be a vexation to him. The word which we render *rejoyce*, is emphaticall, it signifies *to rejoyce with boasting*, yea with insulting, a proud rejoycing. The word is applyed unto the Peacocke; *Gavest thou the goodly wings unto the Peacocke, or wings and feathers unto the Ostrich, (Job 39.13.)* Gavest thou the rejoycing wings to the peacocks; the Peacock is proud of his feathers, and spreads his plumes. and then cryeth out, and strutteth as it were exulting and boasting in his beauty. This word is also used (*Prov. 7. 18.*) Where the Adulteresse saith; *Come let us take our fill of love untill the morning, let us solace our selves with loves.* Such is the joy of wicked men in worldly enjoyments, they spread their plumes; they looke upon their estates, houses, and lands; upon their gold and silver, as a Peacock on his taile, or as filthy lovers fore-thinke their uncleane embraces, and then boast and pride themselves. So did *Nebuchadnezzar* walking in his pallace and discourſing with his own vaine heart, *Is not this great Babel, which I have built, &c.* Thus the worldly man alwayes would but his joy is often stopt. *He shall not rejoyce therein.*

Hence note,

First, *The things of this world are the matter of a carnall mans rejoycing.*

When a godly man hath the world at will, he hath no will thus to rejoyce in it: he rejoyceth in these things (as the Apostle directs *1 Cor. 7. 30.*) *As though he rejoyced not.* His joyes indeed are in God. Many say, *who will shew us any good?* David answers (*Psal. 4. 6.*) *Lord lift thou the light of thy countenance upon us, thou shalt put gladnesse in my heart more then in the time when their corn and wine increased.* Job (*Chap. 31. 25.*) gives us this protestation of his own integrity, and uprightnes, that he lived not in worldly joyes, though he had much of the world: *If I rejoyced because my hand had gotten much, &c.* It is a duty to blesse God for what we have, and to take comfort in the use of it, but to rejoyce in the creature is to put it into the place of the Creator,

Creator, and to commit Idolatry with it. As it is the highest act of grace to make our boast of God all the day long; so it is the highest and vaineſt acting of corruption to make our boast of the world, though but a moment. *Let not the wiſe man glory in his wiſdome, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he underſtandeth and knoweth me, that I am the Lord, &c* (Jer. 9. 23, 24.) Theſe checks given to humane gloryings ſhew in what man delights to glory. And when man is moſt ſet and bent upon theſe gloryings, God delights to check him moſt, and to ſay, *He ſhall not rejoyce therein.* We are never ſo near the loſſe of theſe rejoycings, as when we make ſureſt of them.

Againe, We may take this rejoycing in a lower ſence, for thoſe common contents and reſreſhings which by the ordinary providence and bleſſing of God are received in the uſe of the creature. Thus God is ſayd to fill the hearts of men *with food and gladneſſe* (Acts 14. 17.) He gives not only meate but mirth and a kinde of naturall muſicke with it. And indeed when he ſpreads a Table for us, he likes it well to ſee us *eate our meate with gladnes, as well as with ſinglenes of heart* (Acts 2. 46.) If we take rejoycing in this ſence; Then the words, *He ſhall not rejoyce* yeeld us this Obſervation.

God can ſeperate joy from the injoyment of the creature,

Many enjoy that which they cannot rejoyce in; there is a vaſt difference between the having of outward things, and taking comfort in them; theſe are diſtinct gifts of God (Eccleſ. 5. 19, 20.) *Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.* Whoſoever lives hath a naturall power to eate, yet many live in the abundance of riches and wealth, who have not a hearty power to eat; They have a portion, but they cannot take it, or rejoyce in it; They have meate, but no muſick. God can make muſick at a poore mans Table: Though he hath but a cruſt of bread, and a cup of water, yet he ſhall have muſick with it, he ſhall rejoyce in it; whereas though the rich man hath muſick at his Table, yet he ſhall have none in his ſpirit. (Eccleſ. 5. 17) *All his dayes he eateth in darkneſſe, he hath much ſorrow, this alſo is a ſore evill.*

But

But how is it said, that *All his dayes he eateth in darknes*? What hath he not a candle to eate by? yes he may eate by Sun light and Candle light too, he may have outward light enough, yet he eats in darknesse, that is, with discontent, and trouble of minde, he hath no joy in what he hath, his sweetest morsels are eaten with sowre sawce. He possesseth much, yet is as having nothing. For this word is gone out against him; *He shall not rejoyce therein.*

Zophar having thus described the punishment, returnes to the sinne of this wicked man.

Ver. 19. *Because he hath oppressed and forsaken the poore, because he hath violently taken away a house which he builded not.*

337 confregit,
contrivit, ad
summam in op-
am reducit.

This verse, as it stands between, so it gives the reason both of the 18th and 20th verses. Here's the reason why he shall restore what he hath laboured for, ver. 18. *Because he hath oppressed the poore*; this also is the reason why he shall not feele quietnesse in his belly (ver. 20) The word which we translate to *op-
presse*, signifies oppression joyned not only (as all oppression is) with injustice, but with extremity, tyrannicall oppression, without mercy, or moderation, without hoe or hold; some give full scope to their rage, and wrath, they put neither bond nor bridle upon their covetousnesse and cruelty; such are characteris'd by this word, which most properly notes, *breaking in picces*; we say usually when men fayle in their estates, *such are broken*, some breake through their own neglect and carelesnesse, many are broken by the harshnes and severitie of others And as the wrath of man breaks many, so the justice of God breaks not a few (Isa. 24. 19) *The earth is utterly broken downe, the earth is cleane dissolved, the earth is moved exceedingly.* Wicked men breake and oppresse the poore, God breaketh the richest Nations for their wickednesse. We reade in Scripture, first, of breaking the head; secondly, the teeth, thirdly, the hornes, fourthly, the bones, fifthly, the armes of the wicked; All shew the breaking of their power, till there be no healing. And thus (to the utmost of his power) doth the oppressour breake the poore. And for this God punisheth the oppressour. *Because he hath oppressed, &c.*

Hence note;

Oppression

Oppreſſion is a vengeance bringing ſinne.

The Lord tells the *Jewes* that it was but a vaine thing for them to thinke of freeing themſelves from feared judgements by prayer and faſting, unleſſe they did *let the oppreſſed or broken goe free, and breake every yoke* (*Iſa. 58. 6.*) The Scripture every where thunders againſt this ſin, *They ſhall have judgment without mercy who have ſhewed no mercy* (*ſam. 2. 13.*) With what face can they ask or expect mercy from God, who ſhew none to man?

Secondly, Note;

The poore are moſt ſubject to oppreſſion.

They meet with moſt oppoſition, who are leaſt able to make defence. We may be deceived and couſened by the weake, but all oppreſſion is from a greater power, And they uſually are oppreſſed who have very little, or no power at all, *The poore.* And this diſcovers not only the ſinfulneſſe, but

First, The diſingenuousneſſe of that ſort of men. They are low-ſpirited and cowardly, they dare not meddle with their match, but oppreſſe the poore who are not able to deale with them.

Secondly, It diſcovers their inhumanity and incompaſſionate-
neſſe; they oppreſſe the poore, whom they ſhould pittie and relieve; they take away from thoſe to whom they ſhould rather give. The Prophet ſpeakes of ſuch (*Mic. 3. 2.*) *Who hate the good, and love the evil, who pluck off their ſkin from off them, and their fleſh from off their bones;* That is, they take from thoſe who have leaſt, and they take all from them; to take away a mans cloaths is an act of extream oppreſſion, but to pull off a mans ſkin, that's inhumane, yet there is a degree further, they take not only ſkin but fleſh too; they who are very poor, may be ſaid to have nothing but ſkin upon them, yet the oppreſſour will have that. *Zophar* proceeds yet further

Becauſe he hath oppreſſed and forſaken the poore.

Or according to the letter of the Hebrew, *left men poore*; that is, having ſpoyled and peeled them, he left them in a poore condition. Some reade it as a puniſhment, not as a ſin; *Therefore he ſhall leave them poore*, that is, his own children. But I rather

*non deſerere
de elinquere
negligere.*

Z. Z. Z.

ther

ther take our sense, as a discovery of his sin; *He hath forsaken the poore*; To forsake is to withdraw helpe, assistance, counsell, protection, any thing which might doe another good; These words may be expounded as an aggravation of the former sin, oppression; As if *Zophar* had said, because he hath not onely oppressed but forsaken the poore, denying them all helpe, when he hath made them unable to helpe themselves, *Therefore evill shall be upon him, &c.*

Hence note;

That as it is sinfull to forsake the poore, though he have never oppressed them, so to oppresse and then forsake them is farre more sinfull.

Though we have not taken from them, yet if we have not given them, though we have not made them naked, yet if we have not cloathed them, this will be charged in that great day (*Mat. 25. 35, 36.*) we finde the poore complaining (*Act. 6. 1.*) *In those dayes when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrewes, because their widdomes were neglected in the daily ministration.* Neglect of the poor, especially of the Godly poor, is a sin in all, especially in the Churches. How great then is their sin, who make many poore, and then neglect them; let them sinke or swim, 'tis all one to them. For a man to take some care of, or bestow some Almes upon the poore whom he hath oppressed, is no satisfaction for his sinne, but not to take care of the poore whom he hath oppressed, is a great aggravation of his sinne.

Because he hath violently taken away the house which he builded not.

713
rapuit aperte
abstulit res
aut personas

These words are (upon the matter) the same with the former, *He hath violently taken away*; 'tis but one word in the Hebrew, *He hath not taken away by stealth, by trickes and deceits, but in open view.* Some take away houses which they builded not, craftily, and upon pretensions or colours of Law and right; others take them away violently without any colour of right. The former is as unjust a way of taking as the latter. But the latter hath not only injustice in it, but impudence. These are so farre gone in sin, that they are past shame;

They

They declare their sin as Sodome, they hide it not. These are the Nimrods of the earth, mighty hunters. *They violently take away, &c.* There is a twofold interpretation of the words; some make the latter part of this clause as the punishment of the sinne spoken of in the former part: *He hath violently taken away a house, and he shall not build it.* That is, he shall not have ability or opportunity to build. He tooke away a house intending to fit it for himselfe, but before he could doe it, God took him away. He tooke away a house, therefore he shall not build it. His oppression of others shall be punished with his owne disappoyntment. Againe, Others reade thus; *He pulls downe mens houses, but he never thinkes of repaying them:* He is so farre from restoring four-fold, that he would not restore a fourth, no nor a farthing. But rather, as we render, the whole clause is a description of his sinne; *He hath violently taken away a house which he builded not;* That is, he hath by force invaded and seiz'd upon that which he had no title to, upon that on which he never bestowed either paines or cost? *House,* is here expressed by a Synecdoche for any thing, whether lands, or goods, or money, which belong properly to another man.

*Domum rapuit
& non adificavit.*

Hence note,

It is a crying sin to take that which others have laboured for.

The idle servant (*Mat. 25. 24.*) layed this aspersiō upon his Master, *I know thee that thou art a hard master;* how proved he that? *Thou reapest where thou hast not sowne;* if a man sow he ought to reape, and he that hath srowed should also gather. What the idle servant charged God with, is indeed the temper of many earthly minded men: let who so will build the house, they will take it if they can; if power stand not between them and their neighbours house, between them and their neighbours estate, their own conscience doth not. As to doe this to any man is a great sin, so for a man to have this done to him is a great affliction. God threatens it as a fore judgement upon his own people (*Deut. 28. 30.*) *Thou shalt build an house, and thou shalt not dwell therein.* Then who shall? An enemy shall, He shall take away the house which thou hast builded, and turne thee out of house and home. Many rich men gather in the labours of the poore, such seeme to act by that rule (which will be no

Z z z z

rule

rule for them) to him that hath shall be given, but he that hath not from him shall be taken away even what he hath. Some because they have much think they must have all ; as for those who have not, that is, who have but little, they thinke they must have nothing at all. As there are many Idle poore who will not labour for bread to eate ; so there are some covetous rich, who eate the bread which the poore have laboured for. The Apostles command to the *Thessalonians* was, *That if any would not worke, neither should he eate* (2 *Thess.* 3. 10.) Drones deserve no honey. All the bread which is eaten and not (where ability is) in some way or other laboured for, is stolne. Idle persons shall be judged as Theeves, though they eate that which is freely given them, yea though they have bought it with their money. How then shall they be judged, who will not suffer those who worke to eate ; nor them to have a house to dwell in, who have been at the paines and charge of building one, who violently take away what they never brought together, nor laboured for ; This is the oppressours practise, and his sin, set downe in this verse ; his punishment hath been spoken of before, and is againe expressed in another kinde and forme with the additions of a strong asseveration to seale it fast upon him in the next verse.

J O B, Chap. 20. Vers. 20, 21, 22, 23.

*Surely he shall not feele quietnesse in his belly, he shall not
save of that which he desired.*

*There shall none of his meate be left, therefore shall no man
looke for his goods.*

*In the fulnesse of his sufficiency he shall be in straits : eve-
ry hand of the wicked shall come upon him.*

*When he is about to fil his belly, God shall cast the fury of his
wrath on him, and shall rain it on him while he is eating*

Zophar pursues his former purpose, still drawing out the
sad estate of a wicked man : he shew'd us his sin in the for-
mer verse ; *Because he hath oppressed and forsaken the poore, &c.*
Now follows his punishment ; *Surely he shall not feele quietnesse
in his belly.* He that hath disquieted so many shall have little qui-
et himsele, and he that would not suffer others to rest in their
houses shall have no rest in his own heart. *Surely he shall not
feele quietnesse.* This verse may containe, both a description of
the sin, and of the punishment of this wicked covetous man.
Some interpret it as a description of his sin ; of the fury of that
sin of covetousnes which is never quiet ; *He shall not feele quiet-
nesse in his belly ;* That is, his minde shall never be satisfied. O-
thers interpret it as a discription of his misery. I conceive we may
take in both ; This is his sin, and this is his punishment, not on-
ly because his sin is his punishment, but because this punishment
falls upon him for his sin ; his sin was unquiet unsatisfiable de-
sires, and now he is punished with an addition of fresh desires,
which will not be satisfied ; As he gave up himsele sinfully, so
God gives him up judicially to vile and earthly affections.
The Lord hath many externall punishments for sin, and he
leaves many under internall punishments, or penall sins. When
sin is made a punishment, it is the most dreadfull punishment.
But to the words.

Surely he shall not feele quietnesse.

The Hebrew is, *He shall not know peace or quietnes, he shall not*
finde

*Non novit pa-
cem, i. e. Non
semiet sedatam
suam aut famē
etiamsi nulla
venaverit.*

finde his craving appetite, his hunger and thirst after the world appeased, how much soever of the world he hath devoured; no, though he should have devoured the whole world. He shall not (as it were) know the measure of his own belly; nor how to proportionate his desire to a comfortable enjoyment, being meerly led by unsatisfiable and boundlesse lusts. Thus he feelles no quietnesse in his belly. *Zophars* language continues in the former allusion to a gluttonous eater, who eats till his belly akes, and crammes himselfe till his stomack is rather sicke then satisfied.

By *the belly*, we are to understand the *appetite*, those powers of desire which take in, and concoct faster then the stomack can, and hold infinitely more then the belly can. When the naturall belly is full, this is empty and hungry. This *Zophar* might intend while he saith, *He shall not feele quietnesse in his belly*. For as when there is a convenient portion received into the body; this fulnesse is the quieting of the stomack, and of those naturall powers, that draw and suck in the food, and pray for it: so there is a filling of the minde to the staying, appeasing, and quieting of its appetite, which usually exceeds the bodily appetite. There is a morall appetite as well as a naturall appetite, and that is most hardly satisfied, and filled. It is so hard to be filled that all the good things in the world cannot fill up the roome and stowage of it; and therefore the covetous wretch cannot feele, or know quietnesse in his belly. This is his punishment, after all that he hath scraped, and hoarded together, yet the man saith not, it is enough. *David* (*Psal.* 17 14.) describes the men of the world, who have their portion in this life, whose belly thou fillest with thy hid treasure, they are full of Children, and leave the rest of their substance for their babes. That is, thou givest them enough to satisfie nature, thou fillest their bellies; thou openest thy treasures, thy storehouse, thy granary, thy wardrobe; thou openest all that wherein any good thing is layd up, either for back, or belly: (so by a *Sennecdoche* we are to understand it) thou fillest them with thy hid treasures, with treasures hid in the bowels of the earth, but when they are at the fullest, when they are stuffed till their bellies are ready to break, and enough remaines of outward enjoyments for their children after them, yet (as *Zophar* here speaks

ſpeaks) *They feele no quietneſſe in their belly.* So the Tygarine Noa ſentiet in
translation renders it excellently ; *The man ſcrapes together a* ventre ſuo quod
huge heape of wealth, but yet he ſhall not finde that he is wealthy. opulentus ſit
He ſhall not at all feele his wealth when he hath all this. Tygur.

Hence obſerve,

*The deſire of a wicked man is never full, how full ſoever his
eſtate is.*

He hath a morall belly which nothing can fill, though his
naturall belly be filled (*Prov. 13. 25.*) *The righteous eateth to
the ſatisfying of his ſoule.* 'Tis poſſible a righteous man may not
have enough to eate for the ſatisfying of his body, he may riſe a
hungry from his dinner, he may riſe with an appetite, becauſe he
hath not enough ; yet if he hath but a little, a morſell of bread,
a ſallet of greene herbs, when ever he eates, he eats to the ſat-
iſying of his ſoule, that is, he bleſſeth God though he have but a
little, and is content : though his hunger be hardly ſatisfied,
yet his ſoule is plentifully ſatisfied. But, as for the wicked man
(ſaith Solomon there) *The belly of the wicked ſhall want.* I con-
ceive, belly in that place of the *Proverbs* is to be underſtood as
here in *Job*. The puniſhment which is ordinarily inflicted upon
wicked men, is not want in their purſes, but want in their ſpi-
rits ; their hearts are in want, while their houſes abound. As it
is better ſo farre eaſier for a man to fill his belly then his eye.
Here in the Text the covetous mans belly is his eye, nothing of
this world can fill that, and yet he neither deſires nor endea-
vours to have it filled with any thing but the world. Hence,
when he is at his higheſt food and feaſting (ſeeing he hath no-
thing to feed his ſpirit with, not a diſh for his ſoule) he doth
but increaſe, not appeaſe his ſoules appetite ; creatures can no
more quench that thirſt than wood can quench and extinguiſh
fire. For as the moralist telleth us, The thirſt of covetous men
is not from want, but from a diſeaſe And that deſire which
proceeds from a diſeaſe, and not from want, is not ſtopped but
provoked by what it receives, ſo that whatſoever you beſtow
upon ſuch a man is not the end of his former longings, but a
ſtep to new and freſh ones. What can appeaſe deſire, when de-
ſire is a diſeaſe ? Labour to get the diſeaſe the diſtemper that is
in your deſires cured, and the wants which your deſires move

*Avararum ſitis
non eſt vera ali-
qua natura in-
digenia ſed
morbis
Quod non ex in-
opia ſed vicio
nascitur, quic-
quid illi con-
geſſerit non finis
erit cupiditatis
ſed gradus.
Sen. de Con-
ſol.*

about will ſoone be ſupplied, or not complained of.

The *Dogge appetite*, or hunger of which Phyſitians ſpeake, is like the covetous mans appetite. Some men have ſuch a bodily appetite, they eate, and eate, and yet are hungry, the more they eate the more they may, they eate, and canuot be ſatisfied; ſuch is the ſoule appetite of a covetous worldling, he feeles no quiet in his belly, he ſtill calls for more, and when he hath it he would have more, and the more he hath the more he would have. The Horſeleach hath two daughters, *Crying, give, give, There are three things that are never ſatisfied, yea four things ſay not it is enough* (*Prov. 30. 15.*) This Horſeleach is *deſire*, by the two daughters of the Horſeleach may well be meant *covetouſneſſe and prodigality*; both theſe cry, *give, give*; The former cryes *give, To keepe*, the latter cryes *give, To ſpend*, neither of them ſaith, *it is enough*; The one would ever have more to keep, and the other would have more to ſpend. They feele no quietneſſe in their bellies. Their preſent havings kindle freſh deſireings; and inſtead of ſtaying, doe but whet their appetite.

*Plinius lib. 11.
Nat. Hiſt.
cap. 34.*

The Naturaliſt obſerves that the Horſeleach hath no thorough paſſage, he takes much in, but he lets nothing out, and therefore breaks, and kills himſelfe with ſucking. The covetous man is like the Horſeleach in this, he is all for taking in, he would not have any paſſage out; he would let nothing goe by way of expence, but never thinkes enough comes in by way of renew. Nothing can ſatisfie deſire but God, not riches, nor greatneſſe, nor power; The bleſſing and favour of God with what we have ſatisfieth, and that will ſatisfie with a little. Therefore if you would feele quiet in your belly, if you would have deſire ſatisfied; Say not, If I had ſo much I would be quiet, if I had ſo much I ſhould be well; if I had ſuch a proportion of eſtate I ſhould be content. That which gives quiet in any portion, is, firſt, the favour and preſence of God; ſecondly, that it is received from the hand of a father; thirdly, that it comes to us in the Covenant of grace; fourthly, that it is the purchase of the blood of Chriſt; fifthly, that it is an answer of prayer, and a bleſſing from above upon honeſt endeavours. Such conſideration as theſe, whether it be much or little which you have, will make you feel quietneſſe in your belly with what you have. Elſe the greater your portion is, the greater is your unquietneſſe.

Secondly,

Secondly, Note further, That as this *non-satisfaction* is the punishment of a wicked man, so it is his sin; It is a sin not to be satisfied, as well as it is a misery, not to be satisfied. The Apostles rule is; *Be content with the things that you have*; that is, be quiet, sit downe; we ought to feele quiet in our belly with our portion; and blesse God for our allowance in every condition. Contentation is a liberall portion; contentation hath been highly honoured as a vertue, by Heathens, It is a grace among Christians. Contentation is the rest of the soul, or to use *Zophars* language, *The quietnes of the belly*. We may further expound this Negative, *He shall not feel quiet in his belly*, as Negatives often are in Scripture by an Affirmative, of the contrary; And so *He shall not feel quiet*, is, he shall feele much vexation, trouble, and distresse; his belly shall be pained, that is, his minde shall be in perpetuall turmoyle. There are many Scriptures of the like forme with this, which carry more in the interpretation then in the expresseion (1 Cor. 15. 58.) *Know that your labour is not in vaine in the Lord*; The Apostles meaning is, your labour in the Lord shall have abundant reward. Again, *Isa. 57. 21.* *There is no peace (saith my God) to the wicked*; the sence is, Trouble is their portion. Thus here, he shall not feel quietnes, is, he shall be much disquieted. There is no middle of participation between these two.

He shall not save of that which he desired.

This clause containes another part of the covetous mans punishment, He is much for getting, and more for saving. But

He shall not save.

The Hebrew word signifies sometimes to save by flight (1 Sam. 22. 1.) *David escaped to the cave of Adullam*. He saved himselfe by flight. It is used also to signifie bringing forth, or deliverance in Childbirth (Isa. 66. 7.) *Before she travailed she brought forth, before her pain came she was delivered of a manchild*. We translate it to another sence; *He shall not save*, that is, keepe, preserve, or maintaine that which he hath desired.

וַיִּשְׁׁוּ Libera-
tus sui: evasit
perpetu, in lu-
cem emisit.

That which he desired.

The letter runs thus; *He shall not save in or of his desire*: The

A a a a

word

ἵνα summē
desiderare.

Ad verbum in
(i. e. de) opta-
to (uo non serva-
bit. q. d. non
fruetur optatis
aut ijs, quæ
in delicijs erant
Dcus.

De desiderabili
suo non serva-
bit. Merc.

ἐν τῇ διπλῇ
αὐτῷ ὡς
Interpret. Sep
Cum re desile-
rabilis sui non
propriet se.
Jun.

word in the originall signifies an earnest desire, a thing earnestly desired, or extreamly coveted. (*Josh. 7. 21.*) Achan makes this confession of sin; *When I saw among the spoiles a goodly Babylonish garment, and two hundred sheckels of silver and a wedge of Gold, of fifty sheckels weight, then I coveted them & took them.* It is the word here used; *He shall not save of that which he desired: that is, of that which he coveted to have with strong desire.* Achan got a goodly garment and a golden wedge, but he was so farre from saving them that he lost his owne life. The Prophet Daniel is called a *man of desires* (*Chap. 9. 23.*) that is, as man greatly desired, or beloved, God was (as it were) in love with him. So (*Cant. 2. 3. 1*) *As the apple-trees among the trees of the wood, so is my beloved among the sons, I sat down under his shadow with great delight.* Or delighted, and sat down, or I desired to sit down with great delight. *Christ is the desire of Nations*, that is, he whom all Nations (to whom his beauty is revealed) greatly desire. Here is the punishment of this wicked man, he shall not save that wherein his chiefe pleasure lay, his *Benjamin*, the son of his right hand, the child of his desire; The desire of his eyes, shall be taken, yea pulled from him. Now, according to the twofold interpretation of the verb before, given, we may here give a double exposition of the whole sentence.

First thus, *By that which he desired he shall not be safe, or escape, he shall not deliver himselfe.* So divers render it. And the Seventy also expresse the former clause in the abstract, rendring it thus; *He shall not be saved in his desire;* that is, he shall not save nor deliver himselfe by it, So Mr Broughton, *By that which he desired he shall not be safe.*

Hence note;

When a wicked man hath gotten what he would, he is never the nearer, or not the nearer to safety.

He is not safe by that which he desired. He saith, if I could get such an estate, and make sure such an interest, and engage such friends, I should be safe. But by that which he most desired, he shall not be safe, be it riches or friends, or correspondency with the best and greatest in the world, none of these shall be his safety. There is such a threatning upon men of the world (*Isa. 44. 9.*) *They that make a graven image are all of them vanities*

vanitie and their delectable things shall not profit. It is this word, *their desireable things.* Which you may understand either by their gold or by their Gods, eyther by their riches, or their Idolls : Which were their desire, as they supposed, their safety. *Micah* in the book of *Judges*, when he had got an Idol to worship, and a Levite to his Priest, concluded ; *Now know I that the Lord will doe me good* (*Jud. 17. 13.*) But their delectable things should not profit them, or be their safety, whether they be things desired superstitiously or covetuously, whether they be things of the world, or an Idol, *which is nothing in the world*, as the Apostle speakes (*1 Cor. 8. 4.*) that is, it is of no worth or value, it hath no power or vertue to doe good or deliver from evill. These delectable things shall not save them when God will destroy them. Though a wicked man had his choice of all that he desires for his protection, yet he cannot be safe. His desires rise not above the creature, which cannot save it selfe, much lesse be safety to others. There is no safety but under the shadow of the Almighty ; we are never hid till we hide our selves in his pavilion. The wicked come not under that shadow, nor shall they ever enter that pavilion. Their desires never carry them indeed that way, and therefore *they shall not be safe by that which they desire.*

Secondly, As his desireable things cannot save him (according to the former reading) so (according to ours) he shall not save of that which he desired ; that is, he shall save nothing of it. All shall be wasted & vanished away upon which he built his felicity ; though he have it, yet he shall not be able to hold or keep it, not so much as a bit or shera of it, not so much as the gleanings or parings of it. That's the meaning of, *He shall not save of that which he desired.* All will escape, get out, and break prison. He thought he had layd up his goods, his gold and silver safe enough, even as prisoners within Iron grates, under lock, & key, yet these will escape and be gon. Thus Mr. Calvin renders, *He shall not keep his desire, or that which he hath so much desired.*

Hence observe ;

When a wicked worldling hath gotten all that he desires, yet he cannot hold it.

When he hath what he would, he cannot keep what he hath.

A a a a 2

There

There are two usuall expessions in Law Conveyances about Lands or houses; *To have, and to hold.* Many come to the *habendum* but not to the *tenendum*, they *have* but they cannot *hold*; Their goods and gaires slip away between their fingers.

The desireable things of the Saints are safe to them; As they *have*, so they shall *hold* them; they shall save the things they desire; and the things they desire shall save them: their great desire is after spiritualls & these will stick by them: *O how great is the goodnesse that thou hast laid up for them that fear thee (Psal. 31. 19.)* The goodnesse of God is great, and God hath laid it up: it is in the treasury of God, and his is a safe treasury. When he hath layd up goodnesse and mercy for us, we need not fear, nor goe to any Ensurance Office for security. *The moth cannot corrupt, nor can thieves break through and steale these treasures.* But as for the ungodly man it is not so with him, for he and his, he and his golden mountaines shall be as the chaffe which the winde driveth away; *He shall not save of that which he desired.*

Zophar yet enlargeth this doefull Narrative.

Vers. 21. *There shall none of his meat be left therefore shall no man looke for his goods.*

Zophar had sayd immediately before, here he saith; *He shall*

not save of that he desired, there shalt not a scrap be left, *None of his meat shall be left.* It being of the same sence with the former, I will onely open the words and note the different reading.

Non desunt qui in masculino accipiunt. non erit residuus ei, scilicet superflus habet qui ejus bonis fruatur. Merc.

Nihil fecit residuum cibo ejus, i. e. nihil reliquit ex ijs quae manibus habebat quod in posterum comederet, confidens se statim rapturum unde viveret. Rab Lev.

First, Some for; *None of his meat shall be left, or remain*, render it by a person; *There shall none be left*; The word is used most frequently for a remainder of men, not of things; none shall be left for his meat. If he save any of his wordly estate, if some of his meate be left, yet no heire shall be left to enjoy it after him.

Some of the Rabbins interpret it as a further aggravation of the greedinesse and cruelty of this man; *There shall none of his meat be left.* He will eat up all at once; he is resolved to oppresse and ravine for more against the next meale; he cares not though all be spent to day, he will oppresse afresh to morrow: He is resolved not to want as long as any about him have any thing.

thing Such Nimrods (as Christ speaks, but in a quite other sense then Christ spake it, (Mat. 6. 34.) *Take no thought for the morrow*; Christ would have us doe so with dependance upon his provision, they doe so upon presumption of their owne. Greedy Lyons have no store-houses, but make end as soone as they can of what is gotten, and then out to get more.

None of his meat shall be left.

The Hebrew strictly thus; *Nothing shall be left to eat.* Though he may leave many eaters behinde him, yet *nothing shall be left to eat*, or, *none of his meat shall be left.*

There is a threefold apprehension about these words.

First, Some expound them as intimating the baseness of this mans spirit. He keeps so poor a house (as we say) though he be a rich man, that when dinner is done, there's none of his meat left, there's not a scrap nor a crust nor a bit of broken bread left to give to a begger waiting and craving at his doore. His provision is but just enough to serve for himselfe and his family.

Secondly, Others expound it not of the base narrowness and niggardlinesse of this mans spirit, but of his luxury, and lavishnes. He is profuse in his own expences; He cares not what he layes out upon his owne backe and belly, but as for the poore, they may starve at his doore, he hath nothing left for them. The rich man (Luk. 16) fared deliciously every day, but had not a crum for Lazarus, all was wasted in gluttony and drunkenenesse. When David in distresse (1 Sam. 25. 11.) sent for some reliefe to Nabal, The Text saith; *Nabal kept a feast at his house like a King*, yet he had nothing for David; *Shall I take my bread, and my water, and my flesh, which I have killed for my shearers, and send it to men whom I know not whence they are?* Some feast like Kings at home, and all their bounty keeps at home. 'Tis truly said of these, *None of their meat is left.*

But thirdly, I rather understand this Text as a description, not of his expensiveness, or penuriousnes to himselfe, or others, but of his extreame poverty, sent upon him as a punishment by the hand of God.

None of his meat shall be left. That is, he shall scarce have enough

Tam parcus est in victu quotidiano, ut cum vix sibi satis sumat, nulla remaneant reliqua cibi.

Cajet.

Describitur gulositas impij qui de abundantia mensae suae nulli peregrino refectioem praebet.

Ita omnibus
ſpoliabitur bonis
ut nihil reliquū
ei erit, quo veſ-
ci poſſit.

enough for himſelfe. The wicked are oft reduced to a morſell of bread : God never leave s taking from them till all be gone. As David profeſſing his own experience, ſaith, *I have been young and now am old, yet I never ſaw the righteous forſaken, nor their ſeed begging bread* ; they had alwayes ſome of their meat left. So Zaphar (it ſeemes) had obſerved in his experience, many wicked men forſaken and themſelves begging bread. They who have nothing left of their own, muſt of neceſſity aſke or ſteale from others ; *None of his meat ſhall be left.* And this interpretation ſuites beſt with that which followeth :

Therefore no man ſhall looke for his goods.

Vocem Hebra-
am deducunt a
פָּרַח paruri-
re, & legunt,
non pararet,
vel non multi-
plicabitur bo-
num ejus.
Pagn. Vatabl
Peg.

There is a threefold expoſition of this paſſage alſo : Some derive the word which we render to *look*, from a root that ſignifies *to bring forth, or to multiplie*. And ſo the ſence is given thus ; *None of his meat*, that is, of his eſtate or goods, *ſhall bring forth for his good, or multiplie to his profit*. If a man doe not encrease, he comes to nothing, if he ſpend, ſpend, ſpend, if he be alwayes giving out, and never bring in, though his eſtate be great, twill ſoone be gone; Unleſſe a mans eſtate be growing & multiplying, he cannot (as we ſay) *hold his owne*. In a ſhort time there will be none of his meate left. As vegetables grow properly, ſo alſo inanimates have a kinde of growth. A mans eſtate groweth ; gold and ſilver grow by addition and multiplication, though not by augmentation. Thus riches bring forth. Now I ſay, if there be continuall ſpending, and carrying out, and no comming in, no growing, or increaſe, ſuch a man muſt needs come to povertie. What God ſaid at firſt to the cattle, and beaſts of the earth ; he ſayth to all that a man hath, *Encrease and multiply* ; And when he ſaith, *Multiply not*, all muſt needs decreaſe, and the owner muſt lie under the curſe of want, when what he hath is under this curſe of barrenneſſe.

A פָּרַח quod
ſignificat rebur.
Non roborabi-
tur bonum ejus.
Rab. Abra.
Propterea non
manebit proſpe-
ritas ejus.

A פָּרַח quod
eſt expectare.

Secondly, Others derive the word from a roote that ſignifies *to be ſtrong, or ſtrength* ; rendring us ; *His meate or eſtate ſhall not be ſtrengthened* ; that is, *his proſperitie ſhall not continue*. Mr. Broughton renders it ſo : *therefore his goods continue not* ; there ſhall be no tacke in them.

Beſides theſe two rendrings we take a third, and all three meet in the generall puniſhment of the wicked man ; *Let no man*

man looke for his goods. We derive the word from a roote signifying to expect and wait for a thing; therefore no looking for his goods; we put in those words (*no man*) Therefore no man shall looke for his goods. Which is as much as to say, he shall have nothing left; for if a man hath any thing some or other will be looking for it, and making title to it. He that hath abundance shall not want heyres. So, that when *Zophar* saith, *No man shall looke for his goods* The plaine meaning is, He shall dye a beggar, and leave no estate worth the looking after, or suing for. He shall not need to make his Will, or appoint Executors: The wrath and justice of God shall dispose of all before he dyeth, there is no man needs to gape for his death. When a rich man is sicke, many gape for his death, hoping that somewhat will fall into their mouths. Sometimes children are poring upon the day of their fathers death, looking for his goods before he leaves them. But this man shall have nothing to leave, and therefore none shall look for what he hath.

Lastly, They who render the former part of the verse by a person: *There shall none be left for his meat*, give the sence of this latter part thus: Seeing none of his children, family, or kindred are left, *Therefore there shall be none to look for his goods.*

Vers. 22. *In the fulnesse of his sufficiency he shall be in straits, &c.*

The scope of this verse and the next, is to set forth the season or nick of time in which the Lord will reckon with this sinfull oppressour (vers. 22.) *In the fulnesse of his sufficiency*, (vers. 23.) *When he is about to fill his belly.* These are the times, or the advantages that God picks out to deale with this man in.

In the fulnesse of his sufficiency he shall be in straits.

The letter of the Hebrew is, *When his sufficiency shall be filled.* The word signifies to suffice, or satisfie, and fill up. So (1 King. 20. 10.) In that threatening raging Letter sent by *Zenacherib*: *The dust of Samaria should not be enough for handfulls for the men that follow me.* It shall not suffice for handfulls. The word also signifies to clap the hands together, or to smite the hand upon another part of the body, and this under a threefold notion.

Filius ante diem patris inquit in annos.

כמלאו
פסוק
Cum replebitur
sufficitia ejus.

First;

First, To clap the hands in anger, and vexation, (*Num. 24. 10.*) *Balak* clapt his hands together (his anger being kindled against *Balaam*) when he could not have his will.

Secondly, In sorrow; *Jer. 31. 19.* *After I was turned, I repented, and after I was instructed I smote upon my thigh.*

Thirdly, It notes claping the hands for joy; and that two wayes.

First. For joy at the hurt of others: (there is such a wickednesse in the heart of man to rejoyce at the fall of his neighbour) (*Lament. 2. 15.*) *All they that goe by clap their hands and hiss, seeing Jerusalem in sorrow.*

Secondly, For Joy at our own good; or when our selves receive good; so in the Text; *In the fulnesse of his sufficiency*, or when he hath so much that he claps his hands for joy, when he is in the highest plauditie of his own happinesse, then he shall be in straits.

In the fulnesse of his sufficiency.

Here is a graduall elegancy: for a man to have a sufficiency, is a very comfortable state; enough, (as we say, for meat, and cloathing) is all, *Give me neither povertie, nor riches, feed me with food convenient*, was *Agurs* prayer. Sufficiency is, at least a competency, but the fulnesse of sufficiency is more. Such sufficiency is abundance, if not superfluitie, or *superabundance*. There is an abundant grace of God (where sin abounds, grace, abounds.) But besides *abounding grace*, there is *superabounding grace*, or (as it were an excesse of grace, an hyperbole of grace) (*Rom. 6. 20.*) So some in this life have an hyperbolicall estate, an excessive vast estate in riches and creature comforts. They have enough, and more then enough; such is the importance of this expression; *In the fulnesse of his sufficiency*,

He shall be in straits.

Cum putabit sibi abunde, satis superq; suppetere & sufficere omnia ad faciendum neceſſaria, tum, &c. Merc.

There is nothing more opposite to *sufficiency* then straits, especially to fulnesse of his sufficiency. *He shall be in straits*; in outward straits, and inward straits, in straits on the right hand, and in straits on the left. In the fulnesse of his sufficiency, he shall be full of straits. The word is applicable to any kind of trouble, because what trouble soever a man is in, it straitens him;

it

straitens his spittits, it straitens his designs; every way he is straitned. To be in straits is to be in such affliction, that a man knowes not which way to turne himselfe, or what to doe next. Every affliction is a kinde of prison, great afflictions, straiten greatly, and shuts us up fast in prison,

Hence observe;

When it is best with wicked men in their owne opinion, or according to their present possession, then their worst is approaching.

I will not stay upon the generall discourse of this common theame, but onely shew foure wayes distinctly in which a carnall man may be said to be in straits in the midst of his sufficiency, or in the fulnesse of it.

First, Carnall men are in straits in the time of their sufficiency, as being troubled what to doe with their abundance. That's the case of some. I need give no other prooffe of it then that represented (*Luk. 12. 19.*) which at least supposeth, that such a thing may be. There was a certain rich man, whose ground brought forth abundance, and he said, *What shall I doe with all this?* The man was troubled what to doe with it; he was hard put to it for stowage, or where to bestow it. He must pull downe his barnes and make bigger. This is a strait that carnall men are in, in the midst of their sufficiency: but I question whether that be here intended.

Secondly, A reall strait is upon him, how to keep his abundance, how to protect what he hath gotten. He is in many straits about this poynt, how to protect his store that it be not lost, and taken from him. What shall I doe to keepe this treasure? how shall I hold it? I am affraid it will get away from me. It is a common speech; *A great ship, is a great care*; a great deale of the things of the world are a great worldly burthen; they that are in the fullest sufficiency of outward things, their estates and possessions bring them in as great an increase of troubles as of revenues. As they have plentie of riches so they cannot avoyde plentie of busines and labour about them. Some old rich men have said, they were then as hard put to it to keepe their riches, as they were in their younger dayes to gather and heape up riches.

*In anxitate
erit sollicitus
quomodo eam
conservat.
Drus.*

*Magna navis
magna cura.*

There is a third strait, which is worse then the former; as

B b b b

he

Constitu e mihi
avarum villa-
rum quotidie
terminos profe-
rentem exclu-
dentem vicinos
utrum is tibi
dilatari an co-
arctari videtur,
quem tellus ipsa
non capit? quan-
tacunq; spatia
domus sua por-
rexit, claudi-
tur angustiis o-
pinionis suae fi-
nibus cui quod
habet non est sa-
tis. Ambros. 1.
sec. 6. in Psal.
1. 8.

he is straitned to keep what he hath; so God in judgement gives him this strait in his fulnesse, that he feares his fulnesse is not full enough, and that his sufficiency is unsufficient for him; in the fulnesse of his sufficiency, he is thus in straits. There is an inward strait in his outward enlargements, when, indeed, he is rich, he is, in conceit, poore. For as it is with hypocrites in reference to spiritualls, they thinke they have a fulnesse of sufficiency in them, when indeed they are in straits, in povertie and want: as Christ tells the Church of Laodicea (Revel. 3.) *Thou saist I am rich, and full, and need nothing, and knowest not that thou art poore, and empty, and naked, and blind, & wantest all things.* Now I say, as in spiritualls hypocries oft conceit themselves full, when they are really empty: so in temporalls a worldly man often conceits himselfe emptie, when he is really full. He saith, I have nothing; I am a poore man, I have scarce enough to serve another yeare, when indeed he is rich, and hath gold and silver, lands and goods enough for many yeares. This strait God brings wicked men into, in the midst of their sufficiency. This is a grievous curse, that while a man is laying field to field, land to land, bag to bag, and heap to heap, yet withall his minde and spirit is troubled and straitned, as if he had nothing, or were worse then nothing. One of the Ancients describes this strait of a covetous man, with abundance of lively Eloquence; *Give me (saith he) a covetous man, dayly eeking and stretching out the bounds of his habitation, as if he meant to live alone, and exclude all neighbourhood. Tell me now doth this man (whom the whole earth cannot hold) seeme to thee to be enlarged or straitned? Surely how farre soever he extends the line of his possession (while that which he hath is not enough to him) he is locked up within the narrow compasse of his owne opinion.*

Fourthly, Besides this internall and metaphoricall strait, there is a plaine litterall strait, into which God casts the wicked man, when he supposeth himselfe settled in the fulnesse of his sufficiency. That's the time God takes to bring him to it, when he stands upon the highest pinnacle of worldly prosperitie, then downe he goes. In the Prophecie of Daniel (Chap. 4. 4.) we reade what the Golden head Nebuchadnezzar speaks of his fulnesse. *I Nebuchadnezzar was at rest in my house, and flourishing in my palace (here was fulnesse of sufficiency,) ver. 29, 30.) at the end*

of twelve moneths he ^{lived} in the pallace and said, Is not this great Babylon that I have built for the house of the Kingdome, by the might of my power, and for the honour of my Majesty Here he boasts of the fulnesse of his sufficiency; now (*vers. 31.*) While the word was in the Kings mouth, there fell a voyce from heaven and said, O King Nebuchadnezzar, to thee it is spoken, The kingdome is departed from thee, &c. Thus he was brought to straits in the midst of his fulnesse. Againe, Chap. 6. While Belshazzar was in his height with his Nobles, in his cheare, and wine, he saw a hand-writing upon the wall, which made him tremble, and that very night Babylon was taken, and himselfe taken away in the fulnesse of his sufficiency. So in the Prophecie of mysticall Babylon, in the fulnesse of her sufficiency she shall be in straits, (*Rev. 18. 7, 8.*) She shall be glorifying her selfe, the very moment before her ruine (they who glorifie themselves, judge themselves in a fulnesse of sufficiency) by how much shee glorified her selfe, so much torment give her: for shee saith in her heart, I sit as a Queene, and am no widow, and shall see no sorrow: therefore shall her plagues come in one day. When shee saith, I sit as a Queene, not only free from plagues but full of majestie; then her plague comes. When the Apostle said to the Corinthians; Ye have reigned as Kings without us, (*1 Cor. 4. 8.*) he checks their conceit of their owne spirituall sufficiency, or sufficiency in spiritualls, without the contribution of his aide and helpe, as the former words of that verse expound his meaning. Now yee are full, now ye are rich. And when Babylon saith; I sit as a Queene, her meaning is that shee hath a fulnesse of sufficiency, both in spiritualls and in temporalls, and then, even then her plague comes. (*Psal. 92. 7.*) When the wicked spring as grasse, and all the workers of iniquitie flourish, it is, that they may be destroyed for ever. And (to give but one instance more, *1 Thes. 5. 3.*) When they shall say, peace and safety, (not only peace, but safety, all is quiet, and all will be quiet) then sudden destruction shall come on them as travaile on a woman with childe, and they shall not escape. The straits of a woman in travaile, and her sorrowes, how terrible are they? and as these are alwayes unavoydable to her that is with childe, so they are often suddaine, when immediately before she was eating or sleeping at ease and quiet; This is the wicked mans doome, he is not only punished but surprised, In the fulnesse of his sufficiencie, he shall be in straits.

Every hand of the wicked shall come upon him.

Then there will be many hands upon him, for there are many wicked; yet there is a difference a' out that word which we render *wicked*; It hath two other significations, besides that in the Text.

Manus significat

1 *imprum.*

2 *calamitosum.*

3 *laboriosum.*

Omnis manus laborantis veniet super eum.

Etiamsi accesserit ei omnis manus laborans.

i. e. etiamsi omnes homines laborarent in eius commodum.

Rab. Abra. & Isid. clar.

Manus laborantis, i. e. pauperum & mercenariorum, quos impius sua mercede & labore fraudavit.

Rab. Lev.

First, It signifies *a labouring man*, and in the verbe, *to labour*; so the rendring is made in these termes; *Every hand of the labourer shall be upon him*. There are two wayes in which that may be understood. First, say some, The hand of the labourer is, the hand of those who labour to helpe him. The sence which is intended by these Interpreters seemes to be that of Solomon (Prov. 11. 21.) *Though hand joyned in hand, the wicked shall not be unpunished*; That is, though many with united forces labour to uphold and defend him, yet the curse of God shall breake through and consume him; his helpers shall helpe in vaine, and they who labour for him, shall labour in vaine; for the decree is gone out against him, downe he must; All the world cannot save him. In the fulnesse of his sufficiency, he shall be in straits, *even while many are labouring to keepe him out of them*. This is a truth, but I passe it, as supposing it not intended here.

Againe, The *hand of the labourer* may rather be the hand of, such poore as he set to worke. *Every hand of the labourer shall be on him*. He found many poore labourers worke, but he did not finde them bread, he pinched them, and used them hardly, he oppressed and deceived them in their wages; as the Apostle James complaines, (Chap. 5. 1. 4.) *Goe to now ye rich men, weep, and howle, for the misery that shall come upon you; behold the hyre of those labourers which have reaped downe your harvest cryes*. These poore men who sweat at his work, and were sent home sad with teares in their eyes, not with money in their purses; every hand of these labourers shall be upon him. so Mr. Broughton renders it, *Each hand of the injured and grieved shall come upon him*; he injured and grieved the labourers, they laboured in body for him, and his cruell usage was worse then labour to their spirits. But as he tooke from the labourer, so the labourer shall tak from him. *Every hand of the labourer upon him*.

Secondly, The word signifies, A man any way distressed or brought to misery. And then the meaning may be this; not onely

onely as before, that the hand of the poore who had laboured for him, but the hand of the rich whom he had impoverish't, the hands of all those whom he had unjustly vexed, shall come upon him and vex him.

Thirdly, The word as it signifies a labourer, and a man in misery; so a wicked man, as we translate it here, and frequently in other places of Scripture. The same word signifies labour, misery, and wickednesse; because there is so much labour, and misery, so much trouble and vexation in wickednesse; every hand of the wicked shall come upon him; God will let out the spirits of evill doers to take vengeance on him for his evill deeds.

Hence note;

God oftentimes makes one wicked man scourge another.

As God usually makes wicked men the scourge to his own people, so sometimes to one another. One Lyon destroyes another, and a ravenous wolfe sucks the bloud of a ravenous wolfe. This poynt hath been formerly hinted, and therefore I insist not upon it. But proceed to the next verse, which insists still upon the season of the wicked mans destruction.

Vers. 23. *When he is about to fill his belly, God shall cast the fury of his wrath on him.*

This verse as was said before, is of the same sence with the former, setting forth the speciall time of Gods wrath upon the wicked man.

When he is about to fill his belly.

The Vulgar renders the words thus; *O that he had filled his belly, that God might powre on him the fury of his wrath*: as if he had wished for the filling up of the measure of the sin of this man, that he might come to his punishment, because till sin hath finished its worke, the worke of Judgement seldome begins. But the words sound threatening, not wishing, and are rather a prophesie then a prayer; *When he is about to fill his belly, God shall doe this.*

A second renders thus; *Let it be that he fill his belly, yet God will powre upon him the fury of his wrath.* As if he had said, all his riches

Invadent eum omnes iniqui parati ad injuriam inferendam.
Vatabl.

Vtinam impleatur venter ejus ut emittat in eum iram furoris sui.
Vulg.
Non votum est sed prophetia.
Merc.
Esto ut impleat ventrem suum deus tamen emittet ei furorem irae. Tygurs.

riches and fulnes shall be no fence against the wrath of God. The wicked call riches, *their strong Tower*, but the strong Tower that riches can make is no defence, it is but as a paper wall against the wrath of God. His full belly makes but the fayrer marke for the arrowes of the Almighty.

We render it as respecting his action; *when he is about to fill his belly*, when the man thinks to take the fruit of his labours, he having been busie in projecting, and acting, intendeth to sit downe in quiet, and feed upon what he had gotten, but when he is about to fill his belly, even in the very act God shall cast the fury of his wrath upon him.

*Dimittet iram,
non cohibebit
neq; continebit
indignationem
suam sed faciet
liberam potesta-
tem suae justitiae
servandi in im-
pium.*

God shall cast or send it out. The wrath of God is sometimes (upon the matter) restrained, and kept in; as the Prophet speaks of the compassions of God, what is become of them? *are they restrained?* (*Is. 63. 15.*) The compassions of God used to come forth, but then they were restrained, or did not shew themselves. God was pleased to deale with them as if he had layd aside or put off all bowels of compassion. So the wrath of God is restrained, or held in sometimes. Men sin and wrath stirres not; God deales as if he had forgotten to be angry; But anone wrath lets fly. God shall cast fury and wrath, or the fury of his wrath upon him; he shall cast, and send it, as a dart, or an arrow out of a bow, or as a stone out of a sling, or as a thunderbolt from the clouds: *God shall cast it upon him*; the Text doth not expresse who, but the scope cleares who it is, He, that is, *God shall cast*, eyther immediately or mediately by some hand, commission'd by him for that worke of judgement. God shall unprison, and let loose *the fury of his wrath*, that is, his furious wrath, or hot fuming, smoaking wrath upon him. Thus he speaks to shew how extreamely the Lord is heated and heightened against wicked men. Thus Mr. Broughton renders; *God will send his hot anger upon him*. The anger of his nostrills. A phrase often used to signifie Anger, because of the appearance and tokens of Anger there, *Exod. 11. 32. Isa. 5. 25.* and in divers other places which the reader may consult. This anger in the nostrills is opposed to the anger in the heart; for when the Scripture speaks of the anger of the nostrills, it notes anger acted and put forth in execution. The Lord hath treasured wrath, he hath wrath in his heart when he seemes to favour wicked

*Iram nast.
Heb.*

wicked men, and to shine upon them : wrath is not alwayes in his nostrils breathed and powred upon them.

God shall cast the fury of his wrath upon him, or upon it.

It is taken both wayes. If we say upon it ; The meaning is, upon his goods, or upon what he hath ; *When he is about to fill his belly, God shall powre his anger upon his Table, or upon his meat.* We take it personally, upon him, upon the wicked man himselfe, when he thinks to receive the greatest pleasure, shall feele the greatest smart, God shall powre fury upon him. The observation which this passage offers, is the same with what was observed in the close of the former verse, therefore I shall but name it.

וְרוּחַ ; modo
potest accipi 1.
in opsum impiū.
2 in id quod pa-
ravit ad ven-
trem explendū
Masculine ra-
men potius a-
cipiendum vide-
tur ex eo quod
sequitur. Mere.

When wicked men are full of hopes to take their fill of wordly joy, then God fills them with worldly sorrow.

This was said before, *In the fulnesse of their sufficiency they shall be in straits.* So that when we see wicked men at the fullest, or in their fulnesse sitting downe to rest, to eat, drinke, and be merry with what they have gotten, we may look on it as the presage of their approaching ruine. The Angel-Intelligencer, who was sent abroad to see what was done in the world (*Zech. 1. 11.*) brought backe this report, that he had gon too and fro, and Behold all the earth sate still, and was at rest ; All were about to fill their bellies. By *earth*, he means *Babylon*, or the *Babylonians*, the temporall power of that State, in opposition to the Church of God, they were all at rest, and said in their hearts, surely the world will never change, yet presently after they felt the greatest change ruine fell upon that Empire. This may comfort the people of God, when they see the reall enemies of truth and righteousness in highest security ; for then the day of their calamity is neare, even at the doores. There is a twofold fulnesse, which wicked men usually have before their ruine. First, a fulnesse of sin. Secondly, a fulnesse of prosperitie, they come to their fulnesse in both, and then comes their end. (*Gen. 15. 16.*) *The sins of the Amorites are not yet full ;* therefore the *Amorites* cannot be destroyed yet ; and the Church of God cannot be delivered yet ; but when the sin of the *Amorites* is full, God will destroy them, and deliver his Church.

Church. God leaves them as Christ speaks to the Pharisees (*Matth. 23. 32.*) to fill up the measure of the iniquity of their fathers, and then he will deale with them. Now as there is a fulnesse of iniquitie, so there is also a fulnesse of worldly prosperitie; when the wicked have had their portion, their reward in the world, when as beaſts they are fed and fatted with good things or are about to fat themselves, then they are for the slaughter. So the Lord concludes concerning those oppreſſours (*Amos 4. 1.*) Heare this word ye Kine of Baſhan that are in the mountaines of Samaria, which oppreſſe the poore, which crush the needy &c. The Lord God hath ſworne by his holinesse, that loe the day shall come on you, that he will take you away with hooks, and your posteritie with fiſh-hooks, when the fulnesse of your worldly prosperitie, and fatnesse is come, then God shall take you away, or ſend leaneneſſe among your fat ones. And againe (*Chap. 6. 1.*) Woe to them that are at ease in Zion, and trust in the mountains of Samaria, which are named cheife of the Nations, to whom the house of Iſraell came. These (*ver. 3.*) put farre away the evill day, and caused the ſeat of violence to come neare; They lay upon the beds of Ivory, and did eate the Lambes out of the ſlocke, &c. While they were thus diſſolved into mirth and muſicke, a wofull voice ſounded in their eares (*ver. 7.*) Therefore now shall they goe captive with the fiſt that goe captive and the banquet of them that stretch- ed themselves shall be removed. The very now of their freeſt joy, was the now of their captivation and ſorrow. Zophar, as if this were hardly beleevd at all, or could never be enough beleevd, preſſeth and repeateth it again, in the laſt word of the verſe in hand.

And shall raine it upon him while he is eating.

This is but an explication or repetition of the former words; *When he is about to fill his belly, God shall cast the fury of his wrath, and raine it on him while he is eating.* There are two words to be conſidered in this claufe,

Fiſt, Raining.

Secondly, While he is eating.

He shall raine it.

Here is a terrible ſhower, a ſhower of fury, of wrath, God shall raine it. God is ſaid to raine wrath.

Fiſt,

First, To note the suddenesse of it : raine (many times) comes very unexpectedly.

Secondly, To note the unavoydablenesse of it : there is no stopping of the raine, who can stop the bottles of the clouds but God himselfe? he can stop them up when he pleaseth: but all the power on earth cannot. This raine is such that there is no avoyding of it; we may get out of the ordinary raine into our houses, or under covert, but the raine of Gods wrath soakes through every house, how strongly soever leaded or covered; There is no shelter (but Christ) against the stormes of divine wrath. *He is a hiding place from the winde, and a covert from the tempest (Isa. 32. 2.)* but besides him nothing is.

*Ideo pluvendi
verbo utitur.
quia in pluvia
vehementi e
caelo decidenti
nemo potest re-
sistere, ita, &c.
Merc.*

Thirdly, He is said to raine wrath, to shew the quantitie of it, there shall be aboundance, he will powre it downe on you. Raine is opposed to dew : it shall not onely come as the dew, or as a few heat drops, but as a soaking sweeping raine. The Prophet exhorts (*Hos. 10. 12.*) *Sow to your selves in righteousness, reap in mercy, break up your fallow ground : for it is time to seeke the Lord till he raine righteousness, that is, till he send Christ, who is made to us of God righteousness in abundance ; or till he powre out his Spirit upon you, who will cause you to bring forth the fruits of righteousness abundantly. As the raining of righteousness, so the raining of wrath, notes abundant wrath. It shall raine upon him*

while he is eating.

There is a threefold rendring of that. For the word which we translate *eating*, signifies *flesh*, eyther that which is eaten, or that which doth eate, living or eating flesh most properly, though it also signifie dead flesh, or that which is eaten. So Mr. Broughton, *He will raine upon him into his flesh*; That is, upon his bodie; and the bodie; and the bodie by a synecdoche is put for the whole man, bodie, and soule. As if he had said, God hath not a quarrell onely with this mans estate and his goods, but with his flesh, and bones, yea, and with his soule, too; he will vex him soul and bodie: So that as before he shewed what God would doe upon his estate, that should be consumed; so now what upon his person; wrath falls upon his bodie, upon his very back; *He shall raine it upon him in his flesh.*

*non caro
pluet super eum
etiam in carnem
sive corpusejus.*

C c c c

Secondly,

בֵּית לֶחֶם *cibus*
 omnis esca^a b^{ne}
 בֵּית לֶחֶם *Bethlechem di*
 Ha quasi regio
 frumenti fe-
 rac domus pa-
 nis Merc.

Secondly, The word signifies as the flesh of a man, or living flesh, so, any flesh, dead flesh prepared to be eaten, or any thing which is eatable. Hence the name of the place where Christ was borne was called *Bethlelem*, that is, *the house of bread*. And thus it is rendred here, he shall raine it upon him, even upon his bread, or upon his meat. As God, when his owne people are eating, and their table spread, he not onely raines a blessing upon them, but upon their meat also, that is, he commands their meate to strengthen and refresh them. So when the wicked man is about to fill his belly, the curse falls not onely upon him, but upon his meat; *God shall raine on him, even upon his meate.*

Our translation referres to the person in the act of eating, not to the meate which he eateth. The generall meaning of eyther translation meetes in one; For though wrath may fall upon a mans person, and not upon his meat, he may thrive with what he eats, grow lusty and strong, while he is under wrath; yet whensoever wrath falls upon the wicked mans meate, it is in order to his person or himselfe. *He shall raine it upon him while he is eating.* How exact is the wrath of God? For at the instant when a man is eating, he of all other times would lay aside feare, be chearfull, and rejoyce; Then he unbends himselfe, though we have been busie all the day; If any come to him he saith, I pray let him alone at meale, that I may be merry with my wife, and children, with my friends or neighbours; when I am at my meat, let me be quiet. But when he is eating, wrath is dropping; God picks out that time on purpose to put a sting into his punishment, and to make his misery more remarkable. Such (*Mat. 24. 38.*) is the description of the judgement that came upon the old world, it rained upon them indeed, when they were eating; *As it was in the dayes before the flood, they did eate and drink, and were marrying, and giving in marriage till the day that Noah went into the Arke.* Christ expresseth those things especially wherein men take most worldly contentment, *eating, and drinking, marrying, and giving in marriage.* To these that age let themselves loose, or set themselves upon; these are not sinfull in themselves, but they used them sinfully, that is, sensually, to satisfie their lusts, and please their senses, therefore the Spirit of God fixeth the judgment upon that

that season, they were eating, & drinking, marrying, & giving in marriage, and then God rained upon them the fury of his wrath. The children of *Israel* lusted after flesh (*Pf. 78.*) and the Lord gave it them; *He rained flesh upon them as dust, and feathered fowles like as the sand of the Sea (ver. 27.)* But he rained wrath upon them with it (*ver. 30, 31.*) *While their meat was yet in their mouths, (while they were eating) the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.*

All these instances concenter fully in *Zophars* Text; That *In the fulnesse of his sufficiency*, and while he is taking his sweetest content in his sufficiency, God raines down wrath.

Further, The old Latine translator gives the words thus; *And he shall raine his war upon him.* This difference ariseth from the copiousnesse of the Originall word, *Lechem*, which as it signifies eating, or any thing eaten; so also warre and battell. The reason is, because the sword is a devourer, and in warre men eat up one another; Nation eats up Nation; as men eat other flesh, so warre is an eater, and devourer of men: therefore the same word may well signifie to eat, and to make war. And this Translation, though the Grammaticall forme of the Hebrew is wrested by it (and therefore I lay it by) yet renders the scope of the Text fully, and answers that of the 11. *Psalme (ver 5, 6.) The Lord tryeth the righteous, but him that loveth violence his soule hateth; upon the wicked he shall raine snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup.* Which (I conceive) may (in pursuance of *Zophars* similitude) be thus illustrated, as if he had said, when he is drinking, when he hath a cup of sweet wine in his hand, or some delicious liquor at his lips, God shall raine fire and brimstone, and an horrible tempest into or upon his cup; the wrath of God shall fill his cup, and so be (as it were the portion of it. While the wicked man is drinking, wrath is the portion of his cup, and while he is eating, wrath is the portion of his dish. God shall raine on him while he is eating.

Zophar having thus farre carried on this point, shewing what God will doe with the wicked man in all his enjoyments; shews yet other wayes and instruments, which God prepareth and armeth to vex and ruine him.

*Pluet super eū
bellum uū n.
Vulg.
מלחמה bel-
lum a מלח
vesci, edere quia
in bello homines
se invicem ca-
dendo devorant
& absument.*

J O B, Chap. 20. Vers. 24, 25, 26.

He shall flee from the iron weapon, and the bow of Steele shall strike him thorow.

It is drawn, and cometh out of the bodie, yea the glittering sword cometh out of his gall: terrors are upon him.

All darknesse shall be hid in his secret places: a fire not blown shall consume him, it shall goe ill with him that is left in his Tabernacle.

Zophar having said (vers. 22, 23.) that God powres the fury of his wrath upon the wicked man when he thinks himselfe safest and furthest removed from it, *even in the fulnesse of his sufficiency, and when he is about to fill his belly* (then God deales with him, and raines upon him while he is eating, mingling his bloud with his bread, his teares with his wine) He proceeds in this context to shew

First, The instruments.

Secondly, The effects of that wrath or judgement.

The instruments are foure.

1. The iron weapon.
2. The bow of Steele.
3. The glittering sword.
4. A fire not blown.

Here are store of armes to make war upon the wicked man. We have here also the effects of this dreadful warre, and these are of two sorts.

First, upon himselfe.

Secondly, upon others.

The effects which appeare upon himselfe, are of two sorts.

First, Outward.

Secondly, Inward.

The outward effects, first; he shall be stricken thorow with them. Secondly, he shall be consumed with them. The inward effects are feares or terrours; which are testified by that consequent; his flight; *He runs from the iron weapon, and the bow of Steele.*

The

The effect which is upon others is layd downe in the close of vers. 26. *It shall goe ill with him that is left in his Tabernacle:* not onely shall wrath overtake him, but it shall overtake those that appertaine to him. Thus of the analysis or parts considerable in this context.

Vers. 24. *He shall flee from the iron weapon.*

He shall flee] Flight is the pace of a coward. So the word is used, all the Scripture over; *The wicked man hath no heart for good, and he hath as little against evil.* His spirit is gone, and at the approach of danger his body is going or rather running; his spirit is fallen from his heart into his heeles; and he defends himselfe by his feet not by his hands: when the iron weapon comes, the righteous will rather die, then run, if duty bids them stay: but the wicked

Shall flee from the iron weapon.

The word which we translate *iron weapon*, signifies all sorts of hand weapons, or weapons with which we strike at hand, such as are the sword, and speare. The word properly signifies to salute, or kisse. And the reason why these kind of armes and weapons, are exprest by that word, is, because a man fights with them face to face; and comes near to an adversary, even as if he came to salute or to kisse him. There are weapons with which we may fight at a distance, and never come neare our enemy.

ῥῶν denotat
omne genus ar-
morum quæ ma-
nu agitantur;
radix significat
osculari eo quod
huiusmodi armis
non nisi cominus
a parte antero-
ri vultus cui
oscula instigisco-
lent, feriunt.
Bold.

He shall flee from the iron weapon] That is, from all sorts of hand weapons, with which we oppose and smite our assaylants, or defend our selves.

Some interpret this Iron weapon, not litterally; but tropically for the plague, or pestilence, or some deadly disease, which according to the language of Scripture, is compared to that iron weapon the sword, or to an arrow (1 Chron. 21. 27.) when the Angel was sent to destroy the People of *Jerusalem* with the pestilence, after *David* had numbred them, the Text saith; *The Lord commanded the Angel, and he put up his sword againe into the sheath thereof.* The pestilence is the sword, and the stroak of it is like smiting with the sword. In the ninety first *Psalme*, that other instrument of death, the Arrow signifies the plague.

Βῆ ἡ ἀεὶ βόλας
ἀπὸ λαῶος.
Homer.

Fugientium ab
armis ferreis,
transuerberat
eum arcus ch-
libens. Merl.

Ubi se putarit
leviora pericula
effugisse, in gra-
uiora incidet.
Merc.

Tacidit in Scyl-
lam cupiens vi-
tare charybden.

חַלֵּץ excindo
unde יִצֵּץ
חַלֵּץ filij ex-
cisionis. Drus.

plague (ver. 5.) *Thou shalt not be afraid of the terrour by night, nor of the arrow that flieth by day;* That is, of the pestilence. And even in prophane Authors, terrible diseases, such as the pestilence, are called the weapons of their Gods, with which they contended, and made warre with mortall men. This metaphoricall sword, and arrow of the pestilence, is a weapon from which many flee as fast as from the sword of the feircest enemy. Yet I conceive, that is not intended in this Text; the iron weapon here, including all manner of outward instruments of divine wrath which wound the wicked man. *He shall flee from the iron weapon.* We translate it as a direct assertion; *He shall flee.* Some render it as a supposition; *If he flee from the iron weapon,* Or as Mr. Broughton, *When he flees from the iron armour.* And then the other part of the verse joynes with it thus; *When he fleeth, or if he flee from the iron weapon, the bow of Steele shall strike him thorow.* And though there be not that particle, of supposition exprest in the Hebrew, yet it is usually understood in Texts of this significancy. *Mal. 1. 4. They shall build, and I will pull down;* That is, *if they build, I will pull down;* or *whensoever they begin to build, I will begin to pul down.* So here, *He shall flee from the iron weapon, and the bow of Steele shall strike him thorow;* That is, *if he flee from the iron weapon, or whensoever he thinks to make an escape by flying from the iron weapon, then the bow of Steele shall strike him thorow.* According to this reading the whole verse is a proverbiall speech, implying thus much; *That while a wicked man flies, or seeks to avoyd one evil, he shall fall into another;* When he flees from the iron weapon, the bow of Steele shall strike him thorow. Like that of the Latines; *He fell upon the rock, while he thought to escape the gulph.*

The bow of Steele shall strike him thorow.

The bow, that is, the arrow of the bow, or the bullet put into the bow: for from the bow of Steele sometimes arrowes, sometimes bullets are discharged; the arrow, or the bullet with which this Steele bow is charged shall strike him thorow.

The word rendred *to strike thorow*, signifies excision or cutting off; and hence the Hebrew phrase, *A son of excision*, answering that of the Greeke, which we expresse, *a son of perdition*, that is, a man devoted to totall destruction. The bow of Steele shall

strike

Strike him thorow, cut him off, or quite destroy him. *A bow of Steele* is the strongest bow. *David*, to shew the extraordinary strength which he expected to receive from God, saith, *A bow of Steele shall be broken by mine armes* (Psal. 18. 34.) To draw a bow of Steele, shewes strength, and to break it shews more strength. A bow of Steele gives a deadly blow, and smites home.

Againe, This word, which we translate, *to strike thorow*, others render, *to change*. *The bow of Steele shall change him*, that is, kill him; death is our great change. Further, The word is rendred *to passe by*. The arrow often misleth the marke, sometime it glides by the marke, or doth but graze upon it. Taking this Translation the sence of the whole verse riseth thus; Suppose the wicked man flee, and make his escape from the iron weapon; suppose also that the Steele bow be discharged at him, and the arrow passe by, and not hit him; suppose, that he escape the first weapon, and the second, yet (sayth he in the next words) *The glittering sword shall come out of his gall; another weapon is ready to doe it.*

pertransire & pertransibit eum arcus, q. d. eia, ita sit quod impius fugerit ab armis ferreis, sed & pertransierit eum arcus, numquid ideo immunis erit. Bold.

According to this exposition these two verses are connected as they connect the two parts of this verse, who give it (as was lately touched) thus; *If he flee from the iron weapon, the bow of Steele shall strike him thorow*. Now the supposition is carried one step further. *If he flee from the iron weapon, and the bow of Steele misse him, or glance away yet the glittering sword shall come out of his gall*. But rather take it according to our reading; *He shall flee from the iron weapon, and the bow of Steele shall strike him thorow*. Here are many termes, and varietie of warlike instruments; The Text being (as it were) the Inventory of a little Magazine, or Armorie of weapons.

Whence observe;

God hath instruments of all sorts at command, with which to punish wicked men.

We have here the Iron weapon, and the bow, here is sword, and fire. God cannot want meanes to take revenge upon those who rebell against him. As the Lord hath various instruments of mercy for the protection and defence of his cause and people (Cant. 4.) *In the Tower of David there hang a thousand shields That is, shields enow*. God hath many and manifold instruments

ments of defence to protect and ſafeguard thoſe that truſt upon him; he hath a thouſand ſhields for them. Now as the Lord hath a thouſand ſhields, or defensive weapons for the protection of his owne people ſo he hath a thouſand bowes and arrows, and ſpeares, and ſwords to wound, and deſtroy his or their enemies. How can God want weapons, who can make any thing a weapon? For as the Baptiſt told the *Jewes* who gloried in their fleſhly deſcent from *Abraham*, as if God were tyed to *Abrahams* line, or as if they being out of the way, God knew not how to be ſupplied with a people; *I tell you (ſaith John) God is able of theſe ſtones to raiſe up Children to Abraham. (Matth. 3. 9.)* As if he had ſaid; Thinke not that God will be ſtraitned for a people, if he remove you, for he can raiſe another people to himſelfe out of thoſe who are as unlikely, and in humane reaſon as much indiſpoſed to ſhew forth his praiſe as theſe ſtones are. Even thus, if all weapons and viſible meanes for the deſtruction of wicked men were removed, God can make any thing a weapon, he can make an iron weapon out of a ſtraw, or the graſſe of the field. As God can eaſily ſupply himſelfe with instruments to ſerve his providence for the good of thoſe who are veſſels of mercy and heires of ſalvation, ſo he can quickly have a ſupply of instruments to annoy thoſe who are veſſels of wrath and children of perdition.

Secondly, We may take notice how theſe weapons are deſcribed in their Effectualneſſe, *Striking thorow, &c.*

Whence obſerve;

The weapons and means which God uſeth for the puniſhing of wicked men, ſhall be effectuell, they ſhall doe their worke.

What ever weapon God ſends on his errand ſhall doe it to purpoſe, the bow of ſteele ſtrikes thorow. It doth not give a light wound, and ſkarre the fleſh a little, but goes to the heart, and cleaves the bones, God hath a mightie arme, and according to the might of his owne arme, is the might of his instruments. As they act not by their own will, ſo not by their own might. What the Apoſtle ſpeaks about the weapons of our ſpirituall warfare (2 Cor. 10. 4.) *They are not carnall but mighty through God.* What to doe? *To pull down ſtrong holds, to lay all levell, to ſubdue all ſinfull powers, or the power of ſin within us.*

What

What, I ſay, is ſpoken of thoſe ſpiritual weapons, is true alſo of theſe corporall and viſible weapons, the ſword, the bow, and the arrow, when God ſends them forth to execute his will, and fulfill his counſels, *they are not carnall, but mightie through God.* Though they are weapons of fleſh, yet they are not, like fleſh, fraile and powerleſſe; though they are weapons of fleſh, as to matter and forme, yet they will declare themſelves weapons of ſpirit, as to the effect and ſucceſſe; they ſhall prevaile over the ſtrongest enemies, and ſtrike thorow the thickeſt of their defences. The Lord can weaken the ſtrongest weapons of the enemies, and ſo blunt their ſharpeſt edge, that they ſhall doe no hurt, but be as a wooden dagger in the hand of him that weilds them, of how well tempered mettall ſoever they are made, and how well ſoever their edge be ſet. This is it which the Prophet aſſures the Church of in the name of the Lord (*Iſa. 54. 17.*) For having made a promiſe of ſalvation and ſafety to the Church, It might be objected, how can we be ſafe, who have ſo many enemies, ſo many weapons formed againſt us? how can we be ſafe when ſo many Smiths are at worke, making ſwords, and forging instruments of death againſt us? The Lord answers (*verſ. 17.*) *No weapon that is formed againſt thee ſhall prosper.* I grant there are many forming weapons, whetting, and preparing their ſwords againſt thee, but *no weapon that is formed againſt thee ſhall prosper.* Now (I ſay) as the Lord gives check to all weapons that are formed againſt his people, and ſaith, they ſhall not prosper, they ſhall not hurt the leaſt of my children, the meanest of my ſervants. So, if himſelfe forme a weapon againſt the higheſt and mightieſt of his enemies, it ſhall prosper to their deſtruction; the bow of ſteele ſhall ſtrike them thorow, and the fire ſhall conſume them to the very ſtumps. That is a ſecond note from the effectualneſſe of theſe weapons here deſcribed.

Thirdly, When God is about to rain down judgment and war upon the wicked man; what doth he? The Text ſaith, *He flees from the iron weapon;* That is, he endeavours to flee from it, he doth what he can to eſcape.

Obſerve this from it;

The studie of a wicked man, when trouble is upon him, is not how to improve, or make good use of it, how to get his heart humbled under it, and his life bestered by it; but only how to get it off, or how to get away from it.

Here is not a word in the Text of humbling himselfe when he feels the iron weapon, here is no mention of suing to God, and seeking to make his peace with him, here is no acknowledgement of his sin, that he deserved to be wounded and destroyed; but all the matter is how to escape, how to get out of the reach of danger. He never labours to make his peace with God, but onely strives how to avoyd the warre of God. There is another frame of spirit in beleevers, they doe not make it their worke to run from the judgements of God, but to make a right use and improvement of them; when the sword comes, or the arrow comes, they enquire how to give God the glory of his smitings and woundings, they flee from those weapons onely by fleeing to God. Whereas wicked men flee these weapons, by fleeing from God; godly men flee them, by flying to God, that is, they make God their refuge, their hiding-place; If they hide themselves from the iron weapon, they hide themselves in God; If they run from the iron weapon, they run to God. God is a godly mans Tower, and Fort, and hiding place, he flies unto, and into God that he may be safe.

Fourthly, As this shifting and fleeing, when the Iron weapon comes, notes the impenitency of wicked men, who never think of turning to, but onely of running from God; so it notes also the cowardise and basenesse of their spirits.

Hence observe;

A wicked man hath no courage in an evill day.

When troubles rise, his spirit falls; though he may make a bustle, yet he hath no heart, no true fortitude; he eyther flees or is meditating a flight. And 'tis no wonder that a wicked man should flee being pursued; when *Sollomon* tells us that he fleeth, when none pursues him. It is no marvaile if he flee at the sight of the iron weapon when he flees meerly from a fancied weapon. How can he but flee from the stroake of the sword; when another Text Tells us, that he flees at the very shaking

shaking of a leafe; *They who are fearlesse of doing morall evill, are most fearefull at the appearance of pœnal evils.*

Fifthly, He flees, but what doth he get by it? *When he fleeth from the iron weapon, the bow of Steele shall strike him thorow.* What gets he now by his flight?

The poynt is this;

The shifts and evasions of a wicked man shall not profit him.

That is, when he fleeth, he shall not flee, or he shall not escape. If he get out of the stroake of one weapon, another weapon shall strike him; or according to the second interpretation of the words, suppose he flee from the iron weapon, and the bow of Steele miss him also, yet the sword shall come out of his gall. So that by all his evasions, he shall not evade the face of danger. As a carnall heart hath a thousand devises and shifts to excuse his sin; but his devises and excuses doe but fasten sin more upon him: his conscience gets no ease at all by his wit; yea his conscience is more wounded by the excuses and pleas that he makes for his sinne. Such also is the fruit of all the evasions and devises of a wicked man to get out of danger; they bring him and danger nearer together, or they entangle him in worser dangers. We have a cleare Text for that, (*Iſa. 24. 18.*) *And it shall come to passe, that he who fleeth from the noise of fear shall fall into the pit, and he that cometh up out of the middest of the pit shall be taken in a snare.* He is remedlesse after all his remedies. There was but a noyse of feare, when he fled, danger was at a distance; but while he is fleeing from the noyse of feare, he falls into the mouth of danger, a pit; And being in the pit he strives and struggles to get out, hoping yet finde his desired safety and enlargement, but then he falls into a snare, a worse evill then the pit: He that falls into a pit, is at libertie to get out, but he that is in a snare is bound fast, he can get no further, still his case is worse and worse. We find the same successe in the Prophesie of *Amos*, (*9. 1*) *I saw the Lord standing upon the Altar, and he said, smite the lintel of the doore that the posts may shake, and cut them in the head, all of them, & I will slay the last of them with the sword.* As if he had said, there shall be an utter slaughter; for the first two or three men may be slaine, yea hundreds may be slaine, yet the last may escape.

D d d d 2

but

but when he saith, *The last shall be slaine*, the meaning is, I will slay them all, or all of them shall be slain. But will these men stand till the sword come to them, will the last man stand who sees the sword destroy those so fast that were before him? No; it may be he will flee, yet saith God, *I will slay the last*; for, *He that fleeth shall not flee away*, that is, he shall not deliver himself, nor escape by flight. The same Prophet spake as much before (*Amos 5. 18, 19.*) *Woe to you that desire the day of the Lord, to what end is it for you? The day of the Lord is darknesse, and not light; As if a man did flee from a Lyon, and a Beare met him, or went into the house, and leaned his hand on the wall, and a Serpent bit him.* It will not be eyther unprofitable or besides the poynt, to open this Text a little. *Woe to you that desire the day of the Lord.* Why doth the Prophet thunder out woe against them that desired the day of the Lord? Was there sin in that desire? was it a fault to wish for the day of the Lord? The day of the Lord, of which he there speaks, is a day of judgement, or a day of tryall; why should the Prophet denounce a woe against those who desire that day? It is a part of the character of the Saints in the New Testament, *To love the appearing of Christ* (*1 Tim. 4. 8.*) Saints long for the day of the Lord, they pray for it, and O that the day of the Lord would come; why then doth *Amos* say; *Woe to you that desire the day of Lord?*

I answer; The Prophet may be understood.

First, Of those who in a kind of prophane boldnesse desired the day of the Lord, as some will do, calling God to judge them, or wishing that God would come to judgement; not that they have ground or confidence in the day of Judgement, but only to clear themselves in the judgment, and from the censure of men. The Prophet might well say, *Woe to you who thus desire the day of the Lord; you think you are hardly dealt with now by man; But it will be worse with you in the day of the Lord.*

Secondly, As there are some who in a bold prophanesse of spirit seem to desire the day of the Lord, so there are others who call for and invite it impudently in scorn and mockery, Such are described by the Prophet (*Isa. 5. 19.*) *Woe to them that draw iniquity with coards of vanity, and sin, as with a Cart rope. That say, let him make speed, and hasten his*
work

worke that we may see it; and let the counsell of the holy One of Israel draw nigh and come that we may know it. They who draw iniquity with coards of vanitie; that is, who make hast to sin said, let him make speed, and hasten. What should he hasten, The day of judgment, or those judgements which the Prophet had often threatned. As if they had said to the Prophet, You have often told us of the day of the Lord, and that he would reckon with us shortly, let him make speed, and hasten the work that we may see it, and let the counsell of the holy one of Israel draw nigh; you have long spoken of it, as neere, even as at the doores, but as we feele, so we believe no such thing. The Apostle Peter Prophecieth of such (2 Pet. 3. 3.) *In the last dayes there shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation. Where is the promise of his coming?* Pray let us see the performance of it. Woe to you that scoffingly desire the day of the Lord, you will find it no jesting matter when once it comes, it will be a sad, a black day to you, who now make your selves merry with it.

Thirdly, Thus; *Woe to you that desire the day of the Lord,* being conceited of your own innocency, as sure (in your own sence) that God will acquit and pronounce you innocent. For the Prophet speaks of those who had fallen under and were vext with the reproofes of the word; these desired the day of the Lord, supposing he would deale more gently with them then those Prophets had done, he would not be so severe, or not judge them so bad as the Prophets reported them to be; saith he, *Woe to you that desire the day of the Lord,* because you think his Prophets and Ministers handle you too roughly; you know not what you say; if our day be so terrible, how terrible will the day of the Lord be? It would be as if a man would flee from a Lyon, and a Bear should meet him: you think we are Lyons, if you flee from our day, the day of the Lord will be as a Bear, it will teare you worse. When (in this case) you appeale from us to the tribunall of God; it is as if a man leaning on a wall, and a Serpent should bite him; such you will find the day of the Lord when 'tis too late What's our day to the day of the Lord? The day of the word is a terrible day of judgement

judgement upon the consciences of wicked men. But the day of the Lords Judgement is farre more terrible. Some have had a hope that the hell of the damned beyond this life, is not so bad as the hell of conscience, when a man is condemned of himselfe in this life; and have therefore even wisht for that hell, that they might be eased of this; yea some have ventured upon hell, thrusting themselves by a violent hand out of this world, that they might escape the hell of a perplexed conscience, which they felt in it. Whereas alas it is but fleeing from a Lyon to meet with a Beare, or going from the heat of the Sun into the heat of the fire. Thus the Text in *Amos* (taken eyther of of these sences) is a prooffe of the poynt in hand, that wicked men who would avoid this or that judgement of God in this life, do but run themselves upon some worser judgement here; even as they who would avoyd the judgement of God in his word shall finde a forer judgement at the end of the world. *Moses* useth that phrase of *fleeing seven wayes*, twice in one Chapter (*Deut. 28. 7. 25.*) At the 7. verse it is threatned against the enemies of the people of *Israel*, in case they did obey & in the 25 verse 'tis threatned against *Israel* in case they disobeyed, that *they should flee seven wayes*. The meaning is not that they should have seven or many wayes of escaping, or that in any of these wayes they should be safe; for the intent of *Moses* is to shew that they should no way or no where be safe. For they should be assaulted and encompassed about with so many dangers that they should flee seven wayes, that is, all manner of wayes, endeavouring to escape, but they should escape in never a one of them: though they fled seven or seven hundred wayes, yet God would send a sword, as many wayes after them, or if they mist and escaped one sort of evill, another should be ready at their side; As *Zophar* hath it, *He shall flee from the iron weapon, and the bow of Steele shall strike him thorow.*

Verſ. 25. *It is drawn, and cometh out of his bodie.*

¶ 13 & 1713

proprie corpus
metaphorice va-
gina. Egrediens
de vagina sua.
Vu'g.!

What is drawn? We may referre it to the arrow of the bow before spoken of; *The bow of Steele shall strike him thorow, it is drawne. and cometh out of his body.* Out of what body? Some by the original word which we translate *bodie*, understand the *Quiver* in which the arrow was; for the quiver is to the arrow

as the body is to the soule, *The sheath of it*. Now saith he, *it is drawne, and cometh out of his body*: that is, it is pulled out of his quiver, and put into the bow ready to be shot: Thus Mr Broughton, *the Arrow shall be drawn and come out of the quiver*: Others conceive, that by *bodie*, we are to understand the body of him that shoots, because the Archer hangs his quiver by his side, and when he pulls out an arrow, it is as if he pulled it out of his body.

Lastly, Take it properly, *it is drawn, and cometh out of his bodie*, that is, out of the body of the wicked man, against whom it was shot, it strikes him thorow, and cometh out of his body beyond him. And so it is a circumlocution to expresse a deep and deadly wound. *It is* (that is, the bow is) *drawn, and cometh out of his bodie*: That is, the shot hits the man and comes out of his body. So the next clause suits with it.

Yea the glittering sword cometh out of his gall.

As if he had said: As soon as he is stricken thorow with the arrow, he shall be run thorow with the sword too. The word which we translate *glittering sword* properly signifies *lightning*, and in that language the *blade of a sword*, because when a man brandisheth a well furbished sword, it glitters and flashes in the eye like lightning. So the Prophet Ezekiel describes the sword (Chap. 21. 9, 10.) *A sword, a sword is sharpned, and also furbished, It is sharpned to make a sore slaughter, it is furbished that it may glitter*. And as it signifies a sword, so also (upon the same ground) *the head of an arrow*: For if the head of an arrow, of Steele, or brasse, be made very bright, it glitters in the ayre like lightning, as a sword doth: And we read in Scripture of making arrows bright as well as swords: as the same Prophet speakes in the same Chapter (vers. 21.) *The King of Babylon stood at the parting of the way, at the head of the two wayes to use divination: he made his arrows bright*. And (Zech. 9, 14.) *His arrows shall goe forth as lightning*. Thus we may render it here, keeping still to the allusion of lightning: *The bow of Steele shall strike him thorow, it is drawne, and cometh out of the bodie, and glittering it comes out of his gall*. So, Mr Broughton: *the arrows shall be drawn and come out of the quiver, the head shall be in his gall*, That is, the head of the arrow. But whether we expound the word (*Barak*) of the sword or of the arrow-head, it makes

*Exijt e corpore
i. e. vagina,
quæ est velut
corpus gladio
intraquam con-
tinetur, vel si
ad segnitiam re-
feras est phare-
tra. Merc.*

*Acies vel lami-
na gladij appel-
latur Hebraice
קֶטֶב fulgur,
quod fulgoris
more splendat.*

no difference as to *Zophars* ſcope, which is only to ſhew that the wicked man ſhall certainly receive a deadly blow.

There is yet another tranſlation, which draws up the Text into the forme of a ſimilitude, taking the word (*Barak*) in its proper ſence, for *lightning*, thus; *The bow of ſteele ſhall ſtrike him thorow, it is drawn, and cometh out of his bodie, and ſhall paſſe thorow his gall like lightning*; As if he had ſaid, it ſhall paſſe ſpeedily and ſwiftly; an arrow or a bullet from a ſtrong bow paſſeth like lightning. What makes ſuch ſpeed as lightning? Indeed the motion of an arrow is ſlow & ſluggiſh in compariſon of lightning; and therefore in Scripture the coming of a thing or perſon like lightning, notes the moſt ſudden coming. When Chriſt would ſet forth the quickneſſe and unexpectedneſſe of his appearance, he ſaith; *As the lightning commeth out of the Eaſt and ſhineth even unto the Weſt, ſo ſhall the coming of the Son of man be* (*Matth. 24. 27.*) And thus to ſay, a ſword or an arrow ſhall paſſe thorow the gall as lightning, carrieth this ſence, it ſhall paſſe ſuddenly. The vulgar tranſlation keeping it to that litterall conſtruction of the Hebrew, uſeth the participle, and *lightning in the bitterneſſe of it*; That is, in the bitterneſſe of that death which followes the wound inflicted: Death is bitter, and thoſe things which have death in them, may well be ſaid to have bitterneſſe in them. Theſe words being thus an enforcement of the ſame thing more lively to deſcribe the unavoydable deſtruction and ſuddaine death of this wicked man, by ſome killing weapon, ſword or bow, or any of like uſe and nature, I will only give this note from it;

*Et fulgurans in
amaritudine
ſua. Vulg.*

The wound which God gives his enemies, is an incurable wound.

He that is ſtricken thorow the gall, is paſt cure; we had that word (*Job 16.*) where complaining, he ſaith; *He hath powred my gall on the ground*; that is, he hath given me a deadly wound. When a beaſt is kill'd for good the gall is powred out, leſt that ſhould imbitter the parts about it. And if once the gall be wounded thorow, there's no remedy againſt death. The Lord can ſend a Judgement, which ſhall be like an arrow paſſing thorow the gall, which all the Phyſicians in the world cannot heale. When the people of *Iſrael* ſaw their wound, they went

to this King, and to that King, to the *Assyrian* and to King *Jareb*, yet they could not heale them, nor cure their wound, (*Hof. 5. 13.*) they were as a people stricken thorow the gall. God can give wounds which no Balsome of mans devising or compounding can cure.

Terrors are upon him.

These words shew the inward effects of the judgements of God upon a wicked man; *Terrours are upon him.* The word is *Emims*, which in Scripture is sometimes used, to note a sort of terrible people (*Dent. 2. 10.*) *The Emims dwelt there in times past, a people great, and many, and tall, as the Anakims.* The *Emims* were a great and tall people, a race of Giants; and they had their name *Emims* from a roote signifying *feare*, because their great stature, and vast limbes raised the passion of feare in their beholders. *Emims are terrible ones.* So some render it here, *The Emims shall fall upon him*, that is, men of fierce and cruell spirits, men of mighty power. and implacable malice.

But we take the word properly, as noting inward terrour, feare, and anguish take hold of a man, worse then any *Emims* or Giants in the world; A man were better to have all the sons of *Anak* take hold of him then the feare of which the Text speaks. This argueth the compleatnesse of a wicked mans misery, he shall not onely feele the iron weapon, and the bow of Steele, and the glittering sword, outward terrours; but he shall be fill'd with inward terrours. His soule is wounded worse then his body. Some interpret it neare this sence, of evill spirits and furies that vex the minds of wicked men, as if legions of these should be alwayes about him. The vulgar Latine saith, *The horrible ones shall fall upon him*, This point hath been spoken too at large (*Chap. 15. 24.* and *Chap. 18. 21.*) and therefore I shall not prosecute it in this place, but referre the reader to those former discussions of it. Onely take this observation:

*Venient Super
eum horribiles.
Vulg.*

God can wound within, as well as without.

He hath weapons to smite the spirit, as well as the flesh, when the arrow and the sword are in the flesh, feares and terrours shall beset the spirit of his enemies. Man can both speake
E e e e
and

and act terrible, but God onely can send out Terroures. *Terroures are upon him.*

Vers. 26. *All darknesse shall be hid in his secret place.*

All darknesse] Imports darknesse of all sorts, and of all degrees. All darknesse, is whatsoever can be called darknesse. Or all darknesse, is perfect darknesse, pure darknesse, darknesse without the least mixture of any light; Darknesse which hath nothing but darknesse in it. God is all light, Therefore the Apostle saith, *He is light, and in him is no darknesse at all.* There is not the least tincture of darknesse in him. The portion of this man is all darknesse, and no light, no comfort at all, wholly darknesse. So the word (*Col*) is used (*Eccles. 12. 13.*) *Feare God, and keep his commandments, for this is (Col ha Adam) All man,* that is, the whole dutie of man. Thus here, *All darknesse shall be upon him.* We may distinguish this darknesse, into outward, or inward darknesse; spirituall or corporall darknesse. I have upon other passages spoken of both: therefore I forbear here. *All darknesse shall*

Be hid in his secret place.

Trouble shall lie close like a theefe to surprise him; As men hide themselves in darknesse, so this mans darknesse shall be hid. Both words signifie to hide. or to lay a thing up. We may interpret it first of trouble upon the spirit of the wicked man. The minde and conscience are secret places; Now as the mind and conscience of the wicked man is defiled (*Tit. 1. 15.*) as well as his hand and tongue, so his minde and conscience shall be darkned, there shall be nothing but darknesse there.

Secondly, Whereas he said before, *The wicked man shall flee;* and he that flees, betakes himselfe to some secret place (hiding places are secret places) Some therefore interpret it thus, He shall flee to some hole, or thicket in his retirement; but when he comes thither, all darknesse shall be hid there, that is, he shall finde no safety in those places to which he flees for refuge. When he flees from affliction, he shall finde affliction. The place whither he goeth for refreshing, shall be filled with sorrowes. And the house of his expected freedome from trouble, will be but a store-house of trouble, or his house of bondage. He that is him-
selfe

*Quacunq; qua-
sierit latebras,
ubi se tutum fo-
re putat & im-
munem a dei
iudicio id nihil
ei proderit ubiq;
ei abdita erunt
tenebrae calami-
tatum. Merc.*

selfe unholy and prophane in all places, shall never finde any place a Sanctuary to him.

All darknesse shall be hid in his secret place.

Another renders it thus; *All darknesse shall be hid because of his secret*; that is, his secret sins; As if he had said, would you know why this wicked man is followed with sword and arrow without, and with terrors within; all this pœnall darknesse is upon him, because sinfull darknesse is hid in his secret place, or because he keeps his sin secret. He (as was shewed in the former part of the Chapter) *hides it under his tongue, and keepes it close.* All darknesse shall be upon him, because of this beloved darknesse remaining in him. Mr. Broughtons translation seemes to hold out this meaning, *All darknesse shall be hid up for his store*; and he puts in the margine, *for his store of sin*; he hath secretly layd up a stock and store of sin; which stock and store of sin is answered with all manner of darknesse, with a stock and store of punishment. This sence hath occurred in divers passages, therefore I will onely name the observation.

The darknesse of sin bringeth darknesse of sorrow.

They who lay up store of iniquitie in secret, shall one time or other finde a store of misery layd up for them. If we hide sin and provide secret places for it, God will hide darknesse for us in our most secret places. They who (when light comes towards them) love darknesse more then light, shall be sure to meete with darknesse, where they most expected light.

A fire not blowne shall consume him.

What is this fire not blowne? This circumlocution speakes more then ordinary fire; we ordinarily make fires by blowing; but this is *A fire not blowne.*

There are divers apprehensions about this fire.

First, A fire not blowne, is expounded by some, metaphorically, of a fire in the conscience; Many a wicked man finds fire in his bosome; an evill conscience is like a flaming furnace, much worse then *Nebuchadnezzars* furnace of fire when heated seven times more then ordinary. None have been so tormented and scorched, as they who have been cast into these burnings; but I passe that.

Secondly, Others by *this fire not blowne*, understand corporall distempers; As if *Zophar* in this touched upon *Job's* diseased bodie; *A fire not blowne shall consume him*. The Text may very well beare that notion; for there are many hot and fiery diseases. Such fires are threatned (*Deut. 28. 22.*) *The Lord shall smite thee with the consumption, and the feaver, and with an inflammation, and an extreame burning*. Here are three bodily diseases, which (without straining) may be called, *A fire not blowne*; *A feaver, and an extreame burning, and an inflammation*. God consumes some men by such fires. *Job* had much and very sad experience of them.

Ignis Gehennæ
cum sit incorpa-
reus, neq; stu-
dio humano suc-
cenditur, neq;
lignis nutritur,
sed creatus du-
rat extingui-
bilis & succen-
sione non indi-
get & ardore
non caret.
Greg.

Thirdly, Many of the Greeks interpret this fire not blown, of hell, There needs no bellows to kindle that fire. *The breath of the Lord as a river of brimstone shall kindle it. Isa. 30. ult. Tophet is prepared of old*. It needs no blowing to make it burne. But though the fire of hell may be called a fire not blowne, yet I conceive this Scripture hath no relation to it.

Fourthly, Others expound this fire not blowne, of those extraordinare fires which God sends from heaven, to destroy enormously wicked men. Thus he rained fire upon *Sodome* and *Gomorrhah*, which consumed those Cities (*Gen. 19. 24.*) We reade also of such fires in the first Chapter of this Booke, where it is said; *The fire of God destroyed Job's sheepe*; possibly his friends would minde him of that here, as in many other passages, they closely hint to him the manner of Gods dealing with him.

Fifthly, A fire not blowne, may be taken for the extreame heats and scorplings of the Sunne; These in Scripture are called burnings, yea they are called fire, and we may truly call them, *A fire not blowne* (*Job. 1. 20.*) *The beasts of the field cry unto thee: for the rivers of water are dried up, and fire hath devoured the pastures of the Wildernesse*. What fire? onely the heat of the Sunne. God sent heat and drought which burnt up the pastures of the wildernesse; and this the Prophet calls a fire. And besides the heate of the Sunne by day, the very cold of the night is a fire not blown; In the spring of the yeare while the fruits and corne of the earth are young and tender, God many times sends a Blasting, which by a strange kinde of cold burnes and scorches the budding fruits. The Latines call this *uredo*, which properly signifies a *burning*, we call it *Blasting*. Sixth-

Uredo a rad.
Uredo consu-
mere; aptissi-
mè illa fragum
uredo ignis non
succensus dici-
tur quia non ab
homine sed a
deo succenditur.

Sixthly, A fire not blowne may be interpreted of that which is the kindler of all penall fires, namely, the anger and wrath of God. The wrath of God is often in Scripture compared to fire, *Psal. 78. 21. Psal. 18. 4. Deut. 4. 24.* And so the sence is, *A fire not blowne shall consume him*, that is, the anger of God shall consume him. There is no standing before the wrath of God: when that burnes, it burnes to consumption. Hence the Apostle exhorts the Saints to beware of this fire (*Heb. 12. ult.*) *Let us have grace to serve him acceptably with reverence & godly feare,* (take heed of provoking God to anger) *for our God is a consuming fire.*

Seventhly, *A fire not blowne*, is any great or terrible judgement; Warre is such a fire (*Ezek. 20. 47.*) *Behold I will kindle a fire in thee, and it shall devoure every green tree in thee, and every dry tree;* That is, all sorts of people, rich and poore, strong and weake, young and old, shall be consumed; *The flaming fire shall not be quenched.* Great fires need no blowing, the businesse is to quench, not to kindle them. Fires made of greene fuell will not kindle without much puffing and blowing; but dry light fuell is so conceptive of fire, that the very smell of fire puts it into a flame. The Judgements of God take oftentimes as suddenly as fire doth in stubble fully dry, as suddenly as a sparke in tinder, or Gun powder, yea the green tree, is as combustible in this fire as the seare and dry. And as this fire is easily kindled, so it is as hardly quenched. That which the Church speakes of her love to Christ (*Cant. 8. 6, 7.*) is as true of the wrath of Christ against the wicked; *The coales thereof are coales of fire, which have a most vehement flame. Many waters cannot quench this wrath, neither can the floods drown it.* Mr Broughton renders the Text, thus; *An unquenchable fire shall eat him up.* That fire needs no blowing to kindle it, which cannot be quenched.

Elghtly, *A fire not blowne*, may be a soft gentle fire, as if he had said, he shall consume secretly, and without noyse.

Lastly, That which I rather pitch upon, is, *by the fire not blowne*, understand those judgements which come, no man knowes how, sudden unexpected judgements. We have two sorts of fires; some fires are intentionall, that is, we purpose to make them; such fires are for our use and service; nor is any

any thing more serviceable to us then fire ; this intentionall fire, is a fire blowne. But secondly, there are casuall fires, accidentall fires ; A fire takes in a house, we see all on a flame, no man knowes how. Those Judgements of God, whose beginnings and instruments we see not, are to us, as a casuall fire, a fire not blowne. I conceive, this is it which *Zophar* chiefly aymes at, *A fire not blowne shall consume him*. He is consumed, but he can give no account who or what kindled the fire.

Hence observe ;

God can rayse up troubles, consuming troubles, immediately, or without any appeyrances from the creature.

He causeth some fires without mans blowing ; God needs not the helpe of the creature, either to doe good or to doe evill ; As he *himselfe formes the light, so he creates darknesse*, (*Isa. 45. 7.*) What the Apostle sayth of our glorious estate hereafter (*2 Cor. 5. 1.*) *If the earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands* ; that is a house not made by the hand of man, but built by the immediate power of God ; the same may be said of the calamitous state of many here, Their house is unmade or puld downe, not with hands ; They are ruin'd, but they cannot say which way, they are consumed, but they cannot say by whom the fire was kindled. There are many fires in the world, that is, troubles and evils which we may easily see how they come, and by whom they were blowne up ; there are bellows which blow up fires, the fires of discord and contention among brethren. These fires consume, Cities, and Countries, and Nations. The Prophet (*Amos Chap. 7. 4, 5.*) speaks of God contending by fire, which as we may interpret of warre and droughth, so of discords and jealousies in the bowels of that nation. These fires are too much blowne in many places, to the consumption of many, and the hazzard of all. And 'tis no hard matter to finde out the bellows : We may commonly call men of strife, *Incendiaries* ; they blow up and foment unnaturall fires, by bitter speeches and provoking language. 'Tis the study of some men to kindle fires between partie, and partie, between State and State, yea to make them of the same state and partie suspicious of one another, till all be in a flame. How hath this fire been blowne in these

these dayes? and we have sometimes seen the bellows themselves (as they well deserved) burnt in it. *By the blessing of the righteous* (saith Solomon, *Pro. 11. 11.*) *the City is exalted; But it is overthrowne by the mouth,* (that is, by the contentious words, and dividing counsells) *of the wicked.* These stirre the coales, and blow up the fire. (*Pro. 29 8.*) *Scornefull men bring a City into a snare, or, set a City on fire;* as the margin expresseth it; But though such men, and their enflaming practices are often discernable by all, yet sometimes the fire of trouble and contention kindles, while every one stands wondering who blowed it, or which way it was kindled: both Nations and persons have been ruined by an invisible hand; they are consumed and undone, that they know; but how it came about they know not; As to them it was by a fire not blowne. Some have complained, that it was more then all their misery to be under misery whose originall they knew not. The Heathens have taken notice of this, as a great aggravation of sufferings. Not so much as this ease is given to the miserable, *to know whence their misery came, or by what hand they were undone.*

The Lord hath infinite wayes to kindle fires upon us, and we shall not see who are the bellows that doe it. That which is said of the fire in hell, *It hath heat in it, but no light in it;* is verified of many Judiciary fires here on earth; They have heate in them, but no light in them; Not only hath the afflicted no light of comfort in them, but no light of knowledge about them. 'Tis a smothering fire, and in this sence it may also be called a fire not blowne; for the breath of the bellows in blowing draws the more subtile vapour out of the fuel, and causeth the flame: where there is no blowing, there is little flame: Such fires, like the fire of hell, have heat, but no light. This should make us afraid to blow up the fire of divine displeasure against us, either by open or secret sins; seeing the Lord can consume sinners by secret fires; and kindle a flame upon them without blowing. It may be terrible to the Monarkes and powers of the world to remember, what is prophesied by Daniel, That they shall be destroyed *by a stone cut out without hands* (*Dan. 2. 34.*) that is, without any visible meanes, or humane preparations. It should make all Nations tremble before God, and take heed how they lift up their hands against him, who

*Nec hoc levamen deniq; a-
rum nudatū est.
Videre saltem
et nosse quo pe-
reant malo.
Sen. in Agam.
Act. 3.*

who can breake in pieces the iron, the brasse, the clay, the silver the Gold, that is, all their power, even their most solid and best compacted power, by a power they never suspected, and whose originall and rising they are not acquainted with. *A stone cut out without hands, and a fire kindled without blowing;* are expressions of the same generall tendency; teaching us what great things God can doe without noyse, by unobserved, yea unsuspected wayes.

Secondly, Note;

If God send a fire it will take.

A fire not blowne shall consume him. Though it may seeme a fire that lies dead as that commonly doth which is not blown, though it looke like a fire that hath no force, no flame in it, yet God will make it a consuming fire. There is no standing before the least of Gods judgement: when he commands them, execution shall be done. As was further shewed in opening the effects of the Iron weapon, and of the bow of Steele, which strike and passe thorow the gall of those who are the marks of Gods provoked indignation: Neither shall these arrowes smite and this fire not blowne consume the wicked man in person onely, but they shall all reach all that relate and appertain unto him, as appears in the last clause or close of this verse.

It shall goe ill with him that is left in his Tabernacle.

ידע aut a
דעו contero
aut a ידע
male habuit.
Druf.

The word which we translate to goe ill, signifies in the root of it, morall evill, as much as penall evill. These two are so neare that they may well be expressed by one word: where morall evill goes before, penall evill will follow after. It shall goe ill with them that doe ill, unlesse their evill deeds be pardoned. It went ill with Christ while he was procuring pardon for evildoers; and therefore it must needs goe ill with them who are unpardoned. *It shall (surely) goe ill with him, or he shall be wringed,* saith Mr Broughton.

That is left in his Tabernacle.

This is expounded two wayes.

Some thus, *A fire not blowne shall consume him,* and though he
be

be left in his Tabernacle, yet he ſhall be afflicted. So 'tis meant of the wicked man himſelfe, who if he eſcape the danger abroad, yet ſhall not be ſafe in his own houſe; they who give this ſence relate it to *Job*; For when the fire of affliction had conſumed his eſtate, yet *Job* was left in his Tabernacle, and ſurvived thoſe calamities. Now ſaith *Zophar*, ſuppoſe he be left in his Tabernacle, yet it ſhall be ill with him: As if he had ſaid, *Thy children, and thy ſubſtance are conſumed. and thou art left in thy Tabernacle, but doth it not gee ill with thee? Thou art full of diſeaſe, without, and haſt a troubled mind within.* There is a truth in that.

But I rather conceive that this latter clauſe reſpects thoſe who belong to the wicked man, then the wicked man himſelf. This renders the judgment more compleat and extenſive. The Originall word which we tranſlate *left*, is applicable to things and perſons. Some reſtraine it here in the firſt ſignification to his eſtate and goods As if he had ſaid, Fire ſhall conſume him abroad, and if there be any thing left in his Tabernacle, any goods, fire ſhall deſtroy them too. It ſhall goe ill with that which remaines, if there be a poore pittance left, he ſhall be wringed in that, or that ſhall be wrung from him.

שׁוּרִי *tum ad
personas tum ad
res refertur po-
teſt. Merc.*

Secondly, We referre it to a perſon, to his children. and relations. As he himſelfe ſhall fare ill, ſo they that are his ſhall fare no better, That the ſins of wicked men redound to, and draw judgments upon their poſteritie, or thoſe who are left in their Tabernacle hath been obſerved from other Texts of this Book, and therefore I forbear to draw out or enlarge upon that point here.

J O B, Chap. 20. Vers. 27, 28, 29.

The heaven shall reveale his iniquitie : and the earth shall rise up against him.

The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

This is the portion of a wicked man from God, and the heritage appointed to him by God.

Zophar having in the former passages of this Chapter set forth the miserable estate of a wicked man : in these three verses he winds up all, and concludes his discourse with a reinforcement of his misery, by the joynt suffrage of heaven and earth against him, and by the determinate counsel and purpose of God concerning him.

The heaven shall reveale his iniquity, &c.

In the 16 Chapter, vers. 18, 19, Job had appealed to heaven, and earth, and as it were provoked both, to declare and speak what they could against him : *O earth, cover not thou my blood, my witness is in heaven.* Here Zophar tels him he shall have his wish, heaven and earth shall unite to discover his blood, that is, the bloody sins which he had committed, they shall bring in their testimony, and condemne him : *The heaven shall reveale his iniquity, and the earth shall rise up against him.*

The heaven shall reveale.

There is a twofold revelation.

First, Formall and expresse.

Secondly, Virtuall and equivalent.

In proportion to this twofold revelation, there is a twofold notion of heaven.

First, Some by *heaven* understand the inhabitants of heaven, or they whose place and seat, is chiefly in heaven; *The heavenly dwellers shall reveale his iniquity.* Who are they? First, God himselfe, whose throne is heaven, as the earth is his footstool. Secondly, The Angels. Thirdly, The Saints who though they dwell

Latini per metonymiam coeli pro incolis coelestibus terram pro terrigenis accipiunt.

dwell upon the earth while they are in the body, yet even then their conversation is in heaven, & when they goe out of the body, their spirits go to heaven, or return to God who gave them, and therefore they may well be reckoned among the dwellers in heaven. If we expound *heaven* in the Text of these, and these revealing the iniquitie of this wicked man, then the revelation is formall and expresse: God himselfe, the good Angels, and good men, shall in their severall degrees and capacities *reveale his iniquity.*

Secondly, Take the *heavens* properly and litterally, and so they may be said to reveale his iniquitie virtually, or equivalently, while they by the powerfull dispose of God, hold out that which carrieth a signification of it. *As the Heavens declare the glory of God, and the firmament sheweth his handi-work* (Ps. 19. 1.) so (in a sence) the heavens declare the sin of man, and the firmament sheweth what his hand hath wrought. Those judgements which fall from heaven cry out of and reveale the iniquitie of wicked men on earth; sin troubles not only our owne houses, but the powers of heaven. Some interpret the present place, as if *Zophar* did here intimate the fire which fell from heaven upon *Job's* flockes of sheepe, and devoured them; as also the winde which smote the house where his children were feasting, and destroyed them. 'Tis proper enough for us to say, and very profitable for us to confesse, that the heavens reveale or declare the wickednesse of men, as often as extraordinary fires from heaven, or impression from the ayre by winds and stormes scorch and smite them in person, or spoyle their possessions.

Further, The heavens declare, when the heavens are shut up, when their influences are stopt, when they withhold the raine. As God threatens in the old Law (Deut. 28. 23.) *The heaven that is over thy head shall be brasse*; That is, It shall yeeld thee no more moysture then brasse doth. When the heavens are as hard brasse, they declare the hard-heartednesse of men, or that their hearts are like brasse, as the Prophet concludes of the stubborn and unreformed *Jewes* (Jer. 6. 28.) *Thus the heaven shall declare his iniquity.*

*Coelum & terra
tanquam testes
in ipsam judicis
sententiam
exequuntur, negando
benedictionem & vim
suam. Coe.*

Hence note;

F f f f 2

The

The iniquitie of man ſhall be revealed.

There is nothing hid, but it ſhall be made known: and rather then it ſhall not, ſenceleſſe creatures ſhall make it known; and that which hath not a mouth ſhall utter it. *The heaven ſhall reveale, &c.* yea if nothing elſe will reveale the iniquitie of man, mans iniquitie will reveale it ſelfe. Sin will prove like the oyntment of the right hand of which *Solomon* ſaith (*Prov.* 27. 16.) that *it wrayeth it ſelfe*. There is no way for us to get our ſin covered, but by revealing it, nor hid, but by confeſſing it. *Pſ.* 32. 1. *Bleſſed is the man whoſe iniquities are forgiven, and whoſe ſin is covered.* Covered, how? Not with any covering of our own. The Prophet complains of ſuch coverings, and ſhewes the uſeleſſe of them. (*Iſa.* 31. 1.) *They cover with a covering, but not of my Spirit.* There are ſome that cover their ſins, but it is with a cover of their own making, not with that covering which the Spirit of God hath made. The covering which the Spirit makes is onely the free grace and love of God in the righteousneſſe of Chriſt; this is a covering of the Spirits making. Now they who cover with a covering which is not of this making, do indeed diſcover their ſinfulneſſe inſtead of covering their ſinne. For as the Prophet there adds, *Theſe coverings are narrower: then that a man can be wrapped in them.* And with whatſoever of our own we hide our ſin, we doe but ſhew our nakedneſſe. Mercy covereth thoſe iniquities which we confeſſe and thoſe which we conceale ſhall be diſcovered by Juſtice. *The Heavens ſhall declare his iniquity.*

Secondly, Obſerve;

The extraordinary motions or ſuppreſſions of the heavenly powers, reveale the ſins of men.

Unuſuall apparitions in the heavens, fiery meteors and lightning, ſtormy winds and tempeſtous confuſions in the ayre, minde us of thoſe confuſions which rage in the lives and hearts of men. When the clouds of heaven are not diſſolved into reſreſhing ſhowres, when they doe not give out their vertue to cheriſh and quicken the earth; theſe ſtops and checks are witneſſes of mans iniquitie; *The heaven ſhall declare his iniquity.*

And.

And the earth shall rise up against him.

That is, all earthly things shall appeare his enemies, and proclaime war against him. *Inanimates* the very stones of the field, *Vegetables* the trees of the wood, *Sensitives* the beasts of the earth shall rise up against him. As when ^{it} is promised (*Ch. 5. 23.*) that *the stones shall be in league with the godly man, and the beasts at peace with him* (that is he shall have benefit by them, and no hurt) this reveales his integritie and innocency. So when the Lord causeth the stones to fall out with a wicked man, and the beasts to turne upon him and rent him, this reveales his iniquitie; yea not only these creatures, which are upon the earth, but the whole body or bulk of the earth declares it self his enemy; when God strikes the earth with barrennesse, that it doth not bear nor yeeld its strength, when he denies the wicked man bread to eat, wine to drink, with other common conveniences for this life, then the earth may be said to rise up against him. When man lookes to the earth for corne, wine, and oyle, and findeth none, but it is as iron under him; when the grasse withers, and the fruits of the earth are burnt up, this reveales his iniquitie, and convinceth him of his barrennesse in doing good, and fruitfulness in doing evill. Thus *the earth riseth up* (as an enemy, or as a witnes) *against him.*

Hence note;

All creatures arme against the wicked.

The wicked are Gods enemies, the creatures will take part with their Lord. He is the Lord of Hosts, he can muster an host of wormes, of lice, of flyes, of any thing, of the most contemptible things upon the earth against the wicked of the earth; *The earth is the Lords, and the fulnesse thereof.* As the earth and the fulnesse of it is at the Lords command and dispose, so also is the earth and the emptines of it, the earth and the barrennesse of it at his command and dispose, *The earth shall rise up against him.*

Vers. 28. *The increase of his house shall depart, his goods shall flow away in the day of his wrath.*

The increase of his house] The word which we render *increase* signifies

ſignifies properly, a bud, a bloome, or bloſſome. And it is interpreted two wayes.

Fiſt, For the children of the wicked man; and though I find not the word applyed in Scripture to childaen, yet indeed they are the chiefe increaſe of a mans houſe, they are his buds and bloſſomes. *This increaſe of his houſe*

ſhall depart.

Or as the Original may be tranſlated, *go into captivity.* So ſome take it here, *His children ſhall go into captivity, they ſhall be made bond-men, and bond-women in a ſtrange Land, or unto ſtrangers.*

Secondly, As the word is applyed to their children, in a metaphor, ſo properly to their riches or profits; Theſe alſo are the increaſe of a mans houſe, his buds and bloſſomes: many wicked men bloſſome, bud, and grow greene in outward proſperitie, as *David* ſpeaks, *I ſaw the wicked like a green bay tree.* Theſe buds and bloſſomes, or (as we render) *this increaſe of his houſe ſhall depart.* His treaſure ſhall be lead captive, taken and ſpoyled, or become the portion of ſtrangers.

773 re.olare
migare.

Againe, As the verb ſignifies *to depart and be lead captive*, ſo likewiſe *to reveale, or to make a thing appeare.* Thus 'tis tranſlated in the former verſe; *The heaven ſhall reveale his iniquity.* Some give it in that ſence here: *The increaſe of his houſe ſhall be revealed, or made to appeare:* which may be taken two wayes.

Fiſt, Thus; He hath ſecret riches, or riches in ſecret, he hath hidden treaſures (treasure is expreſſed by a word in the Hebrew, which imports hiding, becauſe men are apt to hide & lay up their treaſures) treaſures doe not lie abroad, they are cloſely lodged But ſaith *Zophar*, *his treaſures that were hid ſhall appeare, or be brought forth.* Thoſe treaſures which have not ſeen the Sun for many yeares, ſhall be ſeene in the open light. So the words are a predictive threat upon the increaſe of the wicked mans houſe, he hoarded and ſhut all up he kept his gold and ſilver priſoners under lock and key, under irons and bolts, but a time ſhall come, when God will reveale the increaſe of his houſe, and bring all to light, the locks ſhall ſee open, and the priſoners ſhall come forth. God will take away their coverings, and preſent thoſe concealed treaſures to the view of ſpoilers

ſpoylers. *The increaſe of his houſe ſhall be revealed.* That's one way.

Secondly, The revealing of his increaſe may be expounded thus ; God will make it appeare at laſt how this man came by his increaſe, how he got his eſtate ; he hath gotten much, and hath gone long for an honeſt man in common reputation ; but God will make it apprare, that he compaſſed this increaſe by indirect courſes, by fraud, and oppreſſion, by deceit, and guile, by grinding the faces of the poore, or by wronging the rich ; God will make it appeare, that his ſin not his diligence, much leſſe a bleſſing from above gave him that great increaſe. This is a good ſence ; *The increaſe of his houſe ſhall be revealed,* the man ſhall be laid open, and it ſhall be manifeſt that his goods were ill gathered.

We render according to the firſt ſignification of the word, not by revealing, or manifeſting, but by *departing*. *The increaſe of his houſe ſhall depart*, or goe into captivitie, his treaſure ſhall be taken, and tranſmitted into other hands. Thus the Lord threatned *Hezekiah* a good King, (yet God threatned him) that the increaſe of his houſe ſhould depart, and depart in this ſence, that it ſhould be carried captive (2 King. 20. 17.) *Behold the dayes come that all that is in thy houſe, and that which thy fathers have laid up in ſtore unto this day, ſhall be carried into Babylon, nothing ſhall be left ſaith the Lord.* *Hezekiah* fell under that temptation of pride and vain glory ; He was ambitious to have it known in *Babylon*, what a rich Prince he was ; therefore the Lord layd this judgment on him ; *The increaſe of thy houſe ſhall depart and be carried captive.* Thou haſt been forward to ſhew thy riches to ſtrangers, therefore ſtrangers ſhall ſpoile thy houſe, and transport thy riches into a farre Countrey. Our glorying in riches, or in any thing but God, prevokes God to ſtaine our Glory. Thus *Zophar* threatens the wicked man ; *The increaſe of his houſe ſhall depart.*

And his goods ſhall flow away in the day of his wrath.

The Hebrew is, *Flowing away in the day of wrath* ; we ſupply thoſe words, *his goods*, yet the ſence is full in the Original without them ; *The increaſe of his houſe ſhall depart, and flow away in the day of his wrath.* We ſay, *And his goods ſhall flow away in the day of his wrath.* Flow

Flow away.

It is a metaphor taken from waters; and that two wayes; Eyther from water ſpilt upon the ground, of which the wiſe Woman of Tekoa ſaid; *There is no gathering it up againe.* Or from the ordinary flowing in of water; there is an ebbing of water, and a flowing in of water. Here flowing away is ebbing. The flowing in of water is the flood: but the flowing away of water is the ebb. His goods ſhall ebb, they ſhall decrease, and flow away. The motion of ſome waters flowing away is ſwift, and with a kinde of violence. Thus the increaſe of his houſe ſhall flow away, there ſhall be no ſtopping, no ſtaying of it. What the Pſalmiſt ſpeaks of perſons, is true alſo of things, (*Pſal. 90. 5*) *Thou carriest them away as with a flood*; Floods are carried with a mightie force; ſo the goods of a wicked man flow away, or are carried as with a flood.

Againe, The alluſion may be to thoſe waters which flow away inſenſibly. The decrease of ſome waters is not to be ſeene, yet they flow away and decrease. Such alſo is the decrease of ſome wicked men in their worldly enjoyments, they doe not flow away violently, but ſlowly, and are long in decaying. In deep ſtill Rivers you can hardly perceive the water move, and yet it moves, or that it ebbs, but yet it doth till it comes to a dead low water. As it is with all trees and plants, we may perceive they have growne, but we cannot ſee them grow; ſo it is with many waters, we may perceive they have fallen but we cannot ſee them fall. Thus inſenſibly at leaſt the wicked mans Higheſt flowered eſtate, and *the increaſe of his houſe ſhall flee away.*

Thirdly, We may apply the alluſion to waters which are carried or divided into many ſtreams or rivolets. Thus the wicked mans increaſe flows away: God makes many cuts and fluces, to draw out his eſtate this way, and that way: this part runs into ſuch a channel, and that into another: fire ſhall conſume ſome, and water ſome, violent enemies ſhall take ſome, ſecret thieves, and unfaithfull ſervants ſhall take the reſt. Thus it ſhall be divided into ſeverall channels, till the flood be made drie. *The increaſe of his houſe ſhall flow away.*

In the day of his wrath.

Of whose wrath? In the day of the wrath of God. That is, when God appeares angry, and manifests his wrath. There is no change in God; As he is not at all moved by any passion, so that which for our understanding is expressed of him by a passion, doth never move. His love and his wrath, his favour and his displeasure, are fixed from everlasting to everlasting. The Scripture calls that a day of Gods wrath, when he puts forth his wrath in the visible tokens and evidences of it, as that also is called in Scripture a day of his mercy, and grace, of his patience and long sufferance, when he declares himselfe in grace and mercy to his people: so then, the *day of wrath* is that season whensoever it is, wherein nothing but wrath and visions of amazement appeare to wicked men. There is a twofold day of wrath, a lesser, and a greater. The lesser day of wrath is here in this world, when judgment breaks forth, and divine anger is stamp't upon every former enjoyment. The great day of wrath is in the world to come. Then wrath shall be powred out to the utmost. That will be a day as of the revelation of the righteous judgement of God to all, so a day of the revelation of the dreadfull wrath of God to most. *Zophar* here intends the former, the lesser day of wrath. *The increase of his house shall flow away in the day of his wrath.*

Hence note;

When judgement goes forth, wrath goes forth.

There are dayes of great affliction to the godly, which are not dayes of wrath, but of love, *Whom I love I chasten.* There may be a time, when the increase of a believers house departs, and all his goods flow away like a streame, and yet that no day of wrath, but only a day of tryall. Floods of temptation doe not drowne, but wash the furniture of grace, that increase of the soule never flowes away. But judgement is ever mingled with the wrath of God, in the cup of ungodly men: personall Judgements are so, and so are publike judgements: Woe to a provoking people when judgement appeares; for that is the appearance of wrath, and beares in its face the image of a fiery indignation to consume the Adversary. *Moses saw*

G g g g

wrath

wrath in that plague with which God smote the people of Israel (Num. 16. 46.) *There is wrath gone out from the Lord, the plague is begun.* And therefore he hastens Aaron to the duty of his place. *Take (saith he) a Censer and put fire therein from off the Altar, and put on incense, and goe quickly to the Congregation, and make an Atonement for them.* Those ceremoniall atonements, typified the Atonement of Christ, who alone delivers us both from present wrath, and from that wrath which is to come.

Secondly, From the effect of this day of wrath; *The increase of his house shall depart, and his goods shall flow away in the day of wrath.*

Obſerve;

If the wrath of God gee forth against a man, no good thing will stay with him.

His increase will be gone; riches will say, we must depart and flow away; credit will depart, health will depart, friends will depart, if once wrath come in presence; God is wroth with thousands of wicked men, whose increase doth not depart, nor doe their goods flow away, they rather flow in abundantly, but if once God declare and let out his wrath, their fulnesse turnes to emptinesse, and their increase hastens to be gon. *If God be for us who can be against us?* And if God be against us, what can be for us? As the love of God establiseth the creature to us, and makes that which (like quick silver) can hardly be fixed, as firme to us as a rock of Adamant, so the wrath of God shakes our hold of the creature, and makes those things which we looked upon as a rock of Adamant, our lands, our friends, our comforts and relations dissolve like snow before the Sun, and flow away like water. There are three wayes, in which the increase of a mans house departs and flows away in the day of Gods wrath.

First, By prodigalitie, and that sometimes his owne; God gives up some to scatter and spend that vainly, which they got here unjustly; but most usually it flows away, and the house of the wicked man with the whole increase of it, is (as we say) throwne out at the windowes, by the prodigalitie of a spend-thrift heyre.

Secondly, His increase departs by the oppression of others;

As.

As he tooke violently or fraudulently from others; ſo God gives him up to ſons of violence and fraud, who take all from him. Thus the Prophet threatens (*Iſa. 33. 1.*) *When thou ſhalt ceaſe to ſpoyle,* (A wicked man may ceaſe from ſin, not becauſe he repents of it, but becauſe he is gluttred with it, or barred from it; now when thou ſhalt thus ceaſe to ſpoyle) *thou ſhalt be ſpoyled, and when thou ſhalt (upon thoſe termes) make an end to deale treacherouſly, they ſhall deale treacherouſly with thee.*

Thirdly, His increaſe flows away by a ſecret curſe. A man ſees the increaſe of his houſe departing he knowes not how, he perceives his goods flowing away, but he can give no reaſon of it. For as ſome men increaſe, and goods flow in unto them they ſcarce know how themſelves, their care and labour hath not been more then other mens, yet they grow rich beyond other men. As the lilly attaines her beautie (as Chriſt ſaith, *Matth. 6.*) without labour or ſpinning, ſo it is with ſome, they get the beautie of the world, though (comparatively) they neyther labour nor ſpin for it; wealth drops into their boſomes and golden ſhowres fall into their laps. Now, (I ſay) as ſome grow rich they know not how; ſo others grow poore they know not how. When they are called to an account, they cannot ſay how their eſtate waſted: Aſke them, have you had bad debts? No; Have you had loſſes at Sea? No; they are undone, but ſee not what hath done it. What the Prophet (*Hag. 1. 6.*) ſpeaks of wages earned, is true of all their wealth gained, it is as put into a bagge with holes, or pierced through. While a man takes his mony out at the mouth of the bag, he knows how it goes away, and what becomes of it; but if his bagge have holes in it, and his mony ſlipt out there, he cannot ſay what's become of it; Holes in the bage are nothing elſe but a ſecret curſe. That alſo is meant by the ſame Prophet (*verſ. 9.*) *When ye brought it (that is, your good) home, I did blow upon it, or blow it away.* If God doe but blow or breath upon our good things in anger, they are blaſted and preſently blown away, or they melt and flow away. The Prophet *Iſa. 64. 1.* ſpeaks of the flowing downe of the Mountaines; *O that thou wouldeſt rent the heavens, that thou wouldeſt come downe, that the mountaines might flow at thy preſence.* Mountaines are firme and abide for ever in their place; Rivers flow, but who ever ſaw mountaines flow?

What mountaines doth he meane? not naturall, but metaphoricall mountaines; the mountaines of humane strength, riches and greatness: these, some pile up as so many mountaines, to secure themselves by; they call riches their mountaine, and worldly power their mountaine. (Holy David looked upon his power and riches as a mountaine, *Psal. 30. 7. Lord in thy favour thou hast made my mountaine to stand strong*) But if the Lord rent the heavens, and come down in a day of wrath, these mountaines flow away; and what was supposed as stedfast as a rocke, proves as unstable as water.

Zophar in the last verse of this Chapter, winds up all in a rhetoricall acclamation:

Vers. 29. *This is the portion of a wicked man from God, and the heritage appointed him by God.*

As if he had said, Review what I have spoken, consider my words againe I cannot abate you one syllable; this, and all this that I have said is true, I will not recall a tittle of it; *This is the portion of a wicked man from God, and the heritage appointed him by God.* Both parts of this verse carry the same mind and meaning.

This is the portion of a wicked man from God.

The word which we render *portion*, signifies *sweetnesse*, as also *flattery*, because many are delighted with flattery; flattering words are sweet words. So 'tis rendred Chap. 17. 5. Some taking that sence of the Originall, conceive Zophar speaking ironically, or in a kind of scorne to Job. As if he had said; *Thou hast expected good from God, or that he should speak kindly to thee; thou hast waited when sweet sugered words should drop from heaven into thine eare: here are the flatteries, these the soothings which God will give thee; remember what I have at large discoursed, that's thy portion; Thy glory shall be made as dung; thy Children shall beg; the enemy shall devoure thy substance; the steele bow, and the sword shall strike thee thorow; wrath shall raine upon thee when thou art eating; These are the delicates prepared for thee, these the pleasant morsels thou art like to have.* We render, *This is thy portion, or thy part.* And so it is an allusion to the manner of feasting and banquetting where the meate is divided into several

*Para, portio
eclatio a con-
vivij, ubi cuiq;
sua portio etiam
col. x. dabatur.
Dicitur.*

verall

verall dishes and messes, every one hath his part, or portion or so many have their mess: Now saith Zophar, this is the messe of meat that God hath provided for a wicked man, here are the dishes, and the Course, which shall be served up to his Table, in that sorrowfull feast; *This is the portion (or provision) of a wicked man.*

From God.

The word is *Elohim*, which is applyed to God as a Judge, As if he had said, God the most wise, just and impartiall Judge, hath set this out for his portion. He hath not said this in hast, or given it out in passion, but as a Judge upon mature deliberation, and the serious weighing of his case. God loveth judgement, and this is the award, the Judgement, which he hath passed concerning such a wicked man.

And this is the heritage appointed him by God.

The Hebrew is, *This is the heritage of his word from God*: so some render it; we put in the margine, *This is his decree from God*. The Originall may be taken, eyther for the word of the wicked man, or the word of God himselfe. Some interpret in the first sence; *This is the heritage of his word, by, or from God*; that is, God hath set out this heritage as due to him for his word, or words; all this shall come upon him for his ill words, or blasphemies. *This is the heritage of his word*; this he hath got by his ungoverned tongue, and unsavory language; *Words cost many a man deare.*

But understand it rather of the word spoken against him by God; And so word is put for decree or appoyntment; as we translate, *The heritage appointed him by God*: That is, God hath determined thus concerning him by an irrevocable decree. As mercies are under an appoyntment, so also are Judgements. Every heritage of man is laid out by God.

We have God in both parts of the verse, but under two different titles in the Original. In the former part, *Elohim*, here *El*. *This is the portion of the wicked man from Elohim the Judge, and the heritage appointed him by El, the strong God, or the puissant.* As if he had said; *Let not the wicked man think (though it be a hard sentence) to avoyd the execution of it; for as the Judge is just*

הַנִּחֵל
הַנִּחֵל

*Hæreditas di-
ei ejus.*

*Hæditas ver-
borum ejus.*

Vulg.

*Hæc est portio
quam ipse sibi
comparat ser-
monibus suis &
ma'edicentia
sua. Jun.*

*Portio sermonis
ejus. i. e. ejus*

*quod a'versus
eum dictum est*

*& decretum a
domino. Merc.*

Reb. Sol.

וְהַנִּחֵל
וְהַנִּחֵל

*a deo
forti & potenti
ad exequendum
decreta & ju-
dicia sua in im-
pium. Merc.*

to

to determine that which is his due, so he is strong to see the execution done. This is the heritage appointed him by the strong, the mightie, the powerfull God; who will not abate any thing in the execution of what he hath spoken, and declared against him.

παρὰ τὴν ἐπί-
κοπην. Sept.
Ab episcopo a
visitatore Dei
haud dubio pro-
videntiam &
pervigilem ocu-
lum in impios;
qui se cum la-
tere putant sig-
nificare volue-
runt.

Deus est παρ-
ἐπίσκοπος.
Dionys.

The Septuagint render this word somewhat differently; This is the heritage appointed him by the Bishop or Overseer, which is a periphrasis of God, who hath the view and inspection of all, who is the visitor General and superintendent of mankind. Hereby intimating the provident and watchfull eye of God over all the wayes of men, to protect and reward the righteous, to punish and take revenge upon the wicked.

Observe hence, first.

The portion of a wicked man is decreed, and appointed by God.

The portion and heritage of the Saints is of Gods appointment. And as he doth it, so they are willing he should doe it, yea, it is their comfort that he doth, and will doe it. They would not be their owne carvers, nor have the setting out of their owne portion, eyther in temporals or eternals; It pleaseth them best that all should be of Gods appointment. Thus it is with wicked men too, whether they will or no. They would faine be their owne carvers, they would have another portion, eyther for matter or measure in this world then God assignes them. If he assigne their portion in good things (as he doth sometimes) yet they would have it larger then he gives, they would have more then he appoints, they are not satisfied with his provision. But when their portion is assigned in wrath and judgements, they cannot at all submit to that, yet they must, for it is appointed them by God. The portion of a wicked man may be considered under a double notion. Sometime it is called *wages*, sometimes, *an inheritance*. Wages is due to a servant, an inheritance is due to Children, or to a son, under both these notions the portion of a wicked man is set out in Scripture. It is wages for his sin-work; He is the servant of sin; and, *The wages of sin is death*; all manner of deaths; sin payes all its servants in Black-money. And as the wages, so the inheritance of sin is death, the portion which wicked men receive as children, as children of wrath as children of the Devill (so Christ calls them, *Job. 8. 44.*) is nothing else but death, their whole

whole estate lyes in the valley of the shadow of death. The troubles of this life are at least the shadows of death, or a kinde of death, and they are their portion; The disunion of soule and body at the end of this life, is death in kinde, and that is their portion. The everlasting separation of soule and body from the face or favourable presence of God, is the most deadly death. This also is *the portion of a wicked man from God, and the heritage appointed him of God.*

That this is their portion, stands in a double opposition.

First, To the opinion which others have of them. The men of the world account them very happy, and thinke they have a good portion. But this is the portion appointed them by God; though many flatter, and applaud, admire and adore their felicitie, as if they were the onely men in the world, yet in opposition to this, saith God, *miserie is their portion*, they are the most unhappie men in the world.

Secondly, This portion appointed by God stands in opposition to what their owne hearts appoint them, or at least point them to; their owne hearts speak peace, and assure them all is well, and shall end well; For as flatterers and fawners never deale plainly with them, nor tell them of their miserable end, so neyther doe their own hearts. (*Psal. 36. 2.*) *The wicked man flatters himselfe in his own eyes, till his iniquity be found hateful.* He thinks his way is good, and that his end shall be better; he heares of, and delights in nothing but flattery; others flatter him, which is bad and dangerous enough, and he flatters himself, which is worst and most dangerous of all. In opposition to both these flatteries 'tis said; *This is the portion of the wicked man from God.* God tells him it will be thus, and he doth not flatter, (*Pf. 11. 5.*) *The Lord tryeth the righteous; he layes many afflictions upon his own people, but upon the wicked he will rain an horrible tempest, this shall be the portion of their cup.* And again (*Psal. 75. 8.*) *In the hand of the Lord there is a cup, the wine is red; (red with wrath, in the day of Gods wrath) It is full of mixture (it hath no mixture of good, no sweetnesse at all in it, but all sorts of evill are mingled in that cup) and he powres out of the same (upon many occasions he powres it out in the world) but the dregs thereof all the wicked of the earth shall wring out and drink.* They have not onely the cup, but the dregs of.

of the cup, that is, the worſt of the cup; For as in a good cup, the deeper the ſweeter, ſo in an evill cup, the deeper the worſer: the dregs are the worſt, the bottome is the bittereſt of a bitter cup. Therefore God puts this word into the Prophets mouth (*Iſa. 3.*) *Say to the righteous, It ſhall be well with him, ſay to the wicked, It ſhall be ill with him*; tell him, evill ſhall be his portion, tell him from me it ſhall be ſo. *The wrath of God is revealed from heaven, againſt all unrighteouſneſſe; Tribulation and anguiſh upon every ſoule of man that doth evill*; That is, one every ſoule that lives and dyes doing that which is evill.

But here a Queſtion ariſeth; *Is it thus with all wicked men*? How are we to underſtand this propoſition; *This is the portion of a wicked man from God, and the heritage appointed him by God*? Doe not wicked men divide the good, the beſt things of this world among them? Is not pleaſure their portion, and riches their heritage? Doe not the tabernacles of robbers proſper? as *Job* ſaid, *Chap. 12.* Have not they the faireſt ſhare, and the faireſt lot in this life? How then doth *Zophar* (ſpeaking of temporall judgements and troubles) ſay; *This is the portion of a wicked man from God*? When we daily ſee wicked men, not a few, injoying a pleaſant portion. Doe not the diſpenſations of God vary from his threatnings and comminations? or how ſhall we reconcile this prepoſition with our experiences?

I anſwer, Though God gives wicked men many portions of outward good things in this world, yet that doth not abate, much leſſe croſſe and contradict, this commination. God gives ſome wicked men a great portion in good things of this life upon many accounts, yet the event is not good to them upon any account.

Fiſt, God gives them a portion as they are his creatures, how ſhould they live, and ſubſiſt elſe? God maintaines all that he hath made, he is the great houſholder. Under that relation of creatures they have alwayes ſomewhat in the world, and under another relation they may have very much, For

Secondly, Some wicked men are in the relation of his ſervants. And we may call the good which they have in the world, their wages or a reward for ſome good ſervice they have done in the world. The purpoſes of God are fulfilled, and his providences ſerved, even by wicked men, & ſome wicked men do him eminent ſervice.

service. They who are evill, may doe that which is good, for the matter, in the eyes of God. For though it be not possible to please God without faith (*Heb. 11. 7.*) yet it is possible to serve him without faith, or though God be never pleased with the person doing a worke without faith, yet he may be pleased with that worke which is done without faith. A wicked man may doe what God would have done, that pleaseth him, and he throws him in somewhat as wages for his worke; sometimes, very great wages. *Jehu*, a wicked man, a man of a naughty heart, yet he did the worke that was in Gods heart, in destroying *Ahabs* house. Now, saith God, take the Throne for foure generations, a great reward, a whole Kingdome, and for foure Generations to a wicked man (*2 Kings 10. 30.*) God will not be behind hand with any. They that have been instrumentall for him, shall have so much as their worke comes to; they who doe it for a temporall reward (many will be very zealous for an outwardly reall reformation, both in matters of Religion and civill administration, while not onely their hearts are unchanged, but their lives unreformed, and all this they doe to set themselves up in a worldly interest, now, even these) shall have their penny, they shall not loose their reward.

Thirdly, There is a kind of necessitie that some wicked men should rise high, and be great, that they may be fitted to doe the works which God hath appointed; as those others (of whom I spake last) are raised high to reward and pay them for the worke which they have done. As

First For the scourging of other wicked men. God suffers one wicked man to prosper to vex another. Sometimes he scourgeth a whole Nation, by one wicked man; therefore he must prosper much. Usually there is a proportion betweene the worke and the instrument. Great scourges are made of Great men.

Secondly, For the trying of his owne people; if wicked men were not high, powerfull, and prosperous they could not persecute the righteous. *They who will live godly in Christ Jesus, must suffer persecution.* And there are some kinds of persecution which ungodly men (though they never want will, yet) cannot act till they have gotten power. Weake ones can mocke and scoffe; but they who kill and destroy must be strong.

H h h h

Fourth-

Fourthly, Wicked men prosper that they may have opportunitie to shew what is in their hearts, how vile they are. Halfe the wickednesse of man appeares not, if his portion be alwayes short in the world. Many wickednesses in the heart of man cannot discover themselves and appeare above-board, till they themselves are above and aloft in the world. For as afflictions upon the people of God, discover many corruptions in them which they did not thinke of, as murmuring, unbelieve, and discontent, &c. They thought in their prosperitie, that they could have borne such a crosse patiently, and quietly, and have taken it well at Gods hands, but when it comes upon them, they finde corruptions stirre, which till then stirred not. Therefore (*Deut. 8. 2.*) God caused the people of *Israel* to wander fortie yeares in the wilderness, to prove, and try what was in their hearts. God knew, intuitively, what was in their hearts, but they did not know it, they did not conceive that there was so much vanitie, and unbelieve there, till God led them about, and about, to try them. So, wicked men, though their corruptions flow out fast enough, yet if they should be alwayes kept to hard meat and want, their lusts would be stifled and starved, though not at all mortified. As the wit and parts of some are kept downe by their poverty, so also are the lusts and wickednesses of many. But worldly affluence and warmth draw out corruption, as well as affliction doth: riches and power let the lusts and wickednesses of men loose as well as their wits and learning. *Hazael* was a cruel man, but he did not believe that there was so much crueltie in his heart as indeed there was (*2 King. 8. 13.*). When the Prophet told him what he would doe; *Doest thou think I am a dog* (saith he) *that I should doe such things as these?* The Prophet replied; *The Lord hath shewed me that thou shalt be King of Syria.* As if he had said, thou shalt have a great portion, and much power put into thy hands, and the wickednesse of thy heart will appeare fully, thou dost not know how naught thou art now, thy lust lies close in thy owne spirit; But when thou art King of *Syria*, thou wilt have scope for thy crueltie, and then it will appeare that I am a true Prophet in foretelling thee what bloudy, what cruel worke thou wilt make. *It would never be known how bad some are, if they should not enjoy much worldly good.*

Fifthly,

Fiftly, The Lord gives ſome wicked men a rich portion in temporals, to take off the loves and to dull the deſires of the godly to them. For when they ſee the beſt things of the world in their hands who are evill, they cannot but remember that God hath provided better things for them. And if God beſtow ſo much upon thoſe who rebell againſt him, and are his enemies, what hath God in ſtore for them who love him, and are loved of him.

Sixthly, Herby God commendeth his own patience, long-ſufferance, and goodneſſe. Theſe Attributes are highly honoured and advanced by it. We alſo by this patterne are inſtructed to patience, long-ſufferance and goodneſſe towards others, though evill men and our enemies. Chriſt preſſeth love to enemies, by the example of God himſelfe, (*Mat. 5.45.*) *He makes his Sun to ſhine upon the good, and upon the evill, and the raine to fall upon the juſt and unjuſt.* The Lord gives wicked men a portion here for our inſtruction; That we might learne to do good to our enemies, to feed them when they hunger, and when they thirſt, to give them drink.

Seventhly, The good which evil men receive from God, leaves them without excuſe, this ſtops their mouthes for ever; What can they ſay, when God powres out the vialls of his wrath upon them who kickt againſt him, while he fed them and filld their veſſels with abundance of outward bleſſings. As they who deſpiſe this riches of his goodnes treaſure up to themſelves wrath againſt the day of wrath; ſo, they ſhall have nothing to plead for themſelves in the day of wrath. Theſe are ſome of thoſe accounts upon which wicked men to whom God hath appointed miſery as their portion, doe yet at preſent receive a portion, do yet at preſent receive a portion of outward proſperitie.

But though upon theſe, and other conſiderations which might be added, the Lord put exceptious to this generall rule, *That miſery is the portion of a wicked man*; yet the truth ſtands firme. For in that ſome wicked men are priviledged from it, it is a confirmation that all are lyable to it; *Exceptions ratifie the rule*; that ſome wicked men are exempted and excuſed from trouble, ſhews that is the proper portion of them all.

Againe, I anſwer; Firſt, This is fulfilled in the letter upon very many wicked men: looke upon their lives, their por-

tion is misery; though they scrape and heape much together, though they bud and blossom, yet their encrease goes into captivitie, and their goods flow away. Their pomp is brought downe, and their beauty is stained. 'Tis rare to finde a wicked man flourishing to the end of his dayes, or his hoary head going to the grave in peace. As *David* observed of the Godly (*Pſal. 37. 25.*) *I have been young and now am old, yet have I not ſeene the righteous forſaken, nor his ſeed begging bread.* So they who have been young and now are old, have often ſeene the wicked who prospered a while, yet at laſt forſaken, and their ſeed begging bread.

Secondly, The Proposition ſtands firme upon this ground; becauſe miſery is the deſert of wicked men; 'tis as their heritage as they are children of diſobedience, and their wages as they are workers of iniquitie. Wrath is the portion appointed for them, though they have it not preſently in their hands. We ſay of a childe who is heire to a great eſtate, ſuch lands are his heritage, his portion, though he hath nothing in poſſeſſion, but the bread he eates, and the cloathes which he puts on. We ſay of a condemned malefactor, death is his portion, becauſe he deſerves death, and the ſentence is gone out againſt him, though he be reprieved for many yeares after.

Thirdly, Though ſome wicked men are not actually in a miſerable outward condition, yet they are ſubject to it every moment. The cloud hangs over them, and who can tell how ſoone it may breake? The word is out, the decree is paſt, and who can tell how ſoon God may ſeale the Writ for execution, or command the judgement written to take hold of them, or be done upon them. They have no fence for it, no plea, nothing to keepe it off, or avoyd it with. *He that may juſtly expect evill at any time, is at no time free from it.*

Fourthly, The very preſent proſperitie of wicked men is a puniſhment to them; Their Table is their ſnare and that which (according to the nature and uſe of it) ſhould have been for their *welfare*, becomes (as the *Pſalmiſt* ſpeaks, *Pſal 69 22.*) *a Trap.* Their good is evill to them, and it had been better for them if they had never had ſo much good. For as it had been better for a man not to have knowne the way of righteouſnes, then after he hath knowne it to turne from the holy commandment

dement delivered to him, (2 Pet. 2. 21.) ſo it had been better for a man not to have enjoyed worldly happineſſe, then while he hath it, to be found out of the way of the holy commandement; ſeeing as the knowledge of truth, ſo the fruition of good, encreaſe the ſinne, and ſo the miſery of thoſe who abuſe and walke unworthy of them. And becauſe evill men alwayes abuſe the good which they enjoy, therefore the enjoyment of good is worſe to them then the ſuffering of evill. And as God chaſtens and ſmites his owne children in love, ſo he forbears to ſmite the wicked in anger; Not to be puniſhed is their puniſhment. The ſoareſt ſtroake which revolting *Iſrael* felt, was expreſſed in theſe words, *Why ſhould ye be ſtricken any more* (*Iſa. 1. 5.*) When wicked men proſper, it is a fore-runner of their perdition. So that if they have not miſery their portion in kind or in the letter at all times, yet they have it in truth and realitie. There is a threefold evil ſpringing to a wicked man out of his preſent proſperitie.

First, Proſperitie hardens his heart; that's a ſpirituall judgement in temporall enjoyments.

Secondly, Proſperitie is but ſuell to his luſts, it draws out and multiplies the acts of ſin. Now that which makes the heap of ſin greater, makes the heap of wrath greater. Our ſuffering of evill is not onely deſerved, but proportioned by our doing of evill.

Thirdly, Preſent proſperitie hath this evill conſequent in it to him that is and continues evill, that, evill, when it comes is the more grievous to him, by how much he hath been the more a ſtranger to, and unacquainted with it. When God actually powres miſery in kind upon a wicked man who hath had a long time of worldly contentments, this makes him more miſerable, becauſe he was in a ſeeming ſtate of happineſſe. It will encreaſe his ſorrow, when God comes to reckon with him (as poſſibly he will, in this life, and 'tis certaine he will in the life to come) that he hath had a few yeares of joy. His ſhort joyes will lengthen his ſorrowes, and he will be for ever the more ſorrowfull, becauſe he hath had theſe taſts and glaunces of joy. For as the afflictions of a godly man are a bleſſing to him many wayes, and eſpecially this way, becauſe as the Apoſtle ſpeaks (2 Cor. 4. 17) *Our light afflictions that are but for*

a moment, work for us (not by way of merite, but of preparation) a far more exceeding and eternall weight of glory: so we may say, the present prosperitie of a wicked man is his curse, because it works for him, a far more exceeding and eternal weight of misery.

Lastly, (to shut up the poynt) as we may say of believers, that outward prosperitie is their portion, and the heritage appointed to them by God, because they alwayes stand under those promises of outward prosperitie (*Matth. 6. 33.*) *Seeke ye first the Kingdome of God, and the righteousness thereof, and all other things shall be ministred unto you. (1 Tim. 4. 8.)* Godlinesse is profitable for all things, having the promises of this life, and of that which is to come. Upon these and the like Scriptere-promises (I say) we may conclude that prosperitie in this life is the portion of every godly man (because they are the heires of those promises which concerne the good things of this life, as well as those which concerne eternall life) though it please God in his wisdom to exercise them under outward wants, and to keepe them in heaviness through manifold temptations all their dayes, So it is a truth, that in this life misery is the portion of wicked men, because they alwayes stand under all the threatnings which are written in the booke of God. Though it pleaseth God for the reasons before remembered, or for any other reason lockt up in his own bosome, to give them a rich portion in outward blessings, and to cause their cup to overflow with the fading dying comforts of this present life.

Thus farre *Zophar* hath spoken, and he speakes no more. *Job* gives answer in the next Chapter, with which possibly he was satisfied and so joynd in opinion with him, or gravel'd, and so had no more to say against him, or so deeply offended, that he eyther would not, or saw it bootlesse to, say any more.

Job, Chap. 21. Vers. 1, 2, 3, 4, 5, 6.

*But Job answered, and said,
Heare diligently my speech, & let this be your consolation:
Suffer me that I may speak, and after that I have spoken,
mock on.*

*As for me, is my complaint to man? and if it were so,
why should not my spirit be troubled?*

*Mark me; and be astonied, and lay your hand upon your
mouth.*

*Even when I remember, I am afraid, and trembling ta-
keth hold on my flesh.*



JOB having received this second charge from his three friends; all three concluding, as in the first, that they are the worst of men, whose sufferings are worst. Having (I say) heard out his friends in their second charge, he now desires that they would heare him;
Vers. 1. But Job answered, and said.

Vers. 2. Heare diligently my speech.

In which speech, Job answers their arguments, and refutes them more clearly and convincingly, then he had done in his former answers, affirming contrary to what Zophar had said, and his other friends before him asserted, *That the best men are not priviledged from the sorest evils, and that the vilest are sometimes not visited with any evil,*

The scope and sum of the whole discourse may be drawne out into these three propositions,

First, *That all wicked men are not alwayes afflicted with great evils in this life.* Secondly,

Secondly, *That onely wicked men are not afflicted with evils in this life.*

Thirdly, *That many wicked men enjoy much good in this life, and have all things to their hearts content, even unto their laſt breath; and not only ſo, but their children inherite and ſucceed them in the poſſeſſion of thoſe outward bleſſings which themſelves enjoyed.* Which three aſſertions being confirm'd, the whole building of Zophar, and of his two other friends, muſt needs ſhake and fall to the ground.

And as in theſe three aſſertions, we have the ſumme of Job's argumentative part: ſo the whole Chapter may be conſidered in three parts.

Fiſt, An Exordium, or Preface:

Secondly, A refutation of their arguments, or his answer to their Propoſals.

Thirdly, The concluſion, or peroration of the whole.

The exordium or preface is contained in the ſix former verſes of the Chapter.

His answer to their arguments extends from the 7. verſe, incluſively to the end of the 33. verſe.

The concluſion is the 34. *How then comfort ye me, &c.*

The context under preſent diſcuſſion, conteines the Preface; *Heare diligently my ſpeech, and let this be your conſolation.* This Preface hath two things chiefly in it.

Fiſt, It tends to the gaining of attention, to what Job had further to ſay.

Secondly, It carries in it a reprehention of what his friends had alreadie done.

Fiſt, It carries in it a deſire of attention to what he had to ſay; and that by a fourfold argument; or he moves for attention upon four grounds.

Fiſt, Becauſe if they did heare him diligently, it would be matter of conſolation.

Secondly, He moves for it from the common dutie of man, who ſhould not judge, much leſſe condemne another, before he hath heard him, and this he layes down, *verſ. 3. Suffer me that I may ſpeake, and after that I have ſpoken, mock on.* As if he had ſaid; *It is a dutie which all men owe their brethren, to heare them ſpeak before they judge them, eſpecially before they mock them*

them: therefore ſuffer me to ſpeak, and then mock on if you pleaſe.

The third argument, by which he craves attention, is from the principall object, whom his diſcourſe and complaint concerned, *verſ. 4.* *As for me, is my complaint to man, &c.* As if he had ſaid, *I complaine to more then man, I complaine to God, and God heares me, therefore ſurely ye ought; if God be intereſſed in what I have to ſay, ye ought not to take your ſelves diſingaged.*

The fourth argument is from the greatneſſe of his preſent ſorrows, great enough they were to work aſtoniſhment, therefore ſurely great enough to deſerve attention, (*verſ. 5.*) *Mark me and be aſtoniſhed, and lay your hand upon your mouth.* And (*verſ. 6.*) he tels them, that the very remembrance of them did terrifie him, and that his fleſh did tremble, while he thought of the diſpenſations of God to him; therefore the matter was not light, or unworthy of a hearing.

Further, As in the Preface, he challengeth attention to what he had to ſay, upon theſe foure grounds, ſo likewise he cloſely reprehends what his friends had already done, and that in three things.

Fiſt, He reprehends them for not having given him a due libertie of ſpeech, (*verſ. 3.*) *Suffer me that I may ſpeak;* As if he had ſaid, *Ye have cut me off heretofore, and interrupted me, now ſuffer me to ſpeak.* While he begs this at their hands, he intimates, that as yet he had been denied it, or that it had not been granted him with ſuch freedome as his caſe and ſtate called for.

Secondly, He reprehends them as having mocked him when he ſpoke, or as having ſlighted him when he answered; that is implied in the cloſe of the the third verſe; *After that I have ſpoken, mock on.* While he ſaith, *mock on,* he chargeth them that they had mocked already: no man can proceed or continue to doe that which he had not done before. To ſay, *mock on,* is to reprove them for mocking.

Thirdly, He reproveſ or reprehends them, as not having been duly affected, nor touched with what had touched him, with what he had both ſpoken, and felt: they were inſenſible of his condition, & regardleſs of his diſcourſe. He implyeth that (*ver. 5.*) when he ſaith, *Mark me, and be aſtoniſhed.* As if he had ſaid, *Ye would have been grieved, yea, even aſtoniſhed with my condition, had ye marke me, but to this day ye are*

not, therefore *mark me, and be astonished*. You should have trembled in silence to heare how God hath dealt with me, whereas you have rather insulted over me; *Mark me and be astonished, lay your hand upon your mouth*. Thus I have opened the scope, and parts of the whole Chapter; as also the tendency of these six verses, which I have laid together as making up the preface of his answer. Wherein we may note, First, his expectation of attention upon foure grounds, and their reprehension upon three.

Heare diligently my speech and let this be your consolation. Thus he begins, this is his first argument to move attention, and it may be framed thus:

Ye ought to heare him, whom your very hearing will be a consolation to:

But if ye give me a diligent hearing, it wil be a consolation to me.

Therefore ye ought to hear me diligently. There are two things upon which this argument may be enforced.

First, From the common dutie of that relation in which they stood to him: they told him they were his friends, now the common dutie of a friend, coming to a friend in trouble, is, to comfort and counsell him. Ye say ye are my friends: now if your diligent attention will be my consolation, ye ought to heare me, considering your relation, and that ye beare your selves in profession as my friends.

Secondly, There is another argument which lies closely prest in this, from the designe of their coming to him; your relation as friends obliges you to comfort me. But doe ye not remember your owne errand to me? doe ye not know why ye came this long journey to visite me? did ye not set this downe in your proposals (*Chap. 2. 11.*) *That ye would come to mourne with me, and to comfort me*? Now for as much as your speciall ayme was to comfort me, and seeing I shall take it as a speciall comfort to be heard, ye ought to give me the hearing, for that reacheth your own designe, and answers your intendment in visiting me.

Heare diligently my speech.

The Original speaks double, *hearing heare*, a frequent Hebraisme. The Septuagint render it, *Heare ye, heare ye*; so that here

audate aur-
es Sept.
Non levine s.d.
solicite audite
et date operam
sedulam ut in-
telligatis.
Merc.

here is *Job's O yes, O yes*, as a Cryer ſpeaks when he calls for ſilence and attention in a Court; *Heare ye, heare ye; hearken, hearken.* And we render it well to the ſence of that Hebraiſme, *heare diligently.* To heare, and heare, or hearing to heare, is diligent hearing. The doubling of that word hath theſe two things in it.

First, It hath an excitation of them to attend his ſpeech.

Secondly, It ſhews the confidence of his owne ſpirit about what he was to ſpeake. I ſpeake that which I care not if it be twice heard, yea, a hundred times heard. Some ſpeake ſo, that they are content if they have but halfe a hearing; They who ſpeake ſlightly, care not to be heard ſlightly; but they that ſpeake confidently and weightily, care not if they be heard over and over; *Hearing heare*, or *diligently heare*, carries as a motive to heare, ſo the boldneſſe and aſſurance of his ſpirit about what he was to ſpeak, he cared not who heard him, or how oft it was heard.

Againe, When *Job* ſaith, *Hearing heare*, or *heare diligently*, he ſeemeth to require another manner of hearing than he had before: When he openly calls upon them to heare diligently, he ſecretly taxeth them for their indiligence in hearing; As if he had ſaid; *Ye heard me before, but it was as if ye did not heare; let me have a hearing indeed, now heare diligently.* Which may more diſtinctly be conceived in theſe two things.

First, Heare me with more calmenes and quietneſſe, then as yet ye have done. Meekneſſe is more then one thing neceſſary, 'tis almoſt *The one thing* neceſſary toward diligent hearing. If the ſpirit be wild, if a mans minde be unfixed and uncompoſed, he will never heare diligently, Heare diligently, be not moved with paſſion or prejudice againſt the ſpeaker, be not moved with impertinent thoughts while I am ſpeaking. Make it your work, to heare what I have now to ſay.

Secondly, It hath this in it alſo, heare with a patient ſpirit. In ſome ſence a patient hearer is the ſame with a quiet hearer, but in a peculiar ſence, a patient hearer is he who not onely heares himſelfe reprov'd, or told of his faults, and takes it well, But a patient hearer is he that will heare all out, or continues hearing to the length or end of what is ſaid. A patient hearer is content the ſpeaker ſhould make out his matter, he doth not

ſnap him off with replies, before he hath fully opened and unburdened his minde. Such patient hearing is diligent hearing. *Job* now calls his friends to the higheſt exerciſe of the dutie of hearing. He would not have them heare him any more with troubled ſpirits, and impatient eares, but deſires they would ſet themſelves to it, and make a buſineſſe of it. And there is ſomewhat of argument for this in the word *ſpeech*; *Heare diligently my ſpeech.* The Hebrew ſignifies.

First, A plaine ſpeech; As if he had ſaid, *I doe not intend to ſtunniſh it over, and catch your eares with ſtudied oratory, or eloquence. I will ſpeak plainly, therefore heare me.*

*Verbum ait,
quod brevita-
tem pro in terna-
do audientiam
exambiret.*

Secondly, It notes alſo concifenefſe of ſpeech; As if he had ſaid, *Doe not think, becauſe I call you to heare me diligently, that I intend to ſpeake tediouſly: I have but a word or two to ſay, I purpoſe to contract my ſelfe, and to ſpeake much in a little. Doe not feare that I will burden and tire you out in hearing me, I intend brevity: Therefore heare diligently my ſpeech.*

Hence obſerve; firſt,

It is no eaſie work to heare well.

'Tis no hard matter to heare, but 'tis hard to heare well: we may hear eaſily, but it put's a man to it to heare diligently. Hearing may be conſidered as a threefold work.

First, As a naturall work, and ſo it is an eaſie thing to heare; no man ſtudies, nor is any man taught to heare; we doe it naturallly and freely. Thus we uſe to deſcribe the ſpiritual actings of believers, when we ſay, they performe duties naturallly; that is, they doe them with a kinde of eaſe, even as the eare heares, or the eye ſees, the naturall worke of the eye is an eaſie work, and ſo is the naturall work of the eare, there's no labour in it.

Secondly, We may conſider hearing as it is a morall work, or as it tends to the receiving of inſtruction in any poynt of knowledge or learning; if a man doe but receive inſtruction about a worldly buſineſſe or truſt, it requires ſome paines, to take his arrand right: and hence when we ſpeake to a ſervant to doe ſuch a thing, and we perceive he heares but ſlightly, we uſe to ſay, *You are gone without your arrand*; there's need of diligent hearing to receive any direction in civill matters, or inſtruction about morallſ.

Thirdly,

Thirdly, Hearing may be considered as a Spirituall work; and so it is hardest of all, and requires double diligence, heare diligently, hearing heare. Let every word that is spoken once, be twice heard. Spirituall hearing hath a fourfold work in it.

First, A work of the eare to take in the impression of words.

Secondly, It hath a work of the understanding, which (as it were) garbleth the words which are spoken, considers, and makes choice of them, trying their truth, their goodnesse, their fitnesse, and their profitablenesse.

Thirdly, There is a work of the affections in Spirituall hearing a work of love, a work of joy and delight; Many receive the truth, who doe not receive the love of it, nor rejoyce in it. Hearing is a work of the internall powers as well as of the external organs, and this requires diligence.

Fourthly, In Spirituall hearing, there is a work of our graces: there may be a work of the understanding, and a work of the affections, without a work of grace. The stony ground understood the word, and received it with joy. The understanding acted, and the affections acted, but the work went no further. In Spirituall hearing, there is a work of our graces; First, A work of faith to believe what is spoken. Secondly, A work of meeknesse to submit to what is spoken. Thirdly, a work of new obedience to practice and follow what is spoken. The work of all these graces, attendeth Spirituall hearing. Here is diligence, and we have not heard double, or hearing heard, till we have had this fourfold work in hearing the word of God, though spoken by man. *Heare diligently my speech.*

Secondly Observe;

Double, or diligent hearing is our dutie in all weightie matters.

That which is sinfull and vaine, should not be heard at all; 'tis our dutie to stop the eare from hearing vanitie; ordinarie matters, the affaires of the world, the businesses, and concernments of our callings, call onely for single hearing; ordinarie attention will serve the turne for ordinary things. But we cannot be too diligent (we are seldome, if at all diligent enough) in hearing the word of eternall life. Some words are loaded
with

with the concernments of eternity; There is a sound, yea a favour in them of life, or death, of heaven, or hell, of saluation or damnation for ever. Words of this worth, of these concernments, call for double hearing: Diligent hearing is more then due in matters thus weightie; We have reason to heare that word judiciously, by which we must be judged; to heare as for our lives, when we are hearing the word of life. The speaker hath then reason to cry aloud, *heare diligently my speech*, and the hearer hath reason to answer, I will attend with diligence.

Thirdly, *Job* had before and he doth it here again) called his friends to diligent hearing, I doe not finde in all his discourse that he called upon them to answer, or provoked them to speake, but still to heare, he is frequent upon that; He thought them forward enough with their tongues, but too slow with their eares.

Hence note;

Man is more readie to speak, yea to judge and censure others, than he is to heare.

Job's friends came quick upon him with their censures and replies, they were ready with their tongues to censure, and reprove him; But he supposed them dull of hearing, or slight in weighing what they heard. The Apostles exhortation intimates that most men are readier to speak then to heare, or that they who are readiest to speak, are often indiligent in hearing, (*1. Cor. 14. 19.*) *My beloved brethren, let every man be swift to heare, slow to speak, slow to wrath*; He puts a bridle upon the tongue, but (as it were) spurs the eare, *Be swift to heare*.

I have from other passages (*Chap. 11. 2. Chap. 18. 2.*) noted this before, and therefore I onely touch it. *Heare diligently my speech.*

And let this be your consolation.

Let this, what's that? your attention to me: let that be your consolation. The word which we render *consolation*, signifies three things in the verbe.

*1. doluit
suis vel alterius
rebus 2. poeni.*

First, To grieve, or to be sorrowfull, whether upon our own account, or upon the account of others: to be sorrowfull

full

full because of our owne sins or sufferings, which is the sorrow of passion, or to be sorrowfull, because of the sins and sufferings of others, which is the sorrow of compassion, both are comprehended in this word.

Secondly, It signifies to repent; so it is applyed to God himselfe. (*Gen. 6.6*) *It repented the Lord that he made man upon the earth.* As also (*1 Sam. 15. 11.*) *The Lord repented that he had made Saul King.* Some take this signification of the word here, and render the Text thus, *Heare diligently my words, and repent, or it will be repentance to you;* that is, you who have stood so stiffly all this while in your own opinion, and have maintained those positions which are so unsutable to the common dispensations of God; if you would but heare me out, and heare me diligently, you would repent of this your opinion, and change your mindes. That rendring is usefull, there is onely this against it, that howsoever the verbe signifieth to repent, yet Grammarians tell that the nounce is never found to signifie repentance; and therefore I passe it.

Thirdly, By a contrary kinde of speaking (which is very frequent in the Hebrew) as it signifies to grieve and repent, so to take comfort. And the reason why the same word, notes both repentance, and comfort, is, because true repentance, wrought by godly sorrow, is the way to, and concludes in, the truest consolation: the nearest way to peace is by humble confession of, and conversion from, our sinnes. The word is used in this sence (*Gen. 24. ult.*) *Isaac was comforted concerning his Mother.* So (*2 Sam. 13. 39.*) *The soule of King David longed to goe forth unto Absalom,* that is, he extreemly desired to see him againe, and rather then not, even to fetch him home himselfe, or at least (could he doe it with a saving to his Honour and Justice) to meete him (upon his returne) halfe way; for he was comforted concerning Amnon, seeing he was dead. Mourning could not recover him from the grave, why then should he continue mourning? The Prophet useth the word of the Text, while he describes that woefull time wherein many should be mourners, but there should be no comforters, (*Jer. 16. 7.*) *Neither shall men teare themselves for them in mourning to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father, or for their mother; That is, none shall*

*luctu vel sententiam mutavit
2 per antiphrasin dolore desij
consolationem invenit.*

be

be so courteous or sensible of the sorrows of others, as to use any meanes of comforting them, when they are in the saddest condition, even mourning for the death of father or mother. That expression (note it by the way) *The cup of consolation*, is an allusion to an ancient custome, when in great sorrows some cordiall or comfortable drinke was given to mourners. *Solomon* intimates that usage (*Pro. 31. 6.*) *Give strong drink to him that is readie to perish, and wine to those that be of heavie hearts*; that is, give them a cup of consolation, or a consolatory cup. *Job* being in heavinesse and sorrow, doth but desire to be diligently heard, and this should be to him, as if his friends in tenderest compassion of his condition, had given him a cup of consolation. As I shall now (passing from the signification and use of the word) further shew in opening the matter.

For here 'tis questioned, whose consolation *Job* meanes it should be, when he saith; *Heare me, and let this be your consolation.*

First, Some understand it thus; *It shall be your consolation*; That is, it shall be a comfort to you: if ye will heare me speake, my speech shall be your consolation, I shall speak such things, and in such a manner, that ye shall have reason to say, it hath been good for ye to heare, or that ye have received benefit by what ye have heard. This is a faire sence, and carrieth a generall truth in it. To heare another speake, may be our great consolation. And not onely to heare a doctrine of consolation may be consolatory, but to heare a doctrine of reproofe. Sowre and bitter words often prove sweet to the hearer. A doctrine steeped in vinegar, words of gall, and wormewood, may be hony and sugar (in their effects) to the soule. Any word of truth and sobernesse diligently heard, may turne to consolation. As the sweet words of flattery and falshood being received are bitternesse in the end, so the bitterest words of sobriety and truth being received, are sweetnesse in the end. *Paul* gives that charge to *Titus* concerning the *Cretians* (*Tit. 1. 13.*) *Rebuke them sharply, that they may be found in the faith.* Cutting words have done great cures. Many a diseased festred soul hath been made sound both in faith and manners, by severest reprehensions. Thus *Job* might say to his friends, *Heare diligently my speech*, and though I should speake nothing but rebukes, yet make use of it; *Let that be your consolation.* But

Talia illic, modo loquutus sum ut maximam ex meis verbis relaturi estis consolationem. Bold.

But ſecondly, and more generally, 'tis conceived that Job intends here his owne conſolation, or conſolation to himſelfe.

Heare diligently my ſpeech, and let this be your conſolation; That is, let this be in ſtead of thoſe conſolations which you as friends ſhould adminiſter to me, and which I have long waited to receive from you. As if he had ſaid, You came purpoſely to comfort me, but I finde very little comfort by your coming, all that you have ſaid to me doth not comfort me, now therefore I deſire you to heare what I have to ſay to you, & I will take that for the comfort which you intended me: hear me ſpeak, and that ſhall goe for the conſolation which you promiſed, and I expected at your coming. Job puts the word in the plurall number, he ſaith not this ſhall be your conſolation, or I will take this in part of payment for the conſolation you promiſed me: but, as if this were the whole ſumme or the full payment, he expreſſeth it in the plurall number, This ſhall be your conſolations. I will give you an acquittance and diſcharge for all the conſolations you owe me, if I may now at laſt have a more reſpectfull and friendly hearing. Heare diligently my ſpeech, and this ſhall be your conſolations.

*Si me patienter
audieritis, id
mihi veſtrarum
conſolationum
ſuccedet.
Merc.*

Hence note; firſt,

'Tis a comfort to any man, eſpecially to a man in affliction, to be diligently and patiently heard.

The afflicted ſhould heare words of comfort, and 'tis a comfort to the afflicted when their words are heard.

Firſt, When their words of petition, or their prayer-ſpeech is heard by God, that's conſolation indeed. And 'tis no ſmall comfort, when their prayer-ſpeech or petitions are heard by man. If a poore diſtreſſed creature puts up his petition to a man in power, and can but get it received, and heard, he rejoyceth; *my petition is heard* (ſaith he) ſomewhat will be done upon it.

Secondly, The afflicted take comfort when their counſell and advice, when their opinion in any caſe, or their pleadings in their owne are heard. As it is a multitude of conſolations to the afflicted when God heares them (all conſolations are wrapped up in that one) ſo many and very great conſolations, yea poſſibly all the conſolations which a man deſireth of man, may be found in this, if he will but heare what he hath to ſay

K k k k •

for

for himselfe. When the afflicted speak, they give vent to their sorrows, and when they are heard, 'tis an income of joy. Though to be heard, be not comfort formally, or directly, yet effectively and virtually there is much comfort in it; yea, God speaks as if he were comforted when he is but heard, or as if we comforted him when we heare him. God beseecheth us, and speakes intreaties to us, that his counsels and commands may be heard. (*Psal. 81. 13.*) *O that my people had hearkened unto me.* The Lord tells them indeed it would have proved their consolation (*vers 14.*) *I should soone have subdued their enemies and turned my hand against their adversaries.* Yet while he speaks so pathetically, he seemes to include his own consolation in it as well as theirs, *O that my people had hearkned unto me;* it would have been good for them, and it would have given high content to my selfe. And on the contrary we finde the Lord speaking of it as a trouble, and a burthen to him, yea as the breaking of his heart when his people stop their eares, and will not heare him. *I am broken* (saith the Lord) *with their whorish heart which hath departed from me, and with their eyes which goe a whoring after their Idols* (*Ezek. 6. 19.*) Now, when or how doth the heart depart from God? Is it not by refusing to heare his voyce, or the voyce of those who speake in his Name. This is a grieve to God whose the word is, and a grieve to those who are the Messengers of his word. The faithfull Ministers of Jesus Christ can say this from their soules to those that heare them, *Heare our speech diligently, and this shall be your consolation.* This shall comfort us more then all the good things you can bestow on us; doe but receive this gift, the truth, the word of truth spoken to you, and this shall comfort us more then all that you can give. As all the sorrows and miseries which the wicked feele and shall be compassed about with for ever, arise from this, because they have not diligently heard that which hath been spoken; so, much sorrow ariseth to many who are godly, because what they speake is not diligently heard. How often doe they say to stubborne children, to evill servants, to scandalous and loose-walking friends, What joy would it be to our soules, if you would but attend and follow the counsel which we give you; We should look upon this as a great mercy to us as well as to you. Why did *Paul* call the *Philippians* his joy

joy and crowne (Phil. 4. 1.) Why saith he the same of the *Thessalonians* and more, *Ye are our glory and joy?* (1 Epist. 2. 19.) Was it upon any other account then this, because they had received the Gospel at his mouth, & diligently heard his speech? *Paul* received so much consolation and joy when his speech was heard, that he calls his hearers *his joy*, yea *his joy and his crown*, that is, his chiefe his principal joy, or that which he rejoyced in more then he could in any earthly crowne; It would not have pleased him so much to have been Emperour of the world, as to see soules brought off from the world by his ministry to the obedience of the word. This made them his crowne and joy, his glory and joy at present, and this gave him hope (in which sence he calls the *Thessalonians* *his hope*, vers. 19.) that he should rejoyce and glory on their behalfe for ever, yea, that through free grace he should receive the crown of righteousness, as himselfe calls it (2 Tim. 4. 8.) or as the Apostle *Peter* speaking to the same poynt, calls it (1 Pet. 5. 4.) *A crowne of glory that fadeth not away*. How can it be but a consolation to be heard, when such are the consequences of being heard in some things; and in what things soever we are heard, we judge it to be of some consequence to us, if we get nothing but a hearing. We sometimes heare a poore man thus bespeaking the rich; Sir, if you will but heare me open my case to you, though you doe nothing for me, I will take it as a favour, and thanke you for it: though you give me no reliefe, yet if you doe but lend me your eare a little, that will be an Almes to me. Thus poore *Job*; *Heare diligently my speech, and let this be your consolation.*

Vers. 3. *Suffer me that I may speake, and after I have spoken, mock on.*

We have here the second argument whereby *Job* bespeakes attention; *Let me speake, and after that mock on*, doe not judge before you heare. As approving so mocking or disapproving should follow judgement, and judgement should follow hearing; no man should judge till he hath heard the matter; nor should he eyther approve it till he hath judged it sound and good, nor mock at it, till he hath judged it vaine and worthless. *Suffer me that I may speake, and after I have spoken, mock on.*

K k k R 2

Suffer

Suffer me that I may speake.

נשן ad pon
dus referri so
let. Indicat su
am orationem
onerosam &
gravem visam
fuisse amicis.

The word which we render to *suffer*, signifies to bear a thing as a burthen, and so some understand it here. Bear me though I am burdensome to you, and though my speech be as a pressure upon you. Some words are pressing burthens, and require strong shoulders to beare them. Some men are never so burdensome as when they are speaking, it were easier to beare any part of them, then their tongues; Vaine words burden the wise, and the words of the wise are alwayes burdensome to fooles. The Sermons of the Prophets are called *burthens*; *The burthen of Babylon*; *The burthen of Moab*; *The burthen of Judah*, was the word which the Prophet spake concerning *Babylon*, &c. These Prophecies were called burdens, because they foreshewed the heavy judgements of God, which should fall upon those places. And not onely is that word burdensome, which carrieth wrath and judgement in it, but that also is burdensome to many, which carrieth any thing of holines or truth in it. And because no man is very willing to beare a burthen, therefore *Job* begs, *Suffer me to speake*; that is, beare with me that I may speake, or beare me while I am speaking.

Further, the words imply that as it was a burden to *Job's* friends to heare him speake, so likewise to *Job* that he was not suffered to speake, *suffer me to speake*; his spirit was troubled because he had not freedome to speak, *Give me leave, let me have a faire hearing*; Such speeches proceed from a troubled spirit, from a spirit troubled with some stop, or meeting with some impediment in doing that which it hath a greate minde to doe.

Hence note;

First, *Interruptions are troublesome.*

When a man cannot be permitted to speake his minde, he is moved to speake his passion. *'Tis as grievous to be hindred in doing some things, as to be enjoyned to doe some others.*

Note secondly;

Words which doe not please our spirits, nor hit our opinions, are very burdensome.

Job spake the apprehension of his friends about himselfe,
He

He supposed his speech would be burdensome to his friends, because he knew it would crosse their judgement. Men heare that pleasantly which suits their humor, and complies with their opinions or corruptions. They can heare such discourses all day long with delight: but if that be spoken which opposeth their judgement, or their interest, they are weary to beare it. A few such words are as heavie as a mountaine of lead. The false Prophet censured the word of *Amos*, so heavie that they were enough to sinke the earth out of its place; *The Land is not able to beare all his words* (*Amos 7. 10. 11.*) For thus *Amos* saith, *Jeroboam shall dye by the sword, and Israel shall surely be led away captive out of their own Land.* This was a burdensome word indeed, and so is every displeasing word. The Apostle speaks this sence (*2 Cor. 11. 1*) *Would to God you could bear with me a little in my folly, and indeed bear with me.* Folly is alwayes burdensome, and a foole is usually most burthensome when he speaks. *Solomon* saith (*Prov. 27. 3.*) that the wrath of a foole is heavier then a stone, or then the sand. His wrath is extreame hevy, and his breath is not much lighter; he is not to be borne when he is angry, and 'tis hard enough to beare him if he doe but utter a word; and if nothing else be burdensome in his speech, yet the lightnes of it is. Therefore *Paul*, as *Job* in the Text, speaks according to the opinion or sence that some at least among the *Corinthians* had of him, You judge me but a babler, or that I doe but discover my own folly when I speak; and I know that cannot but be burthensome to wise men, yet *I would to God you would beare with me in my folly*: if you call it folly, beare it a while, though it be a troublesome burden. For (as he grows further upon them in that Chapter (*ver. 19.*) *Ye suffer fooles gladly seeing ye are wise*; Theretore for once suffer me too. 'Tis a suffering to heare fools speake, yet you sometimes suffer this, knowing that your selves are wise, & able to judge what is spoken; *Ye suffer fooles gladly*; suffer me patiently while I doe that which may incurre a suspition of folly, *commend my selfe*. For a man to commend himselfe, though truly, hath in it a favour of vain glory, and that is folly. Therefore *Paul* with a rhetoricall insinuation begs their pardon, and their patience, while he doth that for their benefit, and the vindication of his Apostleship, which had a shew of vanity in it. Now as all foolish

lish speaking is grievous to the wise, so also may that which is wisely spoken, if it crosse the graine of their spirits, as was toucht before. Therefore saith Job, *Suffer me that I may speake.*

Thirdly, Job might thus crave their patience, because he had been taxed by his friends with too much speaking; *Should not the multitude of words be answered?* (said Zophar, Chap. 11. 1. *Should a wise man utter vain knowledge, and fill his belly with the East-winde?* said Eliphaz, Chap. 15. 2. As if they had both said, *This man will never have done, he talkes everlastingly.* Now Job as to this also answers their sence of him; For as they distastd what he spake, so as they thought, he spake too much; therefore he now adds; Be it that I have spoken too much, yet give me leave to speake a little more, *Suffer me to speake*, I have yet somewhat to say. From this supposition; observe;

That a man of many words is very burthenſome.

*Id genus homi-
nes fugiat oportet
ut quisque se-
bre carere vo-
luit. Theoph.
lib. de Char.
cap. de Galili.*

This hath been noted from other passages, whither I referre the Reader; Talkativeness hath been distastfull in all times; One of the Ancients in his Character of much speaking, puts this Odium and scoffe upon it; *If a man (saith he) would avoide an ague, or a fit of a feaver, let him keep out of the company of men given to talke.* It is enough to make a man sicke, or to turn his stomacke to heare some speake; and 'tis not easie to heare any man speake very much; some knowing this run into a further error burdening their hearers with many words to excuse their many words, and (which makes the matter worse) make long Apologies for their long and much speaking. Job seemes to make an Apology for his, but 'tis a very short one: *Suffer me that I may speake.*

And after I have spoken, mock on.

*Rogat ut, si s-
quam habenas
laxent ad viden-
dum, audiant
que fidiſſimus;
fore forte quod
conſiliū mutent,
vel si non se non
curaturum.*
Merc.

The Hebrew is in the Singular, *After I have spoken, mock thou on*; and hence some conceive that Job applies himselfe, especially to Zophar, having observed him, more then the rest, contemptuous, and scornfull, *mock thou on Zophar*; yet under the Singular number, all may be comprehended, and what he speakes to one he meanes of the whole three, *mock on.*

In saying so, Job doth not encourage them to mock, or coun-

counsell them to scorne him or his words, he had checkt and reprov'd them for mocking more then once before. But we may understand him;

First, That he speaks *permissively*, or by way of grant, *Do but heare me, and then I give you leave to mock. Or when I have spoken againe, if I doe but speak to purpose, if I doe not answer your arguments, and offer that which may satisfie any reasonable man, I am content to be laught at, mock on.* As if he had said; Before you give your selves full scope in mocking me, before you let your selves loose, to contempt, and scorne. Let me advise you to heare me once more, and I desire it for your own sakes as much as for mine own, that it be not said that you condemn me, much lesse slight and mock me unheard: therefore heare me first, and then mock on; you will have time enough, and more occasion, if I speak besides the poynt, or not home to it, to mock when I have done speaking. From this first interpretation we may observe, That

He who hath spoken his conscience, and hath spoken it conscientiously, is at a poynt (so farre as concernes himselfe) how his speech is entertained.

Let me speake my minde, and then come on't what will. The Prophet *Ezekiel* received his Commission in this stile; *Then shalt speak to them, whether they will heare, or whether they will forbear* (Ezek. 2. 7.) doe you your dutie. If they heare it, well and good, if they forbear, yet you are accepted. He that faithfully delivers the truth and minde of God, (as *Job* was about to doe) whether his speech be received or rejected, he is satisfied. If it be received he rejoyceth, and he is not discouraged if it be rejected: whether they consent, or dissent, whether they returne approbation or scorne, whether they embrace or mock, as to himselfe the care is taken, though, as *Jeremy* speakes, *Chap. 13. his eye shall weep in secret for the pride of those who reject and mock, as also for the misery that is coming upon them, except they repent.* 'Tis sinfull, and so dangerous enough when the word of God is not received, much more when it is scorned and mocked; yet the faithfull ministers and servants of *Jesus Christ* may take comfort in that dispensation, which the hearers receive with scorne; they have done their Masters will, and are, as the Apostle speaks (2 Cor. 2. 15.) unto God a
sweet

*Postquam quod
sui muneris est
prostant sancti
doctores, si ride-
antur ab audito-
ribus sustinent
patienter.*
Greg.

sweet ſavour of Chriſt, in them that are ſaved, and in them that periſh, in them that entertaine the word, and in them that mock at it.

Secondly, Note,

Some are readier to mock thoſe who oppoſe them, then eyther to answer their arguments, or to recover them from their ſuppoſed errors.

Surely *Job* tooke notice of ſuch a ſpirit moving in his friends, elſe he had not ſuggeſted this unto them. A man of judgement and underſtanding falls upon the Arguments of his opponent with reaſon, not upon his perſon with ſpleene. A tender heart pities thoſe that are miſlead, and mournes over them whom he conceiveth in an error, he doth not mock or triumph over them. Yet 'tis often ſeene that when men of contrary perſwaſions ingage upon a diſpute, whether about matters of providence (as *Job* and his friends did) or of faith, they who judge themſelves victors, deride the weakneſſe and biſſe at the miſtakes of their brethren; and they who are overcome and have nothing more to ſay, will yet wrangle and revile rather, then ſay nothing.

And thus 'tis not only in ſpeaking, but in writing, pens as well as tongues drop ſcorne, when they thinke they have their adverſaries at an under, or are not indeed able to deale with their adverſaries. We may ſay to ſuch (though they are, not onely in their own conceits, but in common eſteeme, as ſtrong as Oakes in judgement and as tall as Cedars in knowledge) as the Lord doth in the Prophet to *Jeruſalem*, becauſe of her ſpirituall Adulteries (*Ezek. 16. 30.*) *How weak are your hearts ſeeing ye do all theſe things, the work of an imperious whoriſh woman.* To mock and ſcorne any man upon ſuch termes as theſe, is below a man, yea below any humble-minded modeſt woman: How much then doe they degrade themſelves, below man, below reaſon, and good manners, who fall to mocking the perſon, in ſtead of answering his arguments, or who mock thoſe who may poſſibly ſayle eyther in arguing or answering? He is weak who indeed ſayles thus, but he is weaker who mocks thus.

Secondly, *After I have ſpoken, mock on, carrieth in it the ſence of*

of an ironical concession; as if he had said; *Let me speak out, and then mock if you can. I doubt not but I shall take you off from mocking, or I believe you will have little minde to mock by that time I have done with you.* Hence the Septuagint render by a direct Negative *Let me speak, and when I have spoken you will not mock me.* And One of the Greek interpreters gives it in this Affirmative, *When I have done my speech you will be quiet.* I shall make you as quiet as Lambes, you will give over mocking, by that time I give over speaking.

Deinde non ridebitis me. Sep. Post sermones meos quiesceris i. e. cessabitis a ludibrijs & irrisione. Sym:

Hence observe;

When truth is put home, it will put the wittiest besides their jesting, and the proudest besides their scorning.

Truth is strong and will prevaile. The wit of man is no match for the word of God. Some have come purposely to mock at a Sermon, who before they have gone away have had little minde to mock; they who have come to laugh at the Preacher, or his doctrine, have found it no laughing matter; they have been sent weeping and crying home. They who have come to catch at the word, rather then to heare it, the word heard hath caught them: the word hath arrested and laid hold upon them with irresistable, unanswerable convictions, and so (which proves the noblest freedom) they & their wits have bin led captive to the obedience of Christ. *Austin*, some where, confesseth of himselfe, that he came to heare *Ambrose* (a man of an excellent spirit) rather to pick quarrells, then to receive instruction, but before he went away his heart was toucht and then he had little leisure and lesse desire to play the critick with what was spoken. The word of God subdues the soule, it makes a man stoop, and take in his flag, it makes the scorner serious, and the lofty lowly. They who were most quarrellsome, have not a word more to say against the word, much lesse to scorne it.

Lastly, These words, *After I have spoken, mock on*, may very well beare the sence of a dreadfull threatning.

Hence observe;

The greatest threatning evill against sinners, is to bid them sin, or goe on in doing evill.

There are many terrible threatnings in the word of God

L I I I

against

against those who continue in sin, but to be bid continue in sin, is the most terrible threatning in all the word of God. That seemingly favourable permission or dispensation granted to wicked men, is a most fearfull commination or threat against them. (*Revel. 22. 11.*) *He that is unjust, let him be unjust still, & he that is filthy, let him be filthy still;* you that are mockers, mock on still, and you that are despisers, despise still; To be given up to vile affections, and to be given up to wicked actions, is an argument of wrath given out to the utmost. And as it is unspeakably sad to be given up to doe evill, so it is unspeakably worse to be given up to mock at that which is good. Let mockers feare and tremble, lest God give them up to a spirit of mocking. How shall they escape or be delivered from evill, who mock at that which is for their Good? *Now therefore be ye not mockers, lest your bands be made strong* (*Isa. 28. 22.*) 'Tis sinfull enough not to obey the word, but it is the height of sin to mock at it. They shall have strong bands that obey not the word, how strong then shall theirs be that mock at it? The bands that are upon the most sober sinners (so we may call some sinners comparatively to others) are stronger then they shall ever be able to break, but God will make bands for mockers sevenfold stronger. Their danger is great, who walke in the counsel of the ungodly, theirs is greater who stand in the way of sinners, but their case seemes desperate, past helpe or hope, past cure or recovery, who sit downe in the seate of the scornfull.

JOB, Chap. 21. Verſ. 4, 5, 6.

*As for me, is my complaint to man? and if it were ſo,
why ſhould not my ſpirit be troubled?
Mark me, and be aſtonied, and lay your hand upon your
mouth.
Even when I remember I am afraid, & trembling taketh
hold on my fleſh.*

THe firſt ſix Verſes of this Chapter (as hath been ſhewed
already) are a preface to the whole. In which, upon ma-
ny preſſing conſiderations, Job beſpake his friends attention.
Two of them were diſcovered in the ſecond and third verſes.
He comes now to a third in the fourth verſe.

Verſ. 4. *As for me, is my complaint to man? and if it were
ſo, why ſhould not my ſpirit be troubled?*

The word which we render *Complaint*, ſignifies eyther a com-
plaint formed out in words, or a complaint onely wrought and
retained in the heart; here we may underſtand it both wayes;
Job was much in meditation, and he was much alſo in diſcourſe;
he was answering his friends, and he enquired of them; *Is my
complaint, my open complaint, the bill of complaint which I bring
in, is it to man?* Job was both plaintiff and defendant; while he
defended himſelfe againſt man, he was forced to complaine of
men to God. But to whom was Job ſpeaking? was he not be-
fore his friends? had Job a Congregation of Angels to ſpeak to,
or was he admitted immediate acceſſe to God? or why ſaith he,
Is my complaint to man? Some render the word *Le Adam*, againſt
man, or, of man; *Is my complaint againſt man?* As if he had ſaid;
*Had I no greater trouble to complaine of then man is able to give
me, though I might have, and upon that ground have juſt cauſe of
complaining, yet I ſhould have leſſe cauſe to complaine, but the
truth is, I have greater cauſe of grieve then that, for the hand of
God hath touched me, and the terrors of the Almighty encamp a-
gainſt me. But rather as we, Is my complaint to man? Is he the ob-
ject of my complaint? or doe I make my moane to him?* Others

מִדְּמִיתָא
medita-
tio conqueſtio.

לְאָדָם
contra hominem
vel ad hominem.
Numquid contra
hominem diſpu-
tatio mea?
vulg.

Ad hominem, i.
e. super ulla re
humana, de qua
apud hominem
conqueri possim
nihil malorum
meorum illud
est humana in-
dustria sed di-
vina providentia
res omnes mode-
rante.

78P abbrevi-
atus decurta-
tus; denotat
contristationem
animi, quod af-
fl. Et Spiratio
fit brevior ob
angustiam spiri-
tus.

interpret to man, by, about, or concerning the things or dealings of man; As if he had said, *Do I complaine of the wrongs received from men, or do I complaine because I receive no helpe from man, my wound is from the hand of God, and from him my help must also come. Is my complaint to man?*

And if it were so, why should not my spirit be troubled?

And if (it were) we supply those words: The Originall is only, And if; If it were so, why should not my spirit (my breath say some) be troubled? The word which we render to trouble, signifies to abbreviate or shorten. Why should not my breath be shortened; And then the sence is made up in this manner; Did I speak to men onely, why should I not quickly make an end, and shorten my speech, why should I spend so much breath upon them? Others by the word ruarkh, understand the mind, or, the whole inward man; Why should not my mind be troubled, or shortned? Shortning of the mind, or shortnesse of minde is applyed in divers Scriptures to men under grieve and trouble of mind, (Exod. 6. 9.) Moses spake to the Children of Israel but they hearkned not to Moses, for the anguish of their spirit, or, for shortness of spirit. Again (Numb. 21. 4.) And they journeyed from mount Hor by the way of the red sea to compasse the Land of Edom, and the soul or spirit of the people was much discouraged, we put in the margine, (shortned) because of the way: Eyther because of the troublesomenesse and danger of the way, or because of the length of the way, their spirit was discouraged, there was a Lyon (danger) in the way. Or, the way was long, and this shortned their spirits, that is, they thought they should never get thorow that vast wildernesse. The soule of the people was discouraged or shortned, because of the way.

We finde this Negatively expressed concerning the spirit of God (Micah 2. 6, 7.) while some were about (as it were) to silence and suspend the spirit it selfe; *Prophsie not, say they, to them that prophecie. They shall not prophecie to them, that they shall not take shame. O thou that art named of the house of Jacob, Is the spirit of the Lord straitned, so we render, and put shortned in the margine: As if the Prophet had said, You may shorten or straiten the spirit of man, but you cannot straiten the spirit of God, you cannot shorten his spirit. Is the spirit of God shortned? cannot he enlarg himselfe,*

himſelfe; and ſpeak out by the meanest of his meſſengers, notwithstanding all your oppoſitions and contradictions? Or, Is the ſpirit of the Lord ſtraitned? that is, is the ſpirit of the Lord ſo weakned that he cannot make his word effectuell? ſo it follows in the cloſe of the ſame verſe; Doe not my words do good to him that walketh uprightly? As if he had ſaid, Is the ſpirit of the Lord ſtraitned from doing good to thoſe that receive the word? And if the word threaten you with evill, you may thanke your ſelves for it: you ſhould not heare of evill from my word, were it not for ſin, nor ſhould you feele it, did you not continue and perſiſt impenitently in your ſins, therefore know that the Spirit of the Lord is not ſtraitned, eyther in doing good to thoſe who accept and obey the word, nor in bringing evill upon thoſe who reject and diſobey it.

In Job's Text the word is applyed to grieve or ſorrow, this ſhortneth the ſpirit every way. Sorrow ſhortneth the ſpirit of man, as ſpirit is taken for life: ſorrow cuts aſunder or breakes the thread of life. *The ſorrow of the world cauſeth death,* (ſaith the Apoſtle, 2 Cor. 7. 10.) 'Tis a killing ſorrow. 'Tis a ſhortner of the Spirit alſo, becauſe we cannot doe that good we might; ſorrow over-acted, weakens the whole man, and leaves him unable to put himſelfe forth in action. Joy is the dilatation or widening of the heart, a heart full of joy, is enlarged, much joy makes the ſpirit free to act. Therefore the Sunne is ſaid to rejoyce as a ſtrong man to run a race (Pſ. 19. 5.) A ſtrong man rejoyceth, and joy makes him run ſtrongly, and put himſelfe forth mightily. Now as joy enlargeth and openeth the heart, ſo ſorrow is a ſtraitner of it, it makes a man narrow, hearted, and narrow-handed, it ſtops him in his actings, or ſtays him from acting. Therefore when the Jews were overpreſſed with ſorrow, away with it ſaith Nehemiah (Neh. 8. 10.) *The joy of the Lord is your ſtrength*; and I may ſay, the ſorrow of man is his weakneſſe and the ſhortneſſe of his ſpirit.

Why ſhould not my ſpirit be troubled, or ſhortned?

Job ſpeakes paſſionately and appeales to their judgement. Can ye ſhew me any reaſon why I ſhould not be troubled under my afflictions, yea though they were but ſuch as men uſually inflict, whereas mine ſpeak the arme of God. Being thus preſſed you will confeſſe, that it is as hard for me not to complaine, as it is to keepe due bounds in complaining. Having

Having given theſe touches from the ſingle tearmes, I ſhall offer three or foure interpretations upon the whole.

As for me, is my complaint to man?

The queſtion denies, my complaint is not to man. Though Job ſpake to man, yet man did not determine, or bound his ſpeech, he ſpake beyond man. Taking the queſtion in this negative ſence, the latter branch of the verſe may be underſtood as a proof that he did not ſpeak to, or that his ſpeech was not bounded in man. As if he had ſaid; *If I were to deale, or had to doe with men alone in proving this poynt, or in approving my perſon; If I had not an outlet to God, if my thoughts did not work towards him, my ſpirit muſt needs be troubled: it could not be otherwiſe, but my ſpirit muſt be ſhortned, or ſtraitned, I muſt ſail and ſink under the burthen you have laid upon me; but I ſubſiſt, & my ſpirit bears up, I maintain & ſtand my ground ſtil yea my heart is enlarged, therefore this is an argument I have not to deal with man only but with God, who ſupplies me with freſh ſpirits and renews my ſtrength.*

Secondly, Theſe words (as hath been toucht before) are an argument to move attention; *As for me, is my complaint to man?* As if he had ſaid; *My work is not with you, not with you alone; my ſoul aſcends to heaven, & there I have liberty of ſpeech, God admits me and I have acceſſe to him: therefore why ſhould I not have audience and acceptance with you alſo?*

Others upon that account interpret thus; *Let me have your attention; for I ſpeak not of earthly mundane matters, but of the weightieſt heavenly truths; I ſtand up to maintain the honour and juſtice of God in his diſpenſations to the children of men, therefore heare me; Theſe things require much ſeriouſneſſe from me in ſpeaking, and no leſſe diligence from you in hearing.*

Thirdly, The words may be expounded diſjunctively, and ſo like a bell that rings out, they ſtrike on both ſides; *As for me, is my complaint to man? and if it were ſo, &c.* As if he had ſaid, *Which ſoever of theſe you take, whether you ſay my ſpeech, and complaint is to man; or whether you ſay it is not to man but to God; which of theſe ſoever you take, why ſhould not my ſpirit be troubled? If you ſay my complaint is to man, have I not reaſon to be troubled at his hard dealings, and unkind cenſures? When my words find ſuch ill conſtruction, & my perſon ſuch ill entertainment, have*

*Hæc attentum
auditoſem &
ſerium poſtulant
oratoreſem.*

I not reason to be troubled? Or be it that my complaint is to God, have I not reason to be troubled? for doth he not deny me present deliverance, doth he not hold me yet in darkneſſe? Is he not pleaſed to hide himſelf & all thoſe comforts from me, which I am waiting for? So, that whether my complaint be to man, or to God, why ſhould not my ſpirit be troubled, conſidering the preſent poſture of my condition; ſeeing things go thus with me. As for me, is my complaint to man? Obſerve; firſt,

Great and painfull ſufferings put the beſt to complaints.

Job denied not that he complained, he only denied that man was the ſole object of his complaint. What man in paine, eſpecially in ſuch paine as *Job's* was, can forbear complain- ing? An eminent Martyre in the Marian perſecution, ſaid thus to the Smith that was faſtning the chaine with which he was to be bound to the ſtake; *Be ſure you make it faſt, For the fleſh will have its courſe;* Though the inordinate courſes of ſinful fleſh are ſtopt and mortified, yet ſenſitive fleſh, being pinched and pained will have its courſe, even in thoſe that ~~that~~ are ſpiritual. The title of the 102 *Pſalme*, is, *A prayer of the afflicted when he is overwhelmed, and powreth out his complaint.* And again (*Pſal.* 55. 2) *I mourn in my complaint, and make a noyſe.* Such con- fuſion was upon his ſpirit, that he rather made a noiſe then ſpake; to utter a voyce is an act of reaſon; inanimate and irrational creatures make a ſound, or a noyſe. *David* was ſo diſturbed in his complaint, that he rather made a noyſe, like the winds, or like a beaſt, then formed an articulate voyce like a man, *I make a noyſe in my complaint.* So when he made his prayer in the cave, (*Pſ.* 142. 2.) *I powred out my complaint before him.* *David* was ſhut up in the cave; and though it were a willing imprifon- ment (for he went thither to ſecure himſelfe, he was glad to goe to the cave for ſhelter) yet he complained and begged of God that he might not have occaſion of going to the cave for ſhelter. We find *Aſaph* in ſuch complaints (*Pſal.* 77.) and *Heman* (*Pſal.* 88.) and *Hezekiah* (*Iſa.* 38. 14.) He complained & chattered like a crane or a ſwallow. Indeed that queſtion put by the Prophet hath a negative ſence in it (*Lam.* 3. 39.) *Where- fore doth a living man complaine, a man for the puniſhment of his ſins?* As if he had ſaid, *What reaſon hath man to vex himſelf or*
murmur

murmur against God as if he dealt rigorously & roughly with him; when all his sufferings are procured by his own sins. And hence an ancient Version renders the Text thus; *Why doth the living man complaine? let each man complaine for his own sin.*

There is a twofold complaint.

The first ariseth meerly from the sence of affliction, or the feeling of what we suffer; this is naturall, this even Christ himselfe was under, while he was on earth in a suffering condition.

Secondly, There is a complaint which ariseth from discontent and murmuring at our afflictions, vexing our selves at the things we suffer. This is sinfull, such complaining becomes not the people of God though they complaine under the feeling of affliction, yet they must not murmur at affliction but bewaile their own transgression; The best of Saints under affliction have cause to complaine of their own sin, and the sin of many is the cause of all their afflictions. Every complaint which hath murmuring in it is evill, and all the complaints of evill men are murmurings. The Apostle puts such murmurers and complainers together, (*Jude 16.*) *These are murmurers, complainers, walking after their own lusts.* Complaining, which comes from, or is accompanied with murmuring, hath its originall in lust, and is their worke who walke after their owne lusts. We may complaine, but we must not murmur, God doth not deny us to bemoane our selves, when he is pleased to lay his hand upon us, but he will not beare it if we murmur at his hand.

Secondly, From the object of *Job's* complaint; *As for me, is my complaint to man?*

Observe;

A good man eyes God chiefly even while he is complaining to man.

Job was before men, but his complaint was to God. There is little gotten by complaining barely to man; and as there are but few who can give any ease to our complaint, so there are not a few, who encrease and adde to it. To tell them that it is ill with us, makes our case worse. For,

First, Many are insensible of the sufferings of others, they lay them not to heart, they are to the complaints which come before

before them about matters of affliction, as *Gallio* was to those who complained about matters of religion; *He cared for none of those things*, he regarded them not; you were as good speake to a wall, or a rock, as to some men, they are insensible of what others feelee, therefore why should they be complained to.

A second sort are over-sensible, and account it a great burthen to receive complaints from the poore and distressed; 'tis indeed a burthen, yet such a burthen as we ought to beare; and we may number it among those which the Apostle speakes of, (*Gal. 6. 2*) *Beare ye one anothers burthens, so fulfilling the law of Christ*. That we have our eares open, to receive the complaints, and our hearts ready to grieve for the miseries of our brethren, is a burthen which the law of Christ hath layd upon us; and the bearing of that burthen is therefore called *the fulfilling of the law of Christ*, because much love (which is the fulfilling of the law) goes out and is acted in bearing it.

Thirdly, There are others, who though they give the hearing contentedly, and will haply tell you they are sorry to see your afflictions, yet they say little and doe lesse to ease your sorrow: at most they give you but a mouth full of good words, a breath of charitie, or charitie onely upon the breath. Of such the Apostle *James* speaks, (*Chap. 2. 15, 16.*) *If a brother or sister be naked and destitute of daily food, and one of you say to them, depart in peace, be ye warmed, and filled; notwithstanding you give them not those things that are needful for the body, what doth it profit?* Such kinde of cheape reliefe, I wish it were otherwise with you, be you warmed, and filled, and cloathed, is all that many give; they give nothing that is reall succour, eyther for soule or bodie; and who would complaine to such a generation as this?

Fourthly, There are a sort who answer complainings with despisings, who mock at miserie, and take advantage to insult over others in their necessities: They will not give so much as a parcell of good words, nor be at the charge of a good wish to those who are compassed about with evill. Such entertainment *David*s complaint had when he sent to *Nabal* *1 Sa. 25. 10.* *And Nabal answered & said, who is David, & who is the son of Jesse? there be many servants now adaies that breake every man from his Master,* As if he had said, *what is he but a fugitive?* Thus he reviled him,

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him; Shall I take my bread, and my water, and my fleſh that I have killed for my ſhearers, and give it unto men whom I know not whence they be? a company of runnagates and wanderers, do you think I will have to doe with ſuch as he & his, or give them reliefe? How common is it to ſnap up complainers, with, *What are you? whence come you? what's that to me? what can I doe for you? or why ſhould I though I can? upon what acquaintance, pray?* An ingenious ſpirit can eaſier dye under his burthen, then aſke helpe at the hands of ſuch.

Fifthly, Complaine to ſome; and they will tell you, they have it not for you, they cannot relieve you; when yet it is in the power of their hand to doe it. Some who never want money for a good bargaine, or a profitable purchaſe, will alwayes be in want when they ſhould do a good work, or give to thoſe who have nothing. They who have enough to buy out two or three rich men, have not enough to relieve one poore man; they will rather make themſelves poore then help the poore, and be accounted weak rather then ſupport thoſe who are ready to ſink under their burdens: who would complaine to men of ſuch a temper as this?

Sixthly, There want not ſome to whom if you complaine, they will tell you plainly they will not relieve your wants, they make no excuſes, but reſuſe down right.

In the ſeventh and laſt place, very many are indeed unable to helpe thoſe who complaine to them, though they are free enough, and have cordiall deſires to doe what is deſired, yet they cannot. They cannot reach ſuch reliefe as the complainers caſe calls for; they are not able to doe it though they would. The line of the creature when it is longeſt and ſtretched to the utmoſt, may yet be too ſhort for our helpe. A great King had not wherewith to ſtop the cry of a poore woman (2 King. 6. 26.) *And as the King of Iſrael was paſſing by upon the wall, there cryed a woman unto him, ſaying, help my Lord O King. And he ſaid if the Lord doe not helpe thee whence ſhall I help thee? out of the barne-floor, or out of the wine preſſe.* There was nothing in the barn-floor, nothing in the wine-preſſe; therefore he turns her over to God: the Lord muſt help thee, I cannot. As in that caſe ſo in many the creature is ſhort-handed, it hath no helpe. The Prophet gives an elegant deſcription of this (Iſa. 3. 6, 7.)

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When a man ſhall take hold of his brother of the houſe of his father, ſaying, thou haſt cloathing, be thou our ruler, and let this ruine be under thine hand. In prosperous times men are ambitious of preferment, they bribe and begge for places of truſt and power, but in calamitous and conſuled times preferments and great places goe a begging, and are reſuſed. In that day ſhall he ſweare, ſaying, I will not be a healer: for in my houſe is neither bread, nor cloathing, make me not a ruler of the people; As if he had ſaid; What doe you mean to make me a ruler? I have nothing ſutable to ſuch a ſtate; your ruine cannot be under mine hand, your ruine is too ruinous, and your trouble is too troubleſome for me to ingage in. As 'tis ſaid of ſome diſeaſes, they are the Phyſitians reproach, they cannot cure them; ſo the wounds and breaches of a State may be ſuch as no man dares undertake their cure and healing. And as publick ſo private and perſonal evils are ſometimes ſo deſperate, that every man ſtands off, and ſaith, I will not, I cannot be a healer, I have neither bread nor cloathing enough for it; this ruine cannot be under my hand.

All theſe conſiderations tell us aloud, that as 'tis ſometimes in vaine to complaine to man, ſo 'tis alwayes beſt complaining to God, eyther immediately, or whenſoever we complaine to man, to have God in our eye.

For the contrary of thoſe ſeven diſcouragemenns, in reference to our complaint to man, may be affirmed of God.

Fiſt, He is ſenſible of our ſorrowes.

Secondly, To heare our complaint is no burthen to him.

Thirdly, He doth not uſe to ſend any away with good words onely.

Fourthly, He doth not deſpiſe thoſe who complaine to him.

Fiſthly, He doth not deny himſelfe able to helpe.

Sixthly, 'Tis rare that he gives any a flat deniall.

Seventhly, He never denies helpe to any becauſe their condition is paſt his helpe. He needs not to anſwer, in my houſe is n^o bread nor cloathing, no help, nor healing, for with him is all power at all times: therefore let us complaine to him. And beſides all this, we have not onely a command from God to complaine to him, but his promiſe to heare and help when we complaine; And which is yet more, we honour God in com-

plaining to him. We doe a great honour to man, when we complaine to him, yea it puts a piece of divinitie upon him, and upon this account Magistrates to whom complaints are, both most commonly and most properly made, are called in Scripture language, *Gods*. This is originally the Honour of God, For This speaks our faith, that all power is in him, and that he is able to support and relieve us in all our complaints. A beggar doth not make his complaint to a beggar who hath not a penny in his purse, or is as poore as himselfe: but he complains to those of whom he hath an opinion that they are able to help him. This perswasion of faith, that God is able to help, is not onely a motive, but the ground of our complaining to him. *He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him* (Heb. 11. 6.) As it is our dutie to beleive this when we come to God with our prayers & complaints, so unlesse we believe this we have neither any true foundation nor hope when we come. He that considers the Allessufficiencie of God and insufficiency of man, will see reason enough in all his troubles to say with *Job*, *As for me, is my complaint to man?* In this *Job* did well, and spake both wisely, and holily: But

When he saith in the latter part of the verse, *And if it were so, why should not my spirit be troubled?* Was this a becoming speech? Should not *Job* rather have laboured to stop the trouble of his spirit, then thus encourage it? Should he not rather have checkt then backt his own unquiet heart? We may learne this from it, that

Good men sometimes are readie to give too much way to their owne grieffe and unquietnesse of spirit.

Why should not my spirit be troubled? Is the language of many in their troubles. Many reasons may be given why we ought to sit downe in the midst of our troubles with quiet spirits. 'Tis dangerous to perswade our selves that we have reason to be troubled at any thing but sin. Our spirits are rarely troubled enough with the evil of sin, & usually too much with outward evils. *Rachel weepes, and refuseth to be comforted*: Some fasten upon sorrow: and are greedy of grieffe, That which we translate (*Job*. 10. 20.) *Let me alone that I may take comfort a little,*
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is by some rendred, *Let me alone that I may mourne a little*; let me have my scope in mourning. In the 77. Psalme Asaph speakes out the trouble of his spirit; *My sore ran in the night, and ceased not; my soule refused to be comforted*. They give too much way to their troubles, who argue against their comforts, and put by the offer of them. When the Lord reprov'd Jonah for his passion, (Ch. 4. 9.) *Dost thou well to be angry?* He replied, *I doe well to be angry to the death*. What he said of his passion of anger, others say of their passion of sorrow; *We doe well to be sorrowfull; why should not our spirit be troubled?* They think they have reason for it, though their reasons have no more reason in them, then that of Micah had (Judg. 18. 23) who when the children of Dan asked him *What ayleth thee?* answered, *Ye have taken away my Gods which I made, and the Priest, and what is this that ye say, What ayleth thee?* Have I not reason to complain, and be troubled when you have robd me of my Gods? Thus when they have lost but an Idol (as he had) somewhat that they overprized and put in the place of God, yet being questioned, why are ye thus troubled? they answer, why should we not be troubled?

Christians should rather remember *Dauids* question, then imitate *Job's* (Ps. 42. 5.) *Why art thou disquieted O my soul? why art thou cast down?* He puts his soule to answer for it, why art thou disquieted? He saith not with *Job*, *Why should not my spirit be disquieted?* but, *Why art thou?* give an account of it. When we finde such gusts blustering upon our spirits, we may doe much towards the quieting of them, by asking why they are so disquieted? And 'tis both our wisdom and our duty, if that will not doe, to use all holy meanes to quiet them. When Christ (Job. 14. 1.) foresaw a storme, a black day, a day of trouble coming upon his Disciples, he prevents and way-lays the trouble of their hearts, by forbidding it; *Let not your hearts be troubled*, Be not disturbed in your minds with cares and sorrows concerning the issue of my absence from you; say not, Our Lord and Master is gone, O what will become of us? *For I goe to prepare a place for you, and I will come againe and receive you to my self, that where I am there ye may be also*. Christ tells them he went to prepare a place for them, that he might thereby prepare their hearts patiently to beare his going away;

Christ.

Chriſt knew well, that if once trouble of heart did gather and grow upon them, it would worke ſtrange effects, and eyther carry them beyond or leave them ſhort of the bounds of duty. Our danger is great when ſorrow is in power. I will ſhew you a twofold danger of it.

First, Satan makes great uſe of any over-powerfull paſſion. As he tempts ſome with joy, ſo others with ſorrow; ſome are drowned while they intend only to ſwim, and bath themſelves in pleaſures. Others are drowned while they ſwim and bath in ſorrows. Satan takes advantage of all extreames. Hence the Apoſtle adviſeth about the inceſtuous perſon, who was much grieved, and afflicted, that the *Corinthians* ſhould comfort him, (2 *Cor* 2. 7.) he would not have him lye too long under thoſe troubles of ſpirit, *Leſt he ſhould have bin ſwallowed up of too much ſorrow.* And (verſ. 11.) *Leſt Satan ſhould get advantage of us; for we are not ignorant of his devices* Now as Satan would get an advantage againſt the whole Church by blemiſhing their diſcipline (which ſhould alwayes be tempered with love, and tend onely to the ſalvation of the offender) as rigorous and immoderate; So he would be buſie to worke his advantage upon the poore man himſelfe, and ſwallow him up with too much ſorrow. We know what black work ſome have made by the over-workings of ſorrow, Satan doth his work in us, or tempts us to doe his worke in darkneſſe; and that in a twofold darkneſſe: firſt, in the darkneſſe of ignorance; ſecondly, in the darkneſſe of ſorrow, or of a troubled minde. And as he *who lets the Sun goe down upon his wrath* (that is, who continues long in, and cheriſheth his wrath) *gives place to the Devil,* (*Eph.* 4. 26. 27) ſo alſo doe they who let the Sun goe downe upon ſuch ſorrow.

Secondly, Such ſorrow or trouble of ſpirit, unfits the ſoule for dutie, ſuch can neyther pray nor heare as they ought. As ſome trouble of ſpirit is an occaſion of quickning us to dutie, ſo there is a trouble which dulls and deadens us. And as it unfits for ſpiritually, ſo for civill duties & employments: it makes a man careleſſe, and readie to throw up all: take heed of ſuch ſorrows, ſay not, *Why ſhould not my ſpirit be troubled?*

7 *h* having by this third argument provoked his friends to attention, brings forth a fourth.

Verf. 5. Mark me and be astonied, and lay your hand upon
your mouth.

Mark me] The word signifies properly to turne the eye or face upon some remarkable object. And as it signifies an attentive view of the eye, so likewise the serious attention of the minde. When *Job* saith, *Mark ye me*, he doth not so much call for their eyes, as for their understandings. Nor was it his person which he would draw them to looke at, but his cause. He was in no such comely case to invite beholders, his sores and sicknesse rendred him little pleasing to the eye.

Mark me, that is, First, *mark* what I speake, or attend my
speech.

Secondly, Mark what I suffer; mark what is fallen on me. As if he had said; *Surely my friends, though ye have been a great while with me, yet ye have not heeded me.* 'Tis possible to be long in the presence of a man, and not see him; that is, not consider his state and condition. Therefore after all this discourse *Job* admonisheth his friends to take better notice of him. *Mark me.*

And be astonied.

The word imports such astonishment as is caused by standing upon a high place, or beholding things from on high. He that stands upon a high cliffe or tower, is astonished to looke downe. Looke down upon me; saith *Iob*, mark the huge deep of sorrow, which I am in, and *be astonished*. Astonishment is the conquest of sence, and of reason too, we are never astonished while eyther sence or reason can act orderly, but when they are in a kinde of huddle, this is our astonishment. Strange events, things seldome heard of, or rarely seene, breed astonishment. Astonishment is a degree beyond admiration; a man may wonder at that whereat he is not astonished. Thus the Prophet represents the posture of the neighbouring Nations at the fall of *Tyrus* (*Ezek. 28. 19.*) *And all they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more.* The fall of mighty Princes is matter of amazement and terrour to all who heare of or behold it. Thus 'tis sayd of the *Babylonian* (*Isa. 14. 16.*) *They that see thee shall narrowly*

narrowly look upon thee, and conſider thee, ſaying, Is this the man that made the earth to tremble, that did ſhake kingdomes. And (ver. 10.) Art thou alſo become weak as we, art thou become like us? Who could have beleev'd this? who ever expected to ſee ſuch a change? And the Lord himſelfe calls the heavens to aſtoniſhment at the ſtrangeness of his peoples dealing with him, (Jer. 2. 12.) Be aſtoniſhed O ye heavens at this, and be horribly afraid, be ye very deſolate ſaith the Lord; for my people have committed two evils, &c. And thoſe evils were ſuch and ſo great, as few if any had ever committed before them; They had ſinned without and beyond example. as is plaine by the former verſe, Hath a Nation changed their Gods, which yet are no Gods? Where can you find a Nation changing their God? The moſt barbarous Nations are tenacious of and zealous for their Gods? they ſtick to their Gods, though they be but Idols; Hath a Nation changed their God? Can you give me an inſtance of a people that have changed their Gods & turned them out of doors, though they are yet no Gods: But my people have changed their glorie, that is, their God: (God is the glorie of a people, his preſence is at once our honour and our ſafety.) Now when ſuch a thing as this was done, which was never done before, of which no example could be given from any records, then be aſtoniſhed O heavens. Now, as the ſin of Jeruſalem was an unparalleled ſin, ſo alſo was her puniſhment, and therefore ſhe calls all to behold and be aſtoniſhed. Lam. 1. 11. Is it nothing to you all ye that paſſ by? behold & ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger, Thus Job ſeems to beſpeak his friends, Was there ever any mans ſorrow like mine? Mine is a rare caſe, and may therefore juſtly breed aſtoniſhment. Mark me, & be aſtoniſhed. Hence note;

First, *A man, eſpecially a man in affliction, loves to have his caſe and diſcourſe thorowly weighed.*

Unleſſe you mark his affliction, you encrease it; and unleſſe you mark his words, you diminifh his perſon. Slight attention is diſpleaſing to man, much more to God: yet how oft doth God ſpeake, and we ſcarce mark? He hath reaſon to call upon us, *mark me*, both in what he ſaith, and in what he doth.

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We neither mark the words, nor the works of God as we ought. If men take it ill when they are not marked, how ill may the great God of heaven take it?

Secondly, *Job's* friends had censured and judged him, but they had not marked him.

Hence note;

Some are more forward to censure than to consider.

They give judgements before they heare, and passe sentence before they mark; common reason bids us marke before we judge, and consider before we give our opinion eyther about the actions of others or their doctrines. The Apostles rule and counsel leads us to this (1 *Thes.* 5. 21.) *Prove all things, hold fast that which is good.* The rule holds also, *Prove all things,* and then reject that which is evill. 'Tis not praise-worthy to hold that which is good, till we have proved it so, nor can we be excused in rejecting that as evill which is evill, till we have proved it to be so.

Thirdly, While *Job* saith, *Mark me, and be astonied,* He seemes to intimate thus much to his friends; Hitherto ye have neglected me and my sufferings, but did ye *mark me*, ye would be astonied: He speakes not imparatively, as commanding their attention; but optatively, desiring them to mark him, and sheweth what would follow, *Mark me, and (certainly) ye will be astonied,*

Hence note;

The reason why we are little affected with great things, is because we doe not enough consider and mark them.

That which scarcely moveth us, would astonish us, that which is small in our eyes and estimations, would be great if we did but weigh it. Did we thorowly consider what sin is, many would tremble, who now make a sport of it, The mercy of God, the unspeakeable love of Jesus Christ, are little valued and prized by many, because they enter not into a due consideration of them, they take no paines to know what Redemption, Justification, and Salvation meane, and therefore (as the Apostle speaks, *Heb.* 2. 3.) *they neglect so great salvation.* The Apostle *Peter* writing of the things of the Gospel (1 *Pet.* 1. 10.)

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ſhewes how induſtrious ſome of old time were about them, *Of which ſalvation the Prophets have enquired & ſearched diligently.* And (ver. 12.) *Which things the Angels deſire to look into them.* Angels pry into the ſecrets of the Goſpel, they (as the word uſed by the Apoſtle implyeth) do, as it were, ſtretch out their necks to ſee the glory of thoſe myſteries. Were we but thus buſie and intent upon them, how ſhould we be ſwallowed up and transported with the riches of that Grace, with the freeſſe of that love which is maniſeſted to the ſonnes of men. The works of providence, whether workes of mercy, or of judgement, are full of myſterie, *they are great, and ſought out of all that have pleaſure in them,* (Pſal. 111. 2.) If we would ſeek them out, and ſcan their circumſtances, we ſhould ſtand amazed, both at the wiſdome and power of God diſcovered in them. At this time it would be ſaid, *What hath God wrought? How unſearchable are thy judgements, and thy wayes paſt finding out, who is a God like unto thee, glorious in holineſſe, fearefull in praiſes, doing wonders.*

Fourthly, Obſerve; that

The dealings of God with ſome godly men are full of aſtoniſhment.

David himſelfe ſaid (Pſal. 119. 120.) *My fleſh trembleth for feare of thee, and I am afraid of thy judgements.* Thoſe Judgements which cauſe trembling before they come, being come cauſe aſtoniſhment. As the mercy which God ſometimes beſtowes upon his ſervants, is beyond their faith, ſo many of his chaſtningſ are beyond their feare; and as themſelves are aſtoniſhed at what God hath layd upon them, ſo others alſo ought to be. The Judgements of God upon *Jeruſalem* were ſo ſtrange, that the Kings of the earth and all the inhabitants of the world, would not have beleev'd them; where faith ends wonder muſt needs begin. What God did to *Jeruſalem* for the puniſhment of her ſin, he did to *Job* for the tryall of his graces, even ſuch things as no man who knew his integrity would have beleev'd, though it had been told him before he ſaw it: And therefore he had reaſon to ſay, *Mark me and be aſtonied.*

And lay your hand upon your mouth.

This action follows aſtoniſhment before ſpoken of (*Mich. 6. 16.*)

16.) *The Nations shall see and be confounded at all their might that is, to see their owne might confounded and weakned) and shall lay their hand upon their mouth.* The Image of Harpocrates (whom the ancient Idolatrous Egyptians adored as the God of silence) was formed and set up in the Temple of Isis, with his hand layd upon his mouth. And this hath long obtained the honour and authoritie of a proverbiall speech, signifying thus much, that we will say no more, or that we have no more to say. This phrase is often used in Scripture; For, besides that it is used twice more in this booke, Chap. 29. 9. Chap. 40. 4.) we also read, how the Danites said to Micahs Priest, who began to make a bustle against them, & to demand, *What doe ye* Judg. 18. 19.) *hold thy peace, lay thy hand upon thy mouth.* Solomon gives advice (Prov. 30. 32.) *If thou hast done foolishly in lifting up thy self, or if thou hast thought evil, lay thy hand upon thy mouth; That is, if thou hast done evill, doe not defend it, but repent of it; or if thou hast framed evill thoughts in thy heart, yet let not thy mouth speake them out in evill words; smother those sinfull conceptions, let them never see the Sun, for 'twill encrease thy sin, and procure the shame.* Among the severall stations which the Israelites made through the wildernesse, one was in Punon, or Phinon (Num 33. 42.) which as one of the Ancients observeth, signifieth, *silence or sparingnesse of speech*; upon which he maketh this usefull application; *Let us be carefull to take up our station here sometimes, while we are travailing through the wildernesse of this world.* It may be our wisdom to pitch in silence. The hand is wel employed while we stop the mouth with it from broaching and maintaining that which is evill, or from opposing that which is good. As to open the mouth, importeth readinesse to speake, and boldnesse of speech; so to lay the hand upon the mouth notes silence, and properly silence upon conviction, that is, when a man hath heard such reasons as he cannot oppose or contradict. We use an expression neere this, *Lay your hand upon your heart*; that is, take the thing deeply to heart, apply it home. As to lay the hand upon the heart, notes internall speech; so, to lay the hand upon the mouth, notes the stopping of externall speech. *Lay your hand upon your mouth*, is as if Job had said; *Mark me, and you would have little reason and less forwardnes to speak any more; or, My counsel to you my friends*

Harporatis gemulachrum quid deus putabatur silentij sic ex- primebatur ab Aegyptijs ut digitorum apprimere labris Cat Steph: Lex. Cum venies contra digito compesce labelum Juv. Sar.

Amos de 42. filiorum Israel. mansuonibus.

is, That ye would heare more and ſpeak leſſe; yea, that in this caſe ye would now be ſilent and ſpeak no more.

There are two things which ſhould ſtop the mouth, and impoſe ſilence,

First, The plainneſſe and evidence eyther of reaſon or of prooſe. (*Rom. 3. 19.*) *What the law ſpeaks, it is to thoſe that are under the law, that every mouth may be ſtopped, and all the world may be guiltie;* That is, the law brings ſuch plaine evidence and conviction, that no man ſhall have a word to ſpeak againſt it. If God ſhould ſpread before men their lives and his law in the puritie and ſpiritualneſſe of it, every man muſt ſit down ſilent, and lay his hand upon his mouth.

Secondly, The mouth is ſtopped by the depth and darkneſſe, by the inevidence and obſcuritie of that which is before us, when things are ſo vayled and clouded that we cannot ſee into them, what can we ſay to them? 'tis then high time to lay our hand upon our mouthes, and inſtead of ſpeaking to admire. We may conceive *Job* intending both theſe *ſtop mouthes* to his friends. First, That the reaſon of Gods dealing with him was ſecret and darke. Secondly, that he intended to answer their objections with ſo much plainneſſe of ſpeech, and evidence of reaſon, that eyther they ſhould not be able to reſiſt him, or it would be very dangerous for them if they did: And therefore (*ſaith he*) *lay your hand upon your mouth.* Which he preſſeth upon them yet further in the words following.

Verſ. 6. *Even when I remember I am afraid, and trembling taketh hold on my fleſh.*

This verſe containes *Job's* laſt argument, moving his friends to attention. The reaſon ſtands thus: The very remembrance of that which I am about to ſpeak to you makes me afraid and tremble, therefore you have reaſon to attend and mark what I ſpeak, ſurely I ſpeak not of ſlight matters, nor doe I tell you ſtories of I know not what, I am ſerious, be you ſo.

Doctis quibusdam placet hic ſenſus Jobum partim dolo, is ſuarecordatione,

When I remember I am afraid.

When I remember, what? First, ſay ſome: The trouble and affliction, the paines and ſorrows which I am in. Secondly, ſay others, when I remember *what proſperitie God gives the wicked;*

ed; as in the next verse; *Wherefore doe the wicked live, become old, yea are mightie in power? When I remember these dispensations of God, it strikes me with terroure.*

Trembling taketh hold on my flesh.

This clause heightens the former, I am altogether afraid, I do not onely tremble, but *trembling taketh hold of me.* Moses speaks in this forme (Exod. 15. 13.) *Thou in thy mercie hast led forth the people which thou hast redeemed, &c.* God had but just put them over the sea, and yet, by the spirit, Moses saw them put into the possession of Canaan, and his faith prophesied what posture other Nations should be in when God should doe these things; *The people shall heare and be afraid, sorrow shall take hold of the inhabitants of Palestina.* He saith not they shall be full of sorrow but *sorrow shall take hold of them*, as a Sergeant takes hold of a man to arrest and carry him away. So it follows; *Sorrow shall take hold of the Dukes of Edom, the mightie men of Moab, trembling shall take hold of them.* In this the Scripture sets forth the excessiveness of their troubles, that feare should not onely fall upon them, but take hold of them. Thus saith Job, *I am not onely afraid, but trembling hath taken hold of my flesh.* And if the remembrance of these things makes me afraid and tremble, how can you who are present but be troubled and deeply affected with the sight of them?

I need not draw out particular observations here, having shewed upon other places how dreadful the judgements of God are, and what effects they have produced upon the spirits of good men. Habakuck who had only a propheticall vision of them, expresseth his sence in the highest language of amazement (Chap. 3. 16.) *When I heard, my belly trembled, my lips quivered at the voyce, rottenness entered into my bones, I trembled in my selfe, that I might rest in the day of trouble.*

Onely here observe a double difference.

First, Between the godly and the wicked at all times.

Secondly, Between the godly of those times under the law, and the godly, who live in these Gospell times.

To the first; A godly man trembles at the judgements of God, a wicked man is little moved at them. The foresight or remembrance of Judgements makes a godly man feare, but a wicked

partim mira dei
administratione
de qua mox di-
stus est, sic
conturbati ut
totus horreat.
Merl.

Si tam calamita-
tis sol a recor-
datio me con-
sternaret quanto
magis vos prae-
sentes si animi
advertitis ne-
cessarium est
obstupefcere ob
calamitatem
meam. Jun.

wicked man is hardened in the ſight and under the feeling of them.

To the ſecond : The people of God under the Law being dealt with more by viſible diſpenſations of mercy and judgement in the times of the Law (as is evident, eſpecially throughout the twenty-fixth Chapter of *Leviticus*, and the twenty-eight of *Deuteronomy*) they were more ſubject to feare and deſpondings of ſpirit, upon ſad providences and appearances, then now beleivers are under the Goſpel. The grace of God appearing more eminently in theſe Goſpel times by Jeſus Chriſt, and the love of God being more abundantly ſhed abroad in the hearts of beleivers by the Holy Ghoſt, they are delivered from that ſpirit of bondage, and the preſſures of fervile fear, under which formerly they were extreameſly held in ſubjection : and have therefore clearer cauſe of rejoycing and gloriing in tribulation then they had ; and of ſaying with *Paul* ; *Wee are onely as ſorrowing, yet alwayes rejoycing, as having nothing, yet poſſeſſing all things* : For as perfect love caſteth feare (that feare which hath torment) quite out, 1 *Epist. Joh. 4. 18.*) ſo the more love is perfected, the more is feare caſt out.

JOB, Chap. 21. Vers. 7, 8, 9, 10.

Wherefore doe the wicked live, become old, yea, are mightie in power?

Their seed is established in their sight with them, and their off-spring before their eyes.

Their houses are safe from feare, neither is the rod of God upon them.

Their bull gendreth and fayleth not, their cow calveth, and casteth not her calfe.

JOB having finished his Preface, proceeds to refutation, which he grounds not onely upon reason, but (and that chiefly in this place) upon experience, teaching his friends by their sence, and bidding them ask their owne eyes, whether he did not speak truth, and themselves an errour.

Vers. 7. Wherefore doe the wicked live, become old, yea are mightie in power?

As if he had said; Doe you see all or many wicked men in an afflicted estate? Why then have you thus concluded against me that I am wicked, because afflicted? The whole context of the seven verses next ensuing; are a continued description of the wicked mans prosperitie.

His prosperitie is described,

First, What it is in life, or while he liveth.

Secondly, What it is when he is dying, or in the manner of his death.

The prosperitie of his life may be considered, eyther, as to his person, or as to his relations. His personall prosperitie is described, vers. 7. His prosperitie in relations is described, First, In his children, (vers. 8.) Secondly, In his whole family, or in all within doores, (vers. 9.) Thirdly, In his cartell or substance without doores, (vers. 10.) And all this outward prosperitie is heightened by the joy, mirth, and gladnesse with which he and his abound, while he aboundeth in these outward enjoyments. They send forth their little ones like a flocke,
and

and their children dance. They take the Timbrell and Harp, and rejoyce at the ſound of the Organ, (verſ. 11, 12.) Thus we have the reſolution of this context in the deſcription of the wicked mans proſperitie, while he lives. His proſperitie in death is ſet downe, verſ. 13.

Verſ. 7. *Wherefore doe the wicked live?*

This verſe conteines the perſonall proſperitie of the wicked man, and therein we have a gradation of three ſteps: or his proſperitie riſeth by three ſteps.

First, *He lives.*

Secondly, *He becometh old.*

Thirdly, *He is mightie in power.*

To all this Job perfixeth a *wherefore*, and why all this? or how comes it to paſſe, that the wicked man liveth, and not onely liveth but becometh old; and not onely becometh old, but waxeth mightie in power, *Wherefore is all this?* He ſpeaks eyther admiringly, or chidingly. Give me an account of it. If (as you my friends have often told me) wicked men are alwayes puniſhed in this life for their ſins, I wonder whence it comes to paſſe, that ſo many wicked men live, and not onely live, but proſper? and whence is it that I ſuffer all theſe miſeries, (as you ſay) for my ſins, if the wicked, as your eyes may teach you, enjoy ſo much proſperitie? Unriddle theſe queries, reſolve theſe doubts.

Wherefore doe the wicked live, become old, & mighty in power?

This *wherefore* may have a double reference. Firſt, to the opinion of his friends, who held that God diſtributeth evil to wicked men, and good to good men in this life. Now, ſaith he, for as much as this is your principle and your opinion, reconcile your principle, and this experience together, *Wherefore doe the wicked proſper?* For as much as you have ſaid, God gives out allowances, and lots to men, as men are good or bad, to the good he gives good things (ſay you) and to the evil, evil. As the *wherefore* is thus applyed, take this note from it.

No reaſon could be given why wicked men ſhould proſper in this life, if God dealt with all men in this life according to their deſervings.

If deſert were the rule, we were not able to give a reaſon why wicked

wicked men prosper, who indeed deserve not to live in the world, nor why godly men, of whom the world doth not deserve, suffer so much while they live. As the world is not worthy that it should have godly men to live in it, so ungodly men are not worthy to live in the world; How then shall we answer if self-worthineſſe carry it, when commonly 'tis worst with the best, and best with the worst.

Againe, The word *wherefore* may have reference to *Job's* owne doubt; wicked men prosper, why doe they prosper? *Wherefore doe the wicked live?* And this is a quære which hath all along troubled the spirits of the Saints, especially in those times, nor are they alwayes or easily satisfied in these about it; many were then puzzled, and so they are now when they see wicked men prosper, and godly men afflicted. That a wicked man is vexed or afflicted, no man wonders at it, every one can tell *why*, and give you a *wherefore*: but that he should live, and prosper, this is hard to resolve. Againe, that a godly man is bleſt, and thrives, and lives comfortably, no man wonders at this; for he hath the promises of this life as well as of that which is to come. But to see godly men afflicted, trod under foote, and stript of all: these dispensations put many to a stand; *Wherefore is it that the wicked prosper?* and, *wherefore is it that the godly are afflicted?* That God is just, a godly man knoweth, and saith as *Abraham* (*Gen. 18. 25.*) *Shall not the judge of all the earth doe right?* God is just, and therefore doth justly. The people of God have it alwayes upon their spirits, to honour God thus. And they give him glory in that other principle which *David* asserts (*Psal. 5. 5.*) *That the foolish shall not stand in his sight, and he hates all workers of iniquitie.* These things are unquestionable with them, and therefore they are often scanning upon, questioning and enquiring about this point, *Why doe the wicked prosper?*

Hence observe;

It is some trouble to good men to see evill men flourish and live free from trouble.

It hath been so, and 'tis so to this day; many a good man hath had much adoe to digest this morsel, and to get above this temptation. While *David* admonisheth (*Psal. 37. 1.*) *Fret not*

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thy ſelfe becauſe of the wicked man, and be not envious at the evill doer: he more then intimates that the beſt of men are readie to envie and fret when they proſper. And eyther he or Aſaph tells us how he found it working upon his own heart (*Pſal. 73. 3*) *I was envious at the fooliſh, when I ſaw the proſperitie of the wicked.* And he ſtayd not here, but was over-borne by the ſtrength of this temptation, to make a very unbecoming and dangerous concluſion (*verſ. 13.*) *Verily I have cleaſed my heart in vaine, and waſhed my hands in innocency; for all the day long have I been plagued and chaſtned every morning.* He indeed corrects himſelfe. *verſ. 14.* *If I ſay I will ſpeak thus, behold I ſhould offend againſt the generation of thy children; and when, he thought to know this (that is, to ſee the reaſon of it) it was too painfull for him, till he went into the Sanctuary of God, (that is, till he conſulted with God) then he underſtood the end of thoſe men.* Till we look to that reckoning which lyeth beyond this life, we get no reſolution of this doubt;

We may answer this Quære further (*Why the wicked proſper in this life?*) two wayes.

First, Negatively.

Secondly, Affirmatively.

If you ask, Wherefore doe the wicked proſper?

I answer; First, Negatively; and I ſhall give you a five-fold negation.

First, It is not becauſe God loves their perſons, or beares them (as ſuch) any good will.

Secondly, It is not becauſe God approves their wayes, or likes their doings.

Thirdly, It is not becauſe God intends them good, or hath a purpoſe to beſtow further bleſſings upon them.

Fourthly, It is not becauſe God cannot pull them downe, lay them low, and cut them off: he can weaken the ſtrongeſt, and cauſe the greateſt to fall before him, he can cruſh them as the moath.

Fifthly, It is not becauſe he dares not deale with them, or is affraid to provoke their power. Some Princes of the world have been forced to let ſome wicked men alone, to live long and grow mightie in power, they durſt not provoke them, they knew not what fires they might ſtirre againſt themſelves.

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The ſons of *Zerviah* were too hard for *David*; but there are none too hard for God. For none of theſe reaſons doth the Lord ſuffer wicked men, to live, become old, and mightie in power.

We may answer the queſtion affirmatively three wayes.

First, In reference unto God.

Secondly, In reference unto the godly, and

Thirdly, In reference to the wicked themſelves.

First, Wherefore doe the wicked live, and prosper? They are ſuffered to doe ſo in reference to God himſelfe.

First, To glorifie his patience, and long ſuffering. Theſe attributes would not ſhine forth with ſuch luſtre in the world, did not wicked men live and thrive in the world; If God ſhould immediately deſtroy every one that doth wickedly, he ſhould be very juſt, and his holineſſe would appeare in this: but thoſe attributes of patience and long-ſuffering would not appeare: but when God ſuffers the wicked to continue, and thoſe whom he is able every moment to deſtroy, to ſurvive many yeares, how doth this liſt up his glory, and tell us, that he is *ſlow to wrath*, though he be great in power?

Secondly, In reference to God. The Apoſtle gives us an account why. (*Rom. 9. 22.*) *What if God, willing to ſhew his wrath, and to make his power knowne, endured with much long-ſuffering, the veſſels of wrath fitted to deſtruction? What hath any man to ſay, if God reſpecting the further manifeſtation of his owne wrath, ſeeme to favour wicked men? If it be thus (ſaith the Apoſtle) what hath any man to ſay to it? If as God ſuffers them, to ſhew forth his own patience, and long ſuffering here, ſo to have the fuller blow at them hereafter, and to take (as it were) the more advantage in making his power known, even the power of his wrath. For this reaſon he endureth with much long ſuffering the veſſels of wrath, fitted to deſtruction; they are fitted to deſtruction already: and they are veſſels of wrath, ſuch as deſerve to be filled with wrath, brim full with wrath every day: yet they are full of comforts, and continue ſafe a long time: that their periſhing at laſt may make God more knowne in the greatneſſe and irreſiſtibility of his power. The power of God is more knowne when once it acteth, by how much it ſtayeth the longer before it acteth upon wicked men.*

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Thirdly,

Thirdly, It is, because the Lord hath appointed a day wherein he will judge the world by Jesus Christ in righteousness. A day is coming which is the day of the revelation of his righteous judgement (*Rom. 2. 5.*) Therefore he lets things goe thus at present. He will at last render to every man according to his work; but now he doth not: And because he hath this in his heart, he spares wicked men a while, gives them a reprieve, and doth not seale the Writ for their execution.

Secondly, We may answer this Question, (*Wherefore doe the wicked live?*) affirmatively, in reference to the godly.

First, To teach them patience towards all men, to love their enemies, to doe good to those that hate them; as was further shewed, *Chap. 20. vers. 29.*

Secondly, God suffers the wicked to prosper in sin for tryall of the graces of his servants; There are many graces which would come to little tryall, if wicked men should not thrive in their sins. The grace of patience is tryed by this means, because wicked men prospering, get power to vex and persecute them, yea their patience is alwayes tryed by the prosperitie of the wicked, though they hurt them not with their power; though they are not thorns and briars to teare and trouble them, yet to see them prosper is an exercise of patience under and submission to the will of God.

This also tryeth the soundnesse and steddines of their judgement, whether they will alter their opinion, eyther concerning themselves or wicked men, because of outward dispensations. Then a godly man is established indeed, when he neither thinks the worse of himselfe, because he is afflicted, nor the better of wicked men, because they thrive and prosper.

Lastly, We may answer this Quere, (*Why doe the wicked prosper?*) affirmatively also, in reference to the wicked themselves, in two things.

First, It renders them more inexcusable in the day of wrath.

Secondly, This gives them opportunitie, to shew what they are; Both which poyns were insisted upon, *Chap. 20. vers. 29.* whither I referre the reader.

Thus we may answer *Job's* question, *Wherefore doe the wicked live, become old, yea are mightie in power?*

I shall

I shall now speak more distinctly to these words, as they lye in this gradation.

Wherefore doe the wicked live ?

Some read in the time past, *Wherefore have the wicked lived ?* others in the time to come, *Wherefore should the wicked live ?* We translate in the present time, *Wherefore do they live ?* To live, in Scripture is taken two wayes.

First, For a bare subsistence in the world, or for the holding (as we say) of life and soule together, to be kept out of the grave, or to be above-ground; this is to live. So some restraîne it here, *Wherefore doe the wicked live ?* That is, wherefore have they so much as a breathing time in the world? that's too much for them. Wherefore are not their filthy and uncleane soules pressed by death out of their bodies? why are they not tumbled into the grave? why are they not tumbled downe into hell? why doe they cumber, still cumber the world? A wicked man is not worthy to live, much lesse is he worthy of the comforts of this life. If a wicked man had his desert, he should have nothing but wrath. *The wrath of God is revealed against all unrighteousnesse. The wages of sin is death;* that's all he earnes, why then doth he live?

Secondly, To live, signifies not barely to live, but to live comfortably, to have content with our life; to live is to prosper. Thus the word is often used in Scripture, (*Psal 118. 17.*) *I shall not die, but live.* David did not look upon himselfe as immortall, or that he should never dye; he knew he was subject to the statute of death: but the meaning is, I shall not die now, I shall not dye by the hands of these men, I shall not die the death which they have designed me to; or when he saith, *I shall not die, but live;* his meaning is, I shall live comfortably and prosperously, I shall live as a King. That which we translate, (*1 Sam. 10. 24.*) *God save the King,* is, *Let the King live,* that is, let him prosper, and have good dayes; let him have peace with all, or victorie over his enemies. 'Tis said in that prophesie of Jesus Christ (*Psal. 72. 15.*) *He shall live;* Christ hath not only a being, but a glorious being. Though Jesus Christ had no outward pomp, while he was in the world, yet they who knew him honoured him, and all power was committed to him.

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*Non est vivere
sed valere vita:*

He shall live, and to him shall be brought of the Gold of Sheba, prayers shall daily be made to him, and daily shall he be praised. Christ lives and reignes all his foes shall be made his footstool. When Paul saith (1 Thes. 3. 8) Now I live, if ye stand fast in the faith, he would have the Thessalonians know, that his life would be a continuall death, if he saw them goe back in grace, and decline in faith; and that it would add joy, yea a crowne to his life, if they stood fast in the faith, and kept close to the profession of the Gospel. The two witnesses (Revel. 11. 8) are said to be slaine; which is understood, not of a corporall, but of a civill death. While the witnesses of Christ live in the bodie, they are said to be slaine and dead, because they live in affliction and trouble; and as that Text speaks, prophecy in sackcloth; that is, are poore and low in the world. To be stript of the comforts and contentments of this life, is in Scripture language to be stript of life it selfe. As there is a life of grace, and a liveliness of grace; A living hope, and a lively hope (1 Peter 1. 4.) so there is a life of nature, and the liveliness of nature. We may understand this Text of both, specially of the latter; 'tis more then a wicked man can expect, that he should live; but that he should be lively and strong, that he should live richly comfortably, joyfully, this offend, and stumbles many, and they cannot but put Job's Question, *wherefore doe the wicked live?* yet that which follows offends more, they doe not onely live, but *become old*.

pru veteraf.
ca. e senescere.

The second step of their prosperitie is the length of life. Zophar (Chap. 20.) grants that a wicked man may triumph, he may have his fill of joy, but (saith he) *the triumphing of the wicked is short, the joy of the hypocrite is but for a moment*. Here Job opposeth Zophar, affirming not onely that wicked men live, but live long, they doe not onely prosper, but prosper many yeares, they become old in prosperitie. The word, which we render *to become old*, signifies so to become old, as to continue strong in old age, and to have as a renewing of yeares, so of abilities. The old age of some men is nothing but weaknesse, infirmitie and diseases over-take them, and make their lives a burden both to themselves and their friends; but others are strong and lusty, they have a good old age. The word is used to expresse the antiquitie of God himselfe (Dan. 7. 9.) where
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he is called *the ancient of dayes*. Now though the Lord be the ancient of dayes, yet there is no decay upon the Lord, he is as strong and as powerfull now, as he ever was, and so he shall be to everlasting. As his years fayle not, or have no end (Ps. 102. 27.) so his strength fayleth not, nor hath any end, his power is not abated, his hand is not shortned by time, no nor by eternitie. Thus (in proportion) we are to understand it here, Job saw wicked men, having an old age like youth, a winter with a spring in it, naturall vigour flourishing, when (as Solomon describes old age Eccl. 12. 5.) *The Almond tree flourisheth*. There is yet a third step, Job observed wicked men not onely to live and grow old, but

To be mightie in power.

In the two former words, *to live*, and *become old*, we had their naturall power, in this their civill. *They are mightie*, or, *strengthened in power*. The word which we translate *power*, signifies also *riches*. Thus some render it here, *they are mightie in riches*, saith Mr Broughton, Riches are so exprest, because there is a power in them, and most rich men are powerfull men. The Chaldee paraphrase gives this reading, yea *They gather riches*? Some grow old and poore, they loose their wealth, while they heape up dayes; *These grow old, and gather riches*. So that now we are at the height of the wicked mans prosperitie, he lives many dayes, and with many dayes he hath abundance of riches, and with his riches power and authoritie; for that is a second signification of the word, which our translation rather inclines to. He is not onely a rich, but a powerfull man, he is cloathed with authoritie and command; he is advanced to Magistracie, and all submit to him; He is the head, and doth what he pleaseth; he speaks and all obey him; *He is mightie in power*. This is the highest step of the wicked mans prosperitie. The Orator long agoe spake with indignation concerning *Cataline* the conspirator, *The man lives*, he adds, *and comes into the Senate*: As if he had said, it is too much for this man to live yet behold he lives in power and authoritie. So, Job to set forth the glory of wicked men, saith, *They live, and become old, and are mightie in power*. They are placed upon the very pinnacle of honour, and are lifted up above their brethren. From the

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du ebris cujus
dies non defici-
unt qui semper
idem est.

77 pollent
opibus. Nam in
opibus potentia
hominis consistit.
Confort in divi-
tijs. Vulg.
Etiam compa-
rant Divitias.
Tharg.

Vivit imo in
Senatum venit.
Cic. de Catil.

perfo-

personall prosperitie of wicked men, *Job* proceeds to that of their relations.

Verſ. 8. *Their seed is established in their sight with them, and their off-ſpring before their eyes.*

Not onely are they, but their children also are established. This is a great addition to their worldly happineſs. *Araham* was a man poſſeſſed of great riches and power, and (which was more then all his poſſeſſions) God told him (*Gen. 15. 1.*) *I am thy Sheild and thy exceeding great reward*; yet *Abraham* ſaid, *Lord God, what wilt thou give me, ſeeing I goe childleſſe*, verſ. 2. This want ſowred all his enjoyments, though he were the beloved of God, yet he was pinched with this, *I goe childleſſe*. A child was more to him then all other worldly gifts; yet, I grant, it was not a meere naturall childe which he waited for, but a childe of promiſe. So that his feare was not (indeed) ſo much that he ſhould have no children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him. Such a childe was moſt in his eye, nevertheleſſe, a childe was much in his eye, as that bleſſing without which all his outward b'eſſings would come ſhort of his deſires and be imperfect. Therefore *Job* deſcribes the prosperitie of wicked men, not onely by their riches, and abundance: but by their children. *Their ſeed is established in their ſight.*

Their ſeed] That is, by ordinarie metonymie, their children are *established*]

The word ſignifies to ſtabliſh; firſt, firmly; ſecondly, to eſtabliſh orderly and rightly, or an exactneſſe of eſtabliſhment, *David* uſeth this word in his prayer to God about the ſettlement of his own houſe (*2 Sam. 7. 26.*) *Let thy name be magnified for ever, ſaying the Lord of Hoſts is the God over Iſrael, and let the houſe of thy ſervant David be eſtabliſhed before thee*; that is, let the poſteritie of *David* be orderly ſtabliſhed. And it is applyed to the ſettlement of all the Saints in their generations (*Pſal. 102. 28.*) *The children of thy ſervants ſhall continue, their ſeed ſhall be ſtabliſhed before thee*. They ſhall continue, and not onely continue but be ſtrong, they ſhall have an orderly and a firme eſtabliſhment. Thus (ſaith *Job*) *the ſeed of the wicked is eſtabliſhed*. And which is more, they are eſtabliſhed in their ſight. It is a bleſſing

bleſſing to have them eſtabliſhed, but 'tis a greater bleſſing to have them eſtabliſhed *in their ſight*, It adds to the bleſſing that their children ſhould not onely proſper, but that they ſhould ſee it. The Hebrew is, *before their face*; it is a great aggravation of our ſorrow when our children come to miſerie before our face. As it is ſaid, *Jere. 39. 6. The King of Babylon ſlew the ſons of Zedekiah before his eyes.* He not onely ſlew his ſons, but made him witneſs of it; Zedekiahs own eyes were put out ſhortly after (his ſorrow had been leſſe if they had been put out before he had beheld that dolefull ſpectacle) the cruell death of his owne children. The glory of the children of God ſhall afflict the wicked, becauſe they ſhall ſee it. Chriſt puts that in expreſſy (*Luk. 13. 28.*) *When you ſhall ſee Abraham, Iſaac, and Jacob, ſit down in the Kingdom of heaven, and ye your ſelves ſhall be thruſt out.* They ſhall enter heaven before your eyes, or in your ſight, you ſhall ſee them. If they ſhould not ſee them there it would not trouble them ſo much: but to ſee them happie, will be their miſerie. Now, as it is an affliction for any man to ſee his children ſlaine before his eyes, or to ſee the proſperitie of others, before his eyes. in which he cannot partake: ſo to have our children proſper before our eyes, and our ſeed exalted in our ſight, is a great advancement of our happineſſe. If a father hath onely a promiſe that when he is dead his children ſhall proſper, this comforts him: but when himſelfe lives to ſee it, this is much more comfortable. This mercie *Job* tooke notice of as the portion of the wicked: *Their ſeed are eſtabliſhed in their ſight.*

Ad facies eorum. Heb.

Further, The word in the originall which we tranſlate *in their ſight*, is uſed ſometimes comparatively, or by way of ſimilitude, (*Chap. 4. 19.*) *They ſhall be cruſhed before, or as ſoon as the moath.* The Hebrew is, *They ſhall be cruſhed before the face of the moath*: that is, as ſoone as you can cruſh a moath, ſo are the proudeſt cruſhed by the hand of God, Thus, ſome expound here, *Their ſeed is ſtabliſhed in their ſight*, that is, *as much as they, as they live long, ſo doe their children, as they become old, ſo doe their children.* They and theirs proſper together, or theirs proſper as well as they.

Ad facies eorum, i. e. ſicut vel quantum ipſi.

P P P P

And

And their off-spring before their eyes.

ΟΥΚ ΕΝΝΕ

Germina, appel-
lantur ab exen-
do, quasi ex pro-
pudietate dicat.
Druf.

This clause is of the same meaning with the former; the word *off-spring*, signifies the shoot of a tree, or a sprig that grows out of the earth; children are as plants and & sprigs. In both parts he answers what *Zophar* spake (*Chap. 20. 10.*) where he told *Job*, *That his children should seek to please the poore*; that is, his children should be brought to such a low and meane condition, that they must submit to the lowest, and ambitiously pursue the favour of the meanest, even seek to please the poore. Now, saith *Job*, my observation (and so may yours) hath taught me otherwise, I have often seen the seed of wicked men established in their sight, and their off-spring before their eyes. He answers also that of *Eliphaz* (*Ch. 15. 33.*) *He shall shake off his unripe grapes as the vine, and shall cast off his flower as the Olive*; That is, his children shall come to an immature end, they shall dye in their youth, yea in their infancie. But (saith *Job*) I have seene the seed of the wicked established, they have lived long & taken root, and come to maturitie; they have not been shaken off as unripe grapes, and as the flower of the Olive.

The Prophet *Isaiah* seems to oppose *Job's* experience, and to subscribe to the opinion of his friends, (*Isa. 14. 20, 21.*) *The seed of evill doers shall never be renowned: Prepare slaughter for his children, for the iniquitie of their fathers.*

I answer. The Original Text, may be thus rendred in the letter; *The seed of evill-doers shall not be called (or renowned) for ever*, As if he had said; Suppose they have a name for a while, or be established in the sight of their fathers, that is, while they live, yet this shall not last alwayes, ere long they shall be cut off; we translate, *not for ever*, by *never*, or, *not at all*; Which must be understood of the continuance of their seed in renowne. Nor doth that which *Job* asserts, the prosperitie of some one or more of the seed of a wicked man, stand in the light of the Prophets position; *That the seed of evill doers are not renowned for ever*; or *that they shall never be renowned*. For the Prophet speaks according to the generall rule and law of Gods proceedings with wicked men, by which as themselves are usually cut off, so also are their seed, and posteritie too; but as most other generall rules have their exceptions, so also

hath

hath this. Grammarians give generall rules about the government of words, yet they have heteroclits and anamolies, which vary from the ordinarie construction: ſo the wiſedome and Juſtice of God propoſe generall rules of adminiſtration towards men, and this among the reſt, is a ſure and noble One, that *The ſeed of evill-doers ſhall never be renowned*, yet the Lord hath ſome except caſes, wherein he ſheweth his own libertie and ſoveraigntie in permitting the ſeed of evill doers to proſper for a time: But he will make it good in the cloſe, that *The ſeed of evill-doers ſhall never be renowned*.

Verſ. 9. *Their houſes are ſafe from feare, neither is the rod of God upon them.*

This temporal flourishing eſtate of a wicked man is here further deſcribed: we heard before, firſt, of his perſonal proſperitie; ſecondly, of the proſperitie of his children: This verſe extends it to his whole family.

Firſt, Affirmatively.

Secondly, Negatively.

We have the affirmative part in the beginning of the verſe; *Their houſes are ſafe from feare*; that is, they have peace in their houſes. Underſtand by their houſes not only the dwelling place it ſelfe, their ſeat, but all that they have in and about their houſes, all are ſafe from feare. The Hebrew is, *Their houſes are peace from feare*; that is, their houſes are ſo farre from feare, that there is nothing in their houſes but peace, a houſe full of peace, is a houſe full of good things. This may be expounded two wayes: *their houſes are full of peace*; That is,

Firſt, Their houſhold, their ſervants, their children, all that belong to them, are at peace one with another, there is no contention, no bitterneſſe of ſpirit, no breach among them. The conſent of domeſticks, is a great mercy. Diſſention endanger families as well as Nations and hinder the proſperitie of them: where ſome goe one way and ſome another, uſually (as to common good) they all goe wrong. *A houſe (ſaith Chriſt) divided againſt it ſelfe cannot ſtand*.

Secondly, As it notes harmony and good agreement among the perſons, ſo the quiet poſſeſſion of the goods of the houſe: *All that he hath laid up in his houſe is at peace from feare*: *Secura poſſeſſio bonorum.*

P p p p 2

theeves

*Domus
eorum pace a timore, i. e. ſumma quadam tranquillitas omnis timoris experta. Benevola conſuetudo domeſticorum.*

theeves doe not breake through and steale, nor any of the sons of violence come openly upon him to make him afraid. And as they are free from present danger, so from the very feare of it: *Their houses are safe or peace from feare.* This word was used ordinarily by the *Jewes* in their salutations, as containing the wish of all welfare to a person or family (1 Sam. 25. 5.) *Thus shall you say to him that lives in prosperitie, (that is, to Nabal) Peace be to thee, and to thy house, and to all that thou hast.* Here is a threefold distribution of peace: first, *Peace to him,* secondly, *To his family,* and thirdly, *To all that he had.* Thus here, they have peace from feare, or are safe from feare: they, their families, and their goods, they have no breach, no dissension among themselves, no invasion, no violence from abroad. What can be desired more to the compleating of outward prosperitie?

Neither is the rod of God upon them.

These words containe the negative part of their prosperitie. The rod of God may be opposed unto the rod of men. *Their houses are safe from feare:* that is, from any violence used by man, *Neither is the rod of God upon them.* There are some houses that are not visited with any evil from the creature, The thiefe doth not breake through nor steale their treasures, yet their treasure is destroyed by the rod of God. There are some whose cattell are safe from the violence of men, *Sabeans* and *Chaldeans* do not invade them, yet the rod of God dissipates their flocks, and his curse eates them up, therefore *Job*, to set out the perfect happinesse of a wicked man in temporalls, tells us, that as he hath no trouble eyther from neighbours, or strangers, so neither is the rod of God upon him. Immediate evils are properly called the rod of God, when we see no hand that smites us, then (in strict sence) the rod of God smites us.

Secondly, By the rod of God we may also understand those afflictions which we receive mediately by the hand of man. Cruel men are expressly (in Scripture) called the rod of God. (Isa. 10. 5.) *O Assyrian, the rod of mine anger, and the staffe in their hand is mine indignation.* God made that Prince his rod to scourge and vex his own people. And some of the great troublers of the world, and spoylers of the Nations with fire and sword

μαστιγὴ δὲ τοῦ
 θεοῦ καὶ ἡ
 ἐκείνου ἐστὶν ἡ
 τοῦ θεοῦ. Sept.
 Plaga divinitus
 infl. & est vir-
 ga dei. Druf.

sword, have with a kinde of ambition, taken ther stile upon them, and would be known by this name, *The scourge of God.* *Flagellum dei, se vocavit Attilas.*

Further, *The rod of God* may be considered in opposition to the rod of man, not onely as to the difference of the hand that smites, but also as to the difference of the degree or measure in which we are smitten. So some expound this Text, *The rod of God is not upon them*; That is, there is no heavy, no sore, rod upon them. Thus as by a known Scripture-hebraisme, *The river of God* notes any very pleasant and commodious river, and the *mountaine or hill of God*, a very high and strong hill or mountaine; so the rod of God (by the same Hebraisme) is a heavie rod or any extreemely pressing and painfull affliction. We have this opposition intimated (2 Sam. 7. 14.) *I will be his father, & he shall be my son, if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.* As if he had said (in compliance with this exposition) If thy son sin, he shall not escape the rod, onely I will correct him gently; I will chastise him with the rod of men, that is, with such a rod as men chastise with, or are chastised with. I will chastise him with such rods as the weak arme of man useth; I will not bring heavy and breaking judgements upon him, I will not put out my power to crush him, I will not chasten him with the rod of God, but I will chastise him with such a rod as a man may wield. What are the stripes and stroakes which men give in comparison of those which God can give?

Againe, Take the rod of men for such rods as men use to be corrected and chastised with; so, we may take notice of two words used in that Text of *Samuell*; first, *The rod of men* (*Anaschim*) that is, say some, such a rod as is layd on the children of honourable men, who are not corrected as slaves and inferior persons usually are. The children of great men are chastened with a lesser rod, or they are not so severely dealt with as others. Secondly, *The stripes of the children of men or of Adam*; that is, of weak and fraile ones, whose original is from the dust. As if the Lord had said; if thy son sin, and so provoke me to punish him, yet I will remember that he is but earth and clay, and shall accordingly moderate my hand; His shall be but such stripes as one of the children of men, dust and ashes, may well beare. Besides, the Hebrew word which we translate stripes, signifies

1 *Virga Anaschim* forte, Nobilium qui minus alijs castigari solent.

2 *Virga filiorum Adam*, i.e. *fragilium* & *ex terra constantium*. Bold.

ſignifies rather *touches*, I will chaſten him with the touches of the children of men, he ſhall have but a touch. Now as that affirmative promiſe in *Samuel*, *I will chaſten him with the rod of men*, ſo this negative experience of *Job*, *The rod of God is not upon them*, may import onely ſome eaſier and more gentle affliction. As if *Job* had ſaid, I ſee the houſes of the wicked ſafe from feare and if trouble come upon them, 'tis not alwayes to ruine and preſent deſtruction. The rod of God is not upon them as you my friends affirme.

Job having thus diſcovered the happineſſe of wicked men in the ſettlement of their ſeed, and in the ſafetie of their familie: ſhewes it alſo in the encrease of their flocks and cattell. *Job's* proſperitie was deſcribed by Oxen and Sheep, by Aſſes and Camels (*Chap. 1.*) and he alſo had obſerved the worſt of men abounding in this peece of proſperitie.

Verſ. 10. *Their Bull gendreth, and faileth not, their Cow calveth, and caſteth not her calfe.*

Of theſe words I ſhall onely ſay, that they are an expreſſion of the fruitfull breeding of cattell, and that a very full one: *Job* ſpeakes of the fruitfulneſſe both of the male and female cattell, of the Bull and of the Cow diſtinctly; and of both (to aſſure the trnth more) he ſpeakes two wayes, Firſt, affirmatively; and, ſecondly, Negatively. *Their Bull gendreth, their Cow calveth*; There's the affirmative part; *Their Bull faileth not, their Cow caſteth not her Calfe*; There's the negative part of this outward bleſſing. When cattell have conſtant conception and no abortion, they muſt needs multiply exceedingly. *Jacob* uſeth this argument to convince his ungrateful uncle *Laban*, of the great bleſſing which is ſtock had under his care, (*Gen. 31.*) 38) *Theſe twenty yeares have I been with thee, thy Ewes and thy She goates have not caſt their young.* The Lord puts this into the forme of a promiſe to the Nation of the *Jewes*, (*Exod. 23. 26.*) *There ſhall nothing caſt their young, nor be barren in the Land.* And againe (*Deut. 7. 14.*) *Thou ſhalt be bleſſed above all people, there ſhall not be male or female barren among you, or among your cattell.* The *Psalmiſt* numbers this among the bleſſings which render a people happy; *Happy* (ſaith he, *Pſ. 144. 13, 14, 15*) *is that people that is in ſuch a caſe, having their Oxen ſtrong*

strong to labour, and their Sheepe bringing forth thousands, and ten thousands in their streets; But most happy (as he there concludes) is that people, whose God is the Lord. The men of this world, receive those blessings from the Generall providence of God, which his own people receive by speciall promise; And though many wicked men have corne and cattell from the Lord, yet none of them have the Lord for their God. Thus farre Job hath shewed us the wicked full of dayes, and full of riches. In the next place he shewes them and their children rejoycing in this fulness, and saying to their soules. Let us eate, drinke, and be merry till we dye. How many are there who have goods layd up for many yeares, who yet never had one serious thought of laying up any thing for eternitie?

J O B, Chap. 21. Vers. 11, 12, 13.

They send forth their little ones like a flock, and their children dance.

They take the Timbrill and Harp, and rejoyce at the sound of the Organ.

They spend their dayes in wealth, and in a moment goe down to the grave.

JO B hath already described the outward felicitie of many wicked men; first, by long life; secondly, by their riches; thirdly, by their power: fourthly, by the flourishing of their children, fifthly, by the security of their estate, they are safe from the violence of men, and free from the rod of God; sixthly, by the abundance of their cattell; he proceeds in these three verses to describe their felicitie, by the pleasure and worldly pompe, in which they live, and by the easinesse of their death. Some men live and increase in riches, they have much corne, many children, a full and secure estate, no considerable crosse upon them, yet they take no pleasure, no contentments in all this. Solomon describes such a man (*Ecel. 6. 2.*) to whom God hath given riches, wealth, & honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to
eate.

eate thereof, but a stranger eateth it; this is vanitie, and it is an evill diſeaſe; therefore to compleat the outward felicitie of wicked men Job adds.

Verſ. 11. *They ſend forth their little ones like a flocke, and their children dance, &c.* Thus they live in pleaſure.

To which he ſuperadds the ſweetneſſe, peaceableneſſe, and quietneſſe of their death; verſ. 13. *They ſpend their dayes in wealth, and goe downe to their grave in a moment.*

They ſend forth their little ones like a flock.

עֲלֵימָם forte
אֲלֵימָם ut ſit
ea aias qua ho-
mo agendi ſimi-
litudine n exhibet,
vel potius a
לֵימָם quia impu-
eris nihil niſi i-
juſtitia eſt, &
quia dum agunt
prave agunt om-
nia Coc.
Puer, ſic diſtus
quaſi purus.
Beenr: de O.
ſig. Ling. Lat.

They ſend them forth under guardians and guides, ſo a flock is ſent forth, children are not ſcattered, but ſent in an orderly way; the originall which we tranſlate *little ones*, ſignifies any ſort of children, who are yet under government and tuition; the word hath a double derivation, firſt, from a roote which ſignifies *a yoke, or labour*, importing ſuch young ones as are fit to be ſent forth to ſeek employment, or to labour in the world; Secondly, from a roote which ſignifies *evill or wickedneſſe, unrighteouſneſſe, naughtineſſe*; intimating what our little ones are, both by nature and in their lives till converted, even corrupt and depraved; for though children are ſo called from their purity (ſay ſome) in the Latine, yet it is onely comparatively, not abſolutely. Children may be called white paper compared with thoſe who have lived long, and blotted their lives with many abominations, yet children have impurity in them, our little ones are conceived in ſin; and brought forth in iniquitie. The ſpirit of God uſually gives names or denominations proper to the ſtate of things and perſons: Children are polluted in nature, polluted alſo in life and converſation, they are ſinfull, and what they doe, they doe ſinfully: If children did not carry corruption in their natures, they ſhould not beare it in their names. And if little ones are corrupt, how corrupt are they, who have perfected their corruption, having heightened, and improved the flock of ſin, which they brought into the world?

Theſe little ones *they ſend forth like a flock*: that is, like a flocke of ſheepe; which implyeth three things.

Firſt, That they had many children, a flocke of them; flockes

flockes consist of many; to send forth as a flock, is a proverbiall speech, noting a multitude sent forth. So the word is used (*Ps. 107. 41.*) Yet setteth he the poore on high from affliction, and maketh him families like a flock; that is, he maketh him to have a numerous family, a great house; Abraham who had an army in his family (he armed two hundred men, all of his own house) he had his family like a flocke, that is, many in his family: so *Ezek. 39-38.* when the Lord would shew what a multitude his people should encrease to, he saith, *As the flockes of Hierusalem, in her solemne feasts, so shall the wast Cities be filled with flocks of men.* Hierusalem was filled with flocks of cattell three times in the yeare, or at their three solemne feasts; the Lord promised that the wast Cities which had no Inhabitants should be filled with flocks of men, that is, they should have abundance of inhabitants, or be very populous.

Secondly, As the sending forth of little ones like a flocke, imports their number great, so that they are under an order, that they are governed; for a flocke is ever under inspection, savage and wilde beasts have none to take care of them, or to oversee them, but flockes of sheepe have their Overseers.

Thirdly, Some interpret these words, *They send forth their children as a flock*, to note the union & love which was amongst them, they lived together like a flocke. The union of the Church of Christ is signified under that notion, the Church is called a flocke, *Fear not little flocke* (saith Christ, *Luk. 12. 32.*) The Church is a little flocke, in opposition to the huge herds and droves of the men of the world, Saints are but few; First, It is called a flocke, because of the care and government of Jesus Christ over it. Secondly, it is called a flocke because it is of unity within it selfe. Though the Church be scattered over the world, yet it hath a holy combination of the members, every breach there is a departure from their dutie and order.

They send forth their little ones as a flocke.

Thus he describes their selicitie in the education and discipline of their little ones.

And their children dance.

He still prosecutes the allusion of a flocke, for the word

Q q q q

which

which we render to dance, is applyed to calves (*Psal. 29. 6.*) where the Prophet thus describes the glorious power of God; *He maketh them also to skip like a Calf; Lebanon and Syria like a young Unicorne.* The word is applyed also to rams and lambs; *Pf. 114. 4 The mountaines skipped like rams, and the little hills like lambs.* Thus they send forth their little children like flocks, they dance and skip; which argues the prosperitie of their family.

Lusus ita naturalis est pueris ut a ludo puer Græce vocetur.

Dancing may be taken two wayes, either first strictly for the exact motion of the body in measure, which is artificiall dancing; or secondly, dancing is taken more largely, for any kind of joyfull moving of the body, for any bodily exercise in sport or play; this in a common sense is called dancing. We may take it here both wayes, *their children dance*, that is, they are instructed and taught the art of musick and dancing, or there is rejoycing amongst them; this is proper to the age and state of children. Some derive the Greek word for *children*, from a roote which signifies to play or sport, as if playing were the work of children, and sporting all their labour. Christ himselfe speaks as if this were the trade of children (*Mat. 11. 16.*) *Wherunto shall I liken this generation, they are like children sitting in the market-place, (what doe they there? are they buying or selling, are they bargaining or trading, no that's the businesse of men, what doe the children there?) they call to their fellows, and say, we have piped to you, and you have not danced, we have mourned to you, and you have not lamented.* Piping and dancing is the delight and businesse of children. We find it given as a promise of blessing upon the Church of God, that their children should be so employed (*Zech. 8. 4, 5*) *Thus saith the Lord of Hosts, there shall yet old men and old women dwell in the streets of Hierusalem, and every man with his staffe in his hand for very age, and the streets of the Citie shall be full of boyes and girles, (what shall they doe?) playing in the streets thereof.* To shew the felicitie of the people of God in Hierusalem after their returne from Babylon, 'tis promised, that as they should have old men leaning upon staves, so boyes and girles playing in the streets. And thus Job expresth the externall felicitie of wicked men in family blessings; *Their children dance.* And they have musicke to their dance, as it followeth.

Verſ. 12. *They take the Timbrell, and the Harp, and rejoyce at the ſound of the Organ.*

They take the Timbrell] They, who? who is the antecedent to *they*, doth he meane, the parents? or their children? or both? I conceive we may beſt exponnd it collectively, *they*, that is, they, and their children, old and young, they take the Timbrell, and the Harpe, yea they are taken with the Timbrell and the Harpe; thus they delight and ſport themſelves in the abundance of all things. *They take the Timbrell, &c.* We have here a ſpecification of thoſe muſicall inſtruments which were then chiefly uſed. There is a threefold reading of theſe words: *They take the Timbrell, and the Harpe.*

Fiſt, They liſt up their voyces with the Timbrell, and Harpe, that is, they play, and ſing, which ſheweth the compleatneſſe of their muſicke, it was both by voyces and Inſtruments, or they liſt up their voyces like muſicall Inſtruments. 'Tis ſaid of Balaam (*Numb. 23. 7.*) *He took up a parable*, that is, he ſpake, or he pronounced a parable.

Secondly, They take or liſt up their bodies in dancing with the Timbrell, and the Harpe: When the muſicke ſounded they followed, or answered it with the motion of their bodies,

Thirdly, *They take the Timbrell*, may be rendred, *They play upon the Timbrell, and the Harpe*, they touch them artificially. 'Tis ſaid, *Gen. 4. 21.* (where the originall of muſicall inſtruments is reported) *His brothers name was Jubal, he was the father of all ſuch as handled (or touched) the Harp, and the Organ.* Thus we have their mirth and muſicke; *They take (or touch) the Timbrell, and the Harpe*, they live in pleaſure.

Hence obſerve;

Worldly men breed their children vainely.

Here is a deſcription of their education, they are ſent forth as a flocke in a dance, playing upon the Timbrell, &c. here's all the knowledge and literature they are brought up to, here is all the religion, all the Catechiſme that they are taught. The Lord giveth this report of Abraham, who had a numerous family; *I know him that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord Gen. 18. 19.*

Q q q q 2 (Abraham

Attollunt ſe: vo-
cem ſicut tym-
panum, perſo-
nant vultu tym-
pāno. Merc.
In Hebraeo eſt
נשׂו cum ד
quod alias ſigni-
ficat ferre par-
tem rei, ferre
cum aliis, &c.
Coc.

*Musica &
honestam volupta-
tatem non dam-
nat scriptura,
sed eorum dam-
nat securitatem,
qui his velut in-
ebrietati Deum
contemnunt &
eius opera neg-
ligunt. Merc.*

(*Abraham* did not teach his to dance, but to keepe the way of the Lord) to doe justice, and judgement; that the Lord might bring upon *Abraham* what he had spoken. Here was education in the feare of the Lord, *Abraham* gave his children such breeding as became the father of the faithfull. This doth not condemne the instruction and teaching of children in musicke, that skill is commendable and the gift of God: To learne a due poyse and composure of the body, is not unlawfull; onely we forbid the excesse, when it takes up the whole time, and is made a business: or when 'tis used as a provocation to lust, or a nurse of pride & vanitie. When much time is spent in this, time is mis-spent; When this which should be as sauce, is made the whole dyet, when this which is but an unnecessary circumstance, is insisted upon, as if it were all man, then 'tis sinfull.

Againe, Consider the trade of carnal men, and their children; *They dance and sing, they and their families.*

Hence observe;

Sensitive joyes and contentments are all that carnal men are taken up with.

They rejoyce at the sound of the Organ; Heres not a word of rejoycing in the goodnesse of God, here's not a word of thankfulness, and praise to God, who gave them good things, and enricht them with those outward blessings; they onely seeke to make themselves merry, they never sought to make the name of God glorious. The holy Patriarkes had riches, and children, cattel, and great substance, so we reade of *Abraham*, *Isaac*, and *Jacob*, yet how different a character doth the Holy Ghost give of them (*Heb. 11. 13.*) They accounted themselves pilgrims, they had no minde to their Countrey, but they sought a Citie whose builder and maker was God. This was their frame in their greatest worldly injoyments; they had riches, but they did not rejoyce in them; they had them, but they did not give up themselves unto them. Worldlings cry (*Psal. 4. 6.*) *Who will shew us any good*; what saith *David*? *Lord lift up the light of thy countenance upon me, that will cause joy in my heart, more then when corn and wine increase*; As if he had said, worldly men take the Timbrel when corn & wine and oile increase, but if the Lord lifteth up the light of his countenance upon me, this shall be my

my musicke and my song. And though in the good providences of God to him, he called for the Timbrel, and awakened his musical Instruments, yet he adds; *I my selfe will awake right earely*; his was not bare rejoycing in the creature, but in God. A godly man can rejoyce when he hath none of these creature-comforts, he can then rejoyce in the Lord; then the Lord is to him more then an Organ, Tabret, or Harpe, infinitely more then all these; he can rejoyce in the Lord more then in all manner of musicke, even then, when he wants not onely musicke but meate. (*Hab. 3. 17.*) *Though the labour of the Olive shall faile, &c. yet will I joy in the Lord, and rejoyce in the God of my salvation, and the Lord is my strength, and he is my song.* Thus he rejoyceth when stript of all those things, which alone occasion the worldly mans joy. God is a feast to him in famine, and when there is not any thing of the world to be had, he hath all in God; and how much soever a godly man hath of the world, he rejoyceth not in that but in God, the creator, disposer and giver of it. He rejoyceth when he hath the creatures but he rejoyceth not in the creature; his joy is in the Lord. He rejoyceth to see the good hand of God with him, but he rejoyceth not because his hand hath gotten good. We finde this holy man *Job* professing, that he had not, and using a strong imprecation upon himselfe if he had done so (*Chap. 31. 24, 25.*) *If I have made Gold my hope, if I have rejoyced because my wealth was great, and because mine hand hath gotten much, then, &c.* *Job* was not a man of a darke spirit, he knew how to rejoyce when the candle of God shone upon him, but saith he, whatsoever my worldly estate was my rejoycing was in God, it was not in my worldly estate. But the carnall man rejoyceth in the world it selfe; and indeed he hath nothing more to rejoyce in; he hath not a God, or a Christ to rejoyce in, he hath not pardon of sin or the grace of God to rejoyce in.

Before I passe this poynt I shall adde somewhat, more distinctly, concerning our rejoycing in and about the things of this life. We doe not censure all joy, or thinke that they must needs be wicked who rejoyce and live comfortably in a prosperous outward condition. There is a threefold joy spoken of in Scripture; first, a spirituall; secondly, a sensitive or naturall; thirdly, a sensual joy.

Spirituall

Spiritual joy is either purely in spirituall things, when we rejoyce in God, in the Grace and favour of God, in the light of his countenance, and in the pardon of our ſins. Or when we rejoyce ſpiritually about worldly things, and the good providence of God to us, whether publique or private. There may be ſpiritual joy about that which is not ſpiritual; we may rejoyce ſpiritually, though the things be temporall in which we rejoyce; and it is one of the higheſt actings of grace, to rejoyce ſpiritually about temporall things.

Secondly, There is a naturall ſenſitive rejoycing, which in it ſelfe is neither good nor evil, it belongs to man, as man; and *Job* ſpeaks of this at the 25 verſe of this Chapter; *Another dyeth in the bitterneſſe of his ſoul, and never eateth with pleaſure*; he meaneth not ſinfull pleaſure, but thus, he hath no naturall contentment, no reliſh of, or joy with his meate; we ſay a mans meat rejoyceth him, when it ſuits with his ſtomack, and pleaſeth his palate. As there is naturall ſorrow and feare, which are ſpecificated good or evil, as we act and put them forth: ſo there is alſo naturall joy or pleaſure. In this ſenſe the word *pleaſure* is uſed (*Eccl. 12. 1.*) where *Solomon* gives advice to the young man to remember his creatour in the dayes of his youth, before the evil dayes come, and the time wherein he ſhall ſay, *I have no pleaſure in them*; he meaneth not ſinfull pleaſure, but naturall pleaſure, ſuch as a man takes in what he eats and drinks. When *David* called *Barzillai* to court, *What ſhall I doe there* (ſaith he) *can I taſt what I eat?* &c. As if he had ſaid, thoſe dayes are come upon me in which I have no pleaſure.

Thirdly, There is ſenſuall pleaſure, when the heart is as it were ſteeped, drenched, and drunken with delights. (*James 5. 5.*) *Ye have lived in pleaſure on the earth, and been wanton, ye have nourished your hearts as in a day of ſlaughter.* Which ſome render unto a day of ſlaughter, as beaſts are fatted to be kild, or as in a time of feaſting, which is a day of ſlaughter to beaſts & fowles for the feeding of man. Therefore he threatens them (*ver. 1.*) *Goe to now ye rich men, weepe and howle*; pleaſure hath been your element, ye have lived in that, now ſorrow ſhall be your element, and your employment weeping (*1 Tim. 5. 6.*) *She that liveth in pleaſure*, that is, who giveth her ſelf up to delicacy, wantonneſſe, laſciviousneſſe; he doth not ſay, ſhe that takes pleaſure

sure in her life, there is no hurt in that, but, *She that lives in pleasure is dead while she liveth.* And if she be dead while she liveth, how dead will she be when she dyeth?

Further, We may consider these sensuall pleasures or joyes in their sinfulness, two wayes.

First, There are some joyes sinfull in their very nature, others in reference to circumstances, in both senses we are to understand this Text, *they rejoyce*, that is, they rejoyce with such a kinde of joy as is sinfull in it selfe; And though there be no sin in the Harpe, Timbrel, and Organ, yet there may be a sinfull way of rejoycing in these. (*Heb. 11. 21.*) *Moses chose afflictions with the people of God, rather then to enjoy the pleasures of sin for a season;* Whether those pleasures were sinfull in their nature, or sinfull in their circumstances, *Moses* refused them. He did not refuse pleasure and comfort in his life, but the pleasures of sin, any evill that was in the pleasure of this life, he refused, that pleasure was a paine to him, and he chose affliction rather.

But when are our rejoycings sinfull in their circumstances, or what makes them sinfull to us, when they are lawfull in themselves?

I answer, Joy may be lawfull in it selfe, yet sinfull, first, in the measure of it, if excessive. Which the Prophet gives us, (*Isa. 41. 8.*) *Therefore heare now this thou that art given to pleasures, that dwellest carelessly.* When a man is given to pleasure, he will soone be excessive in it; for this shews that pleasure over-swayes his spirit, and hath gotten his heart. The Apostle would have believers *given to hospitalitie*, that is, he would have them use much hospitalitie, he would have them given to hospitalitie but not given to pleasure. Some are given to hospitalitie meerly because they are given to pleasure; they love not so much to feed others, as to glut themselves.

Secondly, There is a sinfulness in rejoycing, when unseasonable, *There is a time to rejoyce, and a time to mourne.* To rejoyce in some times is matter of mourning, yet some will rejoyce, let the time be what it will, the seasons and dayes what they will; such rejoycing is not good. Our rejoycing may be sinfull upon this account of unseasonableness, three wayes.

First, When much of any time is spent in it. The time we spend

ſpend in rejoycing ſhould be but ſo much as may fit us for our ſerious and working times. When the Apoſtle exhorts Saints to rejoyce evermore (1 Theſ. 5. 16.) he means it of ſpiritual not of worldly rejoycing.

Secondly, It is ſinfull, in regard of the ſeaſon, to be taken up with worldly rejoycings in any time ſet apart for the holy duties of faſting and humbling the ſoule before the Lord. The Prophet complains of this (Iſa. 58. 3.) *They finde their owne pleaſure upon a day of faſt.* To give the leaſt portion of time to worldly pleaſure upon a ſolemne day of faſt, or holy reſt is ſinfull.

Thirdly, Joy may be ſinfull, as ſpecially in a day of faſt, ſo when ſad troublous calamitous ſeaſons continue many dayes (Iſa. 22. 13. *In that day the Lord called for weeping, &c. but behold mirth, and rejoycing, ſlaying oxen, and killing ſheep; So, Amos 6. 4, 5, 6. They ſit upon beds of Ivory, and ſtretch themſelves upon their couches, and eate the lambes out of the flocke, and the calves out of the middeſt of the ſtall; They chaunt to the ſound of the Viall, and invent to themſelves instruments of muſicke like David; but they are not grieved for the affliction of Joſeph.* They had muſicke like David; but they were farre from ſuch a heart as David had. Many patterne themſelves by holy men in the things they doe, who will not imitate their pattern in doing them. 'Tis our duty to ſympathize with the ſeaſons: and to forbear our personal comforts, when the publick ſits in ſorrow. They who rejoyce when the people of God mourne, ſhall mourne in their rejoycings. They ſhall not rejoyce in the joy of Gods people, nor be glad with his inheritance, who have been at all glad at their mournings, or have not refrained gladneſſe in the dayes of their mourning.

They rejoyce at the ſound of the Organ.

And, which is a further deſcription both of their worldly proſperitie, and of their ſinne.

Verſ. 13. *They ſpend their dayes in wealth.*

*In ſcriptura eſt
וַיִּשְׂרַף veruſtate
conſuſtant in
Lectione.*

They ſpend] There is a double reading of the word, but the ſenſe of both is the ſame. Some thus: *They grow old*, or they conſume all their dayes: the indefinite is univerſal: *They ſpend*

spend their dayes, that is, their whole life, *in wealth*, so we render.

The Hebrew is *in good*, what good? There are three sorts of good; first, spirituall; secondly, civill; thirdly, corporal good; when he saith, *they spend their dayes in good*, he meanes not the first; they are farre enough from spending their dayes in what is spirituall good; They deale but little in that which is morally or civilly good; Their time and strength are layd out chiefly in those things which are but corporally good, or good only for the body, and, as they use them, scarce good for, yea mostly hurtfull unto that; therefore we translate well, *they spend their dayes in wealth*; wealth is but our bodily good. In common speech a mans possessions and riches are called *his goods*, because these are good to the outward man; so the vulgar translates the Text, *They spend out their dayes in good*, or in good things, in the good things of this life. The word is used (*Luke. 16. 25.*) *Abraham* in the parable speaking to the rich man, tells him; *Sonne remember that thou in thy life time receivedst thy good things; and likewise Lazarus his evill things*, that is soares and sorrows, his paine and poverty. When *David* (*1 Sam. 25. 8.*) sent his messenger to *Nabal*, desiring some recruits of victuall for his Army which had been a good neighbour to him; Send thy blessing to thy sonne, *for we are come to thee in a good day*; what day was that? a day of feasting. When there was a plentiful provision made of good things. It was Sheep shearing day, and then they had store. The things of the world are expressed under this title, good, (and they are all the good which some looke after in a threefold consideration.

First, In reference to the judgement of the world, or the vulgar opinion. They are good things, and many account them very good, yea some account them the chiefe good, placing felicitie in them. The Holy Ghost speaks the hearts of worldly men, *They spend their dayes in good*.

Secondly, Riches and the things of the world, are good as they are the creatures of God; these he made, and he made all things good.

Thirdly, They have not onely a goodnesse of entitie, but a goodnesse of use in them: the Lord hath made them very futeable to the needs and necessities, to the relations, affaires and busineses of this life. And in these good things, worldly men

R r r r

spend

יכל

Consumunt sem-
pliciter scriptu-
m
Berb, lectum
cap b. Jer, us
idem recedit.
Dr us.
Ducunt in bo-
nis dies suos.
Vulg.

spend all the dayes of their lives They spend their dayes in getting wealth, and having gotten it, they spend their dayes in spending it, or in bestowing it upon their lusts. The Text intends the latter, having gotten enough to spend, they give themselves to the spending of it all their dayes.

They spend their dayes in wealth.

Hence observe ;

That the chiefe busines of a worldly man is about his wealth.

He mindeth little or nothing but his wealth ; he spends his dayes in a threefold care about it.

First, In getting.

Secondly, In keeping.

Thirdly, In taking out those pleasures which wealth brings in.

Some get wealth, but have no heart to use it ; others get wealth, and over-use or abuse it : they spend their dayes in spending it, in feeding their lusts, in pleasing their appetite with it. The rich glutton would have his share of what he had : he would not leave all to his Children, or to Executors. How poore an account is this of the expence of a mans dayes, that he hath spent them in wealth ? yet 'tis hard for those who have much wealth, not to doe it. A godly man who hath much wealth is hard put to it, to keepe himselfe from spending his dayes in it. Riches have more of the snare in them, then of comfort in them. Some have perished with want, but more have perished with abundance. Hypocrites make a gaine of Godlinesse, and when they have gained their ends, they lay by their godlinesse, and spend those dayes in wealth, which they once professed they would spend in walking with God. Many really godly loose much in spiritualls, having gained much in temporalls : they have been impoverished by their riches, their best part hath decreased, while their worser hath increased, Now if it be so hard for those who have a good stock of grace, and a seed of eternall life in them, to minde heaven while they have a great stock on the earth : how is it possible but that a hypocrite should quite loose those spiritualls, which he seemed to have, when he hath gotten much in temporalls : and that
prophane

prophane men ſhould not be quite drowned and ſwallowed up in temporals, who did never ſo much as ſeem to have any thing in ſpirituals. Therefore (ſaith Chriſt, *Matth. 19. 24.*) *It is eaſier for a Camell to goe through the eye of a needle, then for a rich man to enter into the Kingdom of God.* Mammon calls for the whole man, and ſtands in the way both of grace and glory. *The poore have the Goſpel preached to them.* (*Matth. 11. 5.*) But is not the Goſpel preached alſo to the rich? yes, The rich heare the Goſpel, but the poore receive it, or as the word imports are *Goſpelized*, they receive the love of it, and impreſſions from it; they receive the ſtampe of the Goſpel, and fee the power of it. Whereas uſually the rich heare onely a ſound of words, and have onely a forme of knowledge, but have no knowledge of the power. Riches fill with cares; a multitude of riches with a multitude of cares; And they who have many cares about thoſe things which are but accessories, take little care about that one thing neceſſary, the due hearing of and beleeving application of the Goſpel. They who are very diligent eyther about aſſuring or imploying worldly wealth, about laying up or laying out the treaſures of the earth, ſeldome give any diligence about making their calling and election ſure, or about laying up treaſure in heaven. They are, indeed, rich in grace, whoſe graces are not hindred by riches, whoſe ſoules proſper when their bodies proſper; as the Apoſtle *John* ſpeaks in his third Epiſtle. Or who (as 'tis prophecied *Pſal. 45. 12.*) being full of worldly bleſſings, are yet hungry & eager in their purſuite after Chriſt. *The daughter of Tire ſhall be there with a gift* (ſaith the Pſalmiſt) *The rich among the people ſhall intreat thy favour*; that is, eyther the favour of Chriſt himſelfe, or the favour of the Church, by reaſon of that ſpiritual excellency and inward glory which ſhe hath received from Chriſt. Now, to ſee the rich bring their gifts, and which is the thing chiefly aymed at there, giving up themſelves to Chriſt, this is a rare ſight, and a remarkeable worke of Grace.

And becauſe there is ſo much danger that they who have wealth ſhould ſpend their dayes in it, or give themſelves up to it, and not to Chriſt; take two or three rules of caution or admonition about this thing.

First, When God puts wealth into your hand, ſuſpect your

owne hearts, and pray, that ye may put it under your feete. The woman (*Revel. 12. 1.*) *cloathed with the Sunne, had the Moone* (that is, all earthly things) *under her feete*; she kept them under and had them only for her use, her heart was above them.

Secondly, Labour to get a right value of wealth, if you would not spend your dayes in it. We seldome erre in our affections, till we erre in our judgement; if we did not over-value wealth, we should not bestow our all upon it; no man will lay out his time and strength, about that which he thinks meanely of; know then, first, that though riches are good things, yet they are an inferiour good; secondly, though they are good, yet but a mutable good; thirdly, they are to us as we use them; some things are so good, that he who hath them cannot but be good. The grace of God to us, and the graces of his Spirit in us, find us evill, but make us good. But no man was ever made good by riches and worldly wealth; these have found some really good, and made them lesse good then they were, and they have found many seemingly good, whom they have made stark nought.

Thirdly, Use the creature, but doe not injoy it, what we use, is used for some other end, what we injoy, is enjoyed for it selfe. The creature must onely be used, because it should alwayes be directed to some further end; God ought to be loved for himselfe, and therefore he onely is to be injoyed. They who understand this distinction, will not spend their dayes in satisfying their lusts with wealth, but in serving the living God. *Job's* character of these men, may serve all men, who having wealth, have no faith in God; *They spend their dayes in wealth,*

And in a moment goe down to the grave.

There is a double interpretation of this last clause; some expound it of the miserable end of wicked men; others of their comfortable end.

First, The words may hold out the miserable end of a wicked man, who though he hath all outward good things, though he be mightie in power, and his house be established, yet *in a moment he goeth down to the grave*; he suddainly vanisheth out of this world; and whither then? we reade *he goeth down to the*

the grave; others read, *he goeth down to hell*. The Hebrew word signifies both, and the doctrine of the Text, is true both wayes, his body goeth down presently to the grave, and his soule to hell, that's his place, and thither is his down-fall, there's the end of his wealth and voluptuous life. Thus he is concluded in the parable (*Luke 16. 22, 23.*) *The rich man dyed, and was buried, and in hell he lift up his eyes being in torment, &c.* The rich man was cloathed in purple & fine linnen, and fared deliciously every day (vers. 19.) He is described fully, spending his dayes in wealth, and ending his dayes in woe, He in a moment went downe to hell. But,

Et in puncto ad inferna descendunt. Vulg.

Secondly, I rather interpret this clause in a suteablenesse to what went before, as the description of the comfortable death of a wicked man; who as he flourished all the dayes of his life, so (to compleate his bodily comforts) he hath a very kinde and peaceable death. The word which we render *moment*, (implying the suddainnesse of this change) signifies also quietnesse, or peaceablenesse, and to be quiet and rest, (*Isa. 51. 4.*) *Hearken unto me my people, and give ear unto me O my Nation; for a law shall proceed from me, and I will make my judgement* (that is, the doctrine of holinesse) *to rest*, (that is, I will quietly settle it) *for a light to the people*; that is, to enlighten their minds with the cleare and saving knowledge of the truth. In this sence (for rest) the word is againe used (*Jer. 50. 34.*) It may beare both senses in this place; They spend their dayes in wealth, and goe to the grave in a moment and suddainly, or in quiet and in peace, they have no trouble in death. This their rest or quietnesse in death, may be understood two wayes.

Vbi significat punctum momentum & placidam quietem vel quievit per antiphrasin.

In quiete descendunt in inferno.

First, They have no inward trouble of conscience, no gnawing of the worme, though the worme of conscience be hungry, and hath matter enough in them to feed upon; yet it is not permitted to feed upon them, that is, to vex and torment them. A wicked man may die quietly, without any the least question upon his spirit about his spirituall condition, as if all were well, and would be well with him for ever. Whereas indeed the quietnesse that he hath is not from any knowledge of his good estate, but from ignorance of his ill estate; he knoweth not that the wrath of God hangs over him, and that the justice of God is bent against him, and therefore he goeth quietly

Multi cum hac spe ad aeternos cruciatus descendunt.

to the grave. A godly man dyeth in peace, because he knoweth his estate is good, but if a wicked man die in peace, it is because he knoweth not that his estate is evill.

Secondly, They have no outward trouble, no paine in the body, or disturbance in their affaires: thus wicked men may die a peaceable, yea a pleasant death: they are not tired with long sicknesses, they are not upon the rack of tormenting diseases before they dye: they are not afflicted with nauseous medicines, and tedious courses of Physick, which to many are more grievous then sickness or death it selfe. Many who have escaped the sorrows of eternall death, meete with much sorrow in their temporal death. They whose peace is made by the death of Christ, find much paine and trouble when they come to die. Whereas many wicked men dye (as it were) in health, and goe not onely quickly, but quietly to the grave, having rest, such as it is, both in body and minde, when their bodies are laid downe to rest, even their dying may looke like sleeping.

Morte placidissima & qua diuturnitate non affligit de medio tollitur, quasi sponte natura concedens.
Pin.

And as this word shewes the easiness of their death, so the speed and suddainness of it. Thus we translate expressly: *In a moment they goe downe to the grave.* He dyeth without stop or stay, his is not a lingring death: if a man have not much paine in sickness, yet if he lie long sicke, his living is a kinde of dying. David or Asaph (Psalm. 73. 4.) describes the prosperitie of wicked men, both in life and death: *I was envious when I saw the prosperitie of the wicked; &c. There are no hands in their death, their strength is firme:* that is, when they die they are not bound by diseases, nor held downe by chronical or lasting and grinding paines: they die and it can hardly be discerned that they were ever sick, they fall off as fruit from the tree fully ripe, with the least touch, & this is their prosperitie in death. The Prophet Jeremy aggravates the misery of the Jewes in their captivitie upon this consideration. (Lamentation. 4. 6.) *The punishment of the iniquity of the daughter of my people, is greater then the punishment of the sin of Sodom, that was overthrowne as in a moment, and no hands stayed on her. Sodom was destroyed in a moment, but Hierusalems destruction was long a working, she maintained a warre, which procured many miseries, especially that of famine; which as it is the most painfull, so the most dilatory*

dilatory or lingring way of dying. Job to shew the happines of wicked men in death, tells us, they dye in a moment, they slip out of the world they know not how, or before they are aware of it.

Sudden death is alwayes evil, but speedy death is good. The *Mors eo crude-*
st *most death is the most cruell death.* Tyrants kill men by peice- *lior quo segnier,*
 meale, they will have them take notice that they are dying, they
 will not dispatch them at a blow, but let them die limb by limb.
Dionysius the tyrant is said to have envied a beast whose throat
 he saw cut, because he dyed so soone. *Cesar* reading in *Zeno-* *Mors jucunda*
phen, what care *Cyrus* tooke in his life for his funerall, scorned *cujus nulla præ-*
 him for it; wishing he might dye speedily. That's a good death *cessit expectatio*
 to nature which is neither feared nor expected, yet that is the *an: metus.*
 best death which hath been longest expected and prepared for.
 And hence.

Some may say, It were better wicked men should have some
 delays in death, for then possibly they might repent.

I answer; first, Job speakes not to the spirituall or eternall
 state of wicked men; and as to their temporall state, a speedy
 death is better then a lingring death; I may answer

Secondly, *Sick-bed repentance is usually a very sick repentance.*
 We set no limits to the mercy and grace of God, but we speak
 what is usuall among men.

Thirdly, They that neglect repentance in health, seldome
 minde it in sicknesse; some have made sad complaints of the
 misery of their friends, because so suddenly taken away by
 one stroake without any time to repent. But they might re-
 member that many have been shut up close prisoners in their
 chambers, and chained down to their beds for divers moneths,
 who never thought of repenting, and turning to God. Death
 is never suddaine to them who live well, and they who live ill
 seldome mend when they die, though they are long a dying.
 Thus Job hath opposed the experience of many to the opinion
 of his friends, about the present state of wicked men, and Gods
 dealing with them both in life and death. In the following
 words he shews us how their prosperitie wrought with them,
 how they took occasion from these outward blessings in which
 they abounded, to arme, and encourage themselves in their re-
 bellion against the Lord, who powred out these benefits and
 earthly

earthly blessings upon them in abundance, and exercised long ſufferance and patience towards them, till they had ſpent their dayes in pleaſing themſelves and provoking him.

Job, Chap. 21. Verſ. 14, 15.

Therefore they ſay unto God, Depart from us: for we deſire not the knowledge of thy wayes.

What is the Almighty, that we ſhould ſerve him, and what profit ſhould we have, if we pray unto him?

IN theſe two verſes we have the picture of a wicked man drawne to the life (or rather to the death) of his ſtate and diſpoſition. For leſt it ſhould be thought that while *Job* ſpake of the proſperitie of the wicked, he meant it of ſuch onely as uſed a kinde of moderation in ſinning, or had ſome mixture and appearances at leaſt of ſome eminent vertues among their enormous vices, he therefore by a rhetoricall imitation of of their blaſphemous ſpeeches and opinion, concerning the moſt holy God and his wayes, aſſured his friends that his experiences had taught him, that even they who have not in them the leaſt imaginable ſparke or ray of goodneſſe; are yet filled with abundance, and enjoy an affluence of worldly goods. As if he had ſaid, My friend *Zophar*, according to the tenour of thy doctrine, they muſt be reckoned for very holy and good men as the darlings, ſpeciall favourites and boſome friends of God, who enjoy ſuch earthly proſperitie as I have ſpoken of, but behold theſe men, and tell me what goodneſſe thou findeſt in them, *who ſay unto God, depart from us, &c.*

Theſe men are perſonated by *Job*, as offering a fourfold indignitie unto God.

Fiſt, They tell God, (as we doe thoſe whom we hate, or at leaſt deeply diſreſpect.) that, they had rather have his room then his company, *They ſay unto Ged, depart from us.*

Secondly, They ſlight his doctrine, and his institutions; *We deſire not the knowledge of his wayes.*

Thirdly,

Thirdly, They esteeme him unworthy of any attendance or worship; *What is the Almighty that we should feare him?*

Fourthly, They conclude his worship and service as vain and fruitlesse; *What profit should we have, if we pray unto him?*

Vers. 14. *Therefore they say unto God, depart from us.*

The Hebrew is, *and they say*; It is usuall in Scripture to give that conjunctive particle the efficacy of a causal. So, we render it here; Therefore, or for this reason, namely, because they flourish, and are full, therefore they grow weary of, and are burdened with the thought of God, *They say unto God, &c.* How did they say it? They say thus three wayes.

Particula & congruè potest hic loco exponi per particulam causalem, ideo propterea. Pined.

First, Some are so bold and impudent as to say it with their mouthes, they say it explicitly and in plaine termes, they speak it out to God, *depart from us.*

Secondly, All wicked men say this in their hearts and minds; they speake it internally, this is the daily language of their spirits to God, *depart from us.* They who love not God with their hearts, would be rid of God with all their hearts. So the Apostle describeth the Gentiles (*Rom. 1. 28.*) *They did not like to retaine God in their knowledge,* (or as we put in the Margin) *to acknowledge God.* They cast the notions of God out of their minds or understandings, as a worthlesse peece of knowledge.

Thirdly, Wicked men (the fairer sort of hypocrites onely excepted) say this with their workes. (*Tit. 1. 16*) *They professe that they know God, but in works they deny him being abominable, disobedient, and unto every good work reprobate.* Prophane persons are ashamed to professe the knowledge of God; Grosse hypocrites boast in a profession of God, but their practice is a denial of God. *The transgression of the wicked* (saith holy David, *Psal. 36. 1, 2.*) *saith within my heart there is no feare of God before his eyes.* The profession of some wicked men saith they feare God, but their transgression or trade of sin saith, there's no such matter. We may interpret this Text of the wicked man saying thus all these three wayes. Some say it with their mouthes, All, even the most modest of them say it in their hearts: very many say it in their lives, their doings being a daily defiance against God, and a kinde of command upon him to depart.

S s s

Againe,

Againe, *To ſay*, hath in it more then a bare word, or *ſay ſo*, it implyeth a decree or ſtatute, a full purpoſe, or reſolution about the thing. When *David* (*Pſal.* 32.5.) expreſſeth himſelfe thus; *I ſaid I will confeſſe my ſin, &c.* and *Pſal.* 39.1. *I ſaid I will take heed to my wayes*, he intends a fixed and immoveable reſolve upon Godly repentance in the one & of Godly watchfulneſſe in the other. And though this Text is, not ſo full for it in the letter as the two alledged, yet without breach of charitie, or wreſting Scripture, we may expound this as high. *They ſay* (as reſolved and ſet upon the thing) *to God depart*.

*Mom en El for-
titudine n deno-
tat.*

The word *El*, by which God is here ſet forth, ſpeakes his ſtrength and power, The ſtrong God; which we may note to argue both the folly and the impudence, of the creature in ſpeaking thus; The weakneſſe of God is ſtronger then man, and yet weake man liſts up himſelfe againſt the ſtrong God, and while he thus tells him, that he cares not for his preſence, doth indeed dare him in the utmoſt of his power.

There are foure words by which God is expreſſed in Scripture, upon a diſtinct conſideration of foure eminent excellencies in him.

Fiſt, When the ſelfe-being and unchangeable nature of God are chiefly intended, He is called by his Name *Jehovah*.

Secondly, When the efficiency and governing power of God in the Adminiſtration of all things both in heaven and earth are ſignified, he is called by the name *Elohim*.

Thirdly, When his goodneſſe, bounty and munificence are exalted, he is called *Shaddai*.

Fourthly, When the irreſiſtible ſtrength and force of God to accompliſh his own decrees and counſels both of mercy and juſtice are deſcribed, He is called by the name in the Text, *El*.

Nor will it be unuſefull here to adde, that in Scripture, man is expreſſed by foure different names, to hold out a fourfold condition or ſtate of man.

Fiſt, When the vertues, and beſt perfections of man are ſpoken of, he is properly repreſented under this title *Iſh*.

Secondly, When his ſtrength, honour, and greatneſſe are aſſumed at, he is called *Geber*.

Thirdly, To note his Originall of earth, and his naturall weakneſſe, he is termed *Adam*.

Fourthly,

Fourthly, His accidental miſerie, poverty, ſorrowes and infirmities, denominate him *Enos*.

Now take man, not only as his name *Adam* imports, which is common to all, or as his name *Enos* ſpeakes him, which is the lot of moſt, but alſo as he is *Iſh* or *Giber*, which names are competible but to very few; yet for man at the higheſt pitch attainable of his ſtrength or perfections, to ſpeake proudly to God, to ſay unto *El*, the ſtrong, the mighty, the Almighty God, depart from me, how abominable! yet thus the wicked ſay to God.

Depart from us.

The word ſignifies properly to divert or recede from a place, or to give and make roome, that the way may be clear and unobſtructed for the paſſage of another. As if wicked men ſhould ſay to God, *Roome for us*; As if one houſe, one place, yea one world could not hold God and them. Indeed God filleth heaven and earth, yea the heaven of heavens cannot containe him, yet God ſtraitens no man by his preſence, though wicked men thinke they can never have roome enough where God is preſent. Hence it is that wicked men are called, *Men farre from God*, *Pſal. 73. 17.* So, they that be farre from thee ſhall periſh. And who theſe are, *David* telleth us in the latter part of the verſe, *Thou haſt deſtroyed all them that goe a whoring from thee*; As a man who cares not for his wife, would willingly put her away from him, and goeth himſelfe to an adulterous bed; ſo the wicked man having no love in his heart to God, bids him be gone, and goeth himſelfe a whoring from him, that is, he embraceth the creatures, and giveth his heart up into the hands of the world; therefore he is called, *A man farre off*. In oppoſition to which the people of God are called, *his Nigh ones*, or thoſe who draw nigh unto him (*Rev. 10. 3.*) and *David* in the next verſe of the *Pſalme* laſt cited concludeth, *But it is good for me to draw nigh unto God.*

Further, this phraſe, *depart from us*, may imply the rejection and diſtaſt of thoſe tenders and offers of good things, which God makes to wicked men, inviting them home to himſelfe. As we uſe to ſay to thoſe, who over-officiouſly proffer us their wares or commodities as we paſſe in the ſtreets of ſome Citie,

רחוקי אל
Longinqui dei.

קרובי אל
Propinqui dei.

why doe you thus preſſe upon us, and trouble us, be gone, we have no minde or no leiſure to buy. Thus they ſay to God, depart from us.

Hence obſerve;

First, *Riches and worldly proſperitie provoke or occaſion wicked men to have contemptuous thoughts of God.*

The cauſal particle leads us to this obſervation; *Therefore they ſay, &c.* David having confeſſed his own ſin (*Psalm. 73. 3.*) *I was envious at the fooliſh when I ſaw the proſperity of the wicked; ſheweth (verſ. 6.)* what ſin proſperitie bred up in them. *Therefore pride compaſſeth them about as a chain, violence covereth them as a garment. (verſ. 8.) They are corrupt and ſpeak wickedly, (v. 8) They ſet their mouth againſt the heavens; that is, they ſpake blaſphemouſly againſt the God of heaven. They charged their mouths with insolent words, and then (their tongues being ſet on fire by hell) they diſcharged them like a thundring Canon againſt heaven. Moſes warns the Iſraelites, (Deut. 8. 10, 11, 12.) When thou haſt eaten and art full, then thou ſhalt bleſſe the Lord thy God for the good Land which he hath given thee, then beware that thou forget not the Lord thy God, leſt when thy hearde and thy flock multiply, thine heart be lifted up, and thou forget the Lord thy God. How jealous was Moſes, or rather the Spirit of God by Moſes, over that ancient people, leſt they ſhould forget God when he had remembred them? leſt they ſhould then make void the commandements of God, when he had made good his Covenant? leſt their hearts ſhould be lifted up againſt God, after his hand had been ſo often lifted up for them? And what Moſes here by way of prophecy (fore-ſeeing the Naughtineſſe of their hearts, cautions them not to do) the ſame Moſes in the ſame book (*Ch. 32. 15.*) by way of hitorie reproves them that they had done. *But Jeſurun waxed fat & kicked, thou art waxen fat, thou art grown thicke, thou art covered with fatneſs, then he forſook God that made him, and lightly eſteemed the rock of his ſalvation. Even Iſrael being grown fat as a beaſt in the green paſtures of a worldly proſperitie, played the beaſt & kicked with the heele; but againſt whom did he kick? He kicked againſt God; and againſt him in a twofold relation; firſt, as his creator; He forſook the God that made him. Secondly, as a preſerver**

or saviour, *He lightly esteemed the rock of his salvation*; No wonder if *their rock sold them*, (as it followeth *vers. 30*) when they valued their rocke at so low a price. God made his people of great value (yea he called them his *peculiar treasure*) and then they grew to such high thoughts of themselves, and were so great in their owne eyes, that presently God was undervalued and little in their eyes. Thus the Lord complained of them long after by his Prophet (*Hos. 13. 6.*) *According to their pasture, so were they filled; they were filled, and their heart was exalted* (not in thankfulness, and in praise, but in pride) *therefore they have forgotten me.* As to remember God (in Scripture language) is to obey, serve, and honour him, so to forget God, is to rebell and rise up against him. This moved the Apostle Paul to give Timothy his lesson for rich men (*1 Tim. 6. 17.*) *Charge them that are rich in this world, that they be not high minded, nor trust in uncertaine riches, but in the living God, who giveth us all things to enjoy.* They who are rich in this world are usually most poore for the world to come, and while their estates are high, their minds are higher. Low things make the mirde high, but with such a lightnesse, as is indeed not only the lownesse, but the basenesse of the mind. While the mind is hightned by the use and possession of low things (such comparatively are the highest of earthly things) it is it selfe made lower then the lowest, and lesse (not in humilitie but in vanity) then the least of things. Then both mind and man are lowest of all, when they neglect or lightly esteeme the high God. To this departure from God, the presence and abundance of the world, endangers every man, and wicked men are ever ensnared with the danger; *Therefore they say to God, depart from us.*

Observe; Secondly;

Wicked men have no mind to God, they cannot abide his presence. There is in them an evill heart of unbeliefe in departing from the living God. (*Heb. 3. 12.*) and in saying to God, *depart from us.* God saith to his people (*Hos. 9. 12.*) *Woe unto you, when I depart; they think it best for them when God departeth.* Saints know not how to live a comfortable day, much lesse to be happy without him; wicked men know not how to live a comfortable houre, much lesse to be ever happy with him.

The.

The Church ſaith to God, *Leave us not* (Jer. 14.) The world ſaith, *O that God would leave us.* When ſhall we be eaſed and unburdened of his preſence. *There is nothing ſo joyous to the righteous, nor ſo grievous to the wicked, as to have God neere them.*

But it may be ſaid, Is God neere the wicked? or have they any need to deſire the Lord to depart from them? Is he not already departed and gone farre from them?

I answer; Wicked men are farre from the favour and love of God, but they are not farre from his eye and knowledge. God is already departed from wicked men, or rather was never neere them, in regard of his ſpeciall preſence, but he is neere even to them in regard of his generall and common preſence. Yea wicked men find and feele God often in their conſciences, though they never found him in their affections. God makes offers to wicked men, and though God be not actively in all their thoughts (as the Scripture ſpeakes, *Pſ. 10. 4*) that is, they doe not willingly meditate or thinke of God, they maintaine no correſpondence or communion with him in their inner man; yet God doth (like an unbidden and an unwelcome Gueſt) put himſelfe into their thoughts, and moves in their mindes, this proves their trouble, and becomes a paine unto them. *As God is not farre from every one of us* (good and bad) becauſe as the Apoſtle argueth with thoſe at Athens, Acts 17. 27, 28.) *In him we live and move, and have our being;* So we may ſay, that he is not farre from many wicked men, becauſe he moveth and ſtirres in them, he preſents to their mindes ſome manifeſtations of himſelfe, in his Juſtice and holineſſe, yea of his truth, long ſufferance and goodneſſe, in none of which they eyther deſire or accept acquaintance with him; and therefore ſay to God, depart from us, trouble us not; and when once they can baniſh theſe thoughts, and live thus without God in the world, then they thinke they live indeed, and till then they reckon their lives a kinde of death: and hence it is, that (as we have ſeene by ſad examples) ſome have thruſt themſelves out of the world with their owne hands, becauſe they could not thruſt theſe thoughts of God out of their hearts and conſciences. Their ſoules have ſometimes proved a burden to their bodies, to whoſe ſouls the thought of God was a burden? And they who upon theſe termes, part ſoule and body, have indeed ſaid to God, *depart from us.*

Thirdly,

Thirdly: note;

To be weary of the preſence of God, is the ſtrongeſt argument that a man is wicked.

Purely to love and pray for the preſence of God, is the ſureſt ſigne of a gracious heart; therefore purely to deſire and wiſh the abſence or departure of God, muſt needs conclude that heart ungracious. *One thing* (ſaith David, *Pſal.* 27. 4.) *have I deſired of the Lord, that will I ſeek after* (that is, I will earnestly purſue, and unweariedly proſecute the gant of this deſire) *that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord, and to inquire in his Temple.* And againe, he breathes the ſame Spirit of holy impatience, till he might in joy that favour, (*Pſal.* 42. 1, 2.) *As the Hart panteth after the water brookes, ſo panteth my ſoule after thee, O God, my ſoule thiſteth for God, for the living God, when ſhall I come and appeare before God.* In theſe ſtreines of divineſt rhetorick was the ſoule of David carried out after God. He was the One thing, he was the Onely thing he longed for; without God all was nothing with him; In him he had all: His preſence was enough for him. All company, multitudes and throngs of men, yea of Saints, or good men, was but ſolitarineſs and widdowhood to him, without the preſence of God. This was the high-eſt aſcent of his holineſſe. Is it not then the loweſt deſcent of unholineſſe, to be troubled at the preſence of God? Is it not a full conviction of a carnall minde, and of a wicked man, to think it long till God be gone, or to deprecate his preſence, & urge his departure? This frame of heart is the very blackneſſe of heliſh darkneſſe; and the expreſſe Image of the Devils perſon. Such are (though not poſſeſſed with, yet) under the poſſeſſion of the evill Spirit: The Goſpel (*Matth.* 8. 28, 29.) makes report of two men poſſeſſed with Devils comming out of the Tombes exceeding ſeirce, ſo that no man could paſſe by that way, and behold they cryed out, ſaying, *What have we to doe with thee, thou Jeſus the ſon of the living God? art thou come hither to torment us before the time?* It is the Devils torment to be neere Chriſt, or to have any appearance of God: are not they then neereſt the Devill to whom God is a torment? Ot who (like theſe in Job) doe as thoſe Gadarens to Chriſt in the laſt verſe of that Chapter,

come.

come and beſeech him, that he will depart out of their coaſts, that ſo if it were poſſible, they might never more heare of him, nor from him. Which is plainly imported in the next claufe of the Verſe.

For we deſire not the knowledge of thy wayes.

Though God in himſelfe conſidered, be the firſt and chiefeſt object of a wicked mans enmity, yet this quarrel uſually breaks out at the diſcoveries of his will and wayes. Thus in the Text, they reject God becauſe of his wayes. The wayes of a wicked man (as the Pſalmiſt hath it) are alwayes grievous to God as well as man, and ſo are the wayes of God grievous to wicked men, and therefore they deſire no acquaintance with, no knowledge of them. As if Job had thus ſpoken in their perſon. *If the caſe ſtand thus O God, that we cannot have thee, & the good things which thou haſt promiſed, unleſſe we alſo learn & ſubmit to thy wayes, then be gone, for thy wayes are a loathing to our ſoules, thy wayes are rough, ſharp, ſad and unſutable to our ſpirits and genius. If we ſhould faſhion our ſelves, and ſhape our courſe according to the rules which thou preſcribeſt, ſhould we not be expoſed to the laughter, if not to the danger of all the world? Should we not bury our ſelves alive, and be deprived of all the comforts of our lives? muſt we not ſpend our time in ſorrow or ſilence, and never ſee good day more? As for us, we know ſo much of thy wayes already, that we have no deſire to the knowledge of them; we are provided of better wayes, of wayes more eaſie, ſmooth, plaine and pleaſant; & therefore what deſire can we have to thine?*

For we deſire not.

וְלֹא חָשִׁיתִי
non tam
velle ſignificat
quam delectari
re aliqua.

The word ſignifieth to take pleaſure or delight in, as well as to deſire; becauſe thoſe things which we delight in, are moſt deſired by us: ſo we reade it, *Pſal. 1. 2. But his delight is in the law of the Lord.* And (*Pſal. 5. 4.*) *Thou art not a God that takeſt pleaſure in (or a deſire unto) wickednes.* So here, *We deſire not (or we have no pleaſure in) the knowledge of thy wayes.* And when they ſay, *We deſire not, &c.* more is intended then the bare Negative of their deſire; we may reſolve this Negative, into an Affirmative, we diſlike, yea we hate the knowledge of thy wayes. *He that is not with me (ſaith Chriſt) is againſt me;* We alſo may ſay, *He that is not a wel-wiſher to, and deſirous of the wayes of God,*

God, opposeth and reject s them. So that in this we have a description of affected ignorance. He that doth not know the wayes of God is ignorant, for it is every mans duty to know them ; But he that hath no desire to that knowledge, is in love with his own ignorance, and is pleased with it.

But what are *these wayes of God*. which finde so little acceptance with wicked men ?

I answer first in generall, that by the wayes of God, he doth not here intend those wayes in which God walketh, but those which God hath made for man to walke in. More distinctly, the wayes of God are threefold.

First, The wayes of his counsel and decrees ; To endeavour or desire the knowledge of these wayes is not our duty, but our curiosity, as these ought not to be searched, so they are past finding out, *Rom. 11. 33.*

Secondly, The wayes of his providence and outward administration, of which the Psalmist speaketh (*Psal. 145. 17.*) *The Lord is righteous in all his wayes, and holy in all his workes.* And though some of these wayes are not knowable, for (*Psal. 77. 19.*) *His way is in the Sea, and his paths in the great waters, and his footsteps are not known ;* that is, his footsteps many times in his wayes upon the Land, are no more seen then a way is to be seen in the Sea, or a path in the great waters. Frequent passage makes a track or beaten path upon Land, but how frequently soever passages are made upon the face of the Sea, no print nor path remaines. Thus it is with many of the wayes of God, we cannot see where he hath gone ; yet it is our duty to see his goings, and to desire the knowledge of these wayes.

Thirdly, The wayes of God are his commandements, or those rules of life, in and by which we ought to walke and regulate our whole course, and these are of two sorts. First, The wayes of worship ; Secondly the wayes of practise, or of manners. These are called the wayes of God, because they lead us unto God, and land us (thorough Christ) safe in heaven. Here in the Text the wayes of God, the knowledge whereof wicked men doe not desire, are the second and third ; as for the first, it is a part of some mens wickednesse over-boldly to presse and pry into them. And while they neglect the revealed

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led

led will of God, which they ought but to know and doe, they are very buſie about his ſecret will, which they cannot know, but may be (though intentionally on their part it never be) done by them, and ſhall (Judicially on Gods part) be done upon them.

Hence obſerve;

First, *Wicked men beare no love to, nor have any delight in the knowledge of the commandements and ordinances of God.*

Thus Solomon reproveth them (*Prov. 1. 22. 25. 29, 30.*) *How long ye ſimple ones will ye love ſimplicity* (he means it not of that ſimplicitie which is oppoſed to craftineſſe and double-mindedneſſe, but of that which is oppoſed to wiſdome and ſpiritual-mindedneſſe, as the next words expound it) *and the ſcorners delight in their ſcorning,* (*ſc:* at the wayes of God) *and fooles hate knowledge.* He meanes not the ſimple foole (for though ſuch have no knowledge, yet they cannot be ſaid to hate it) but the filthy foole, or wicked man in the Text, theſe hate knowledge; and to theſe he ſpeaks (*verſ. 25.*) *Ye have ſet at naught all my counſell, and would none of my reproofe.* And againe of theſe (*verſ. 29, 30.*) *They hated knowledge, and did not chuſe the feare of the Lord, they would none of my counſell, they deſpiſed all my reproofe.* We are not to underſtand Solomon in theſe paſſages, as giving the character of ſome ſpeciall wicked men, for though ſome are more exceſſive then others in their love to the wayes of ſin, yet they all (even the moſt temperate) meete in this, that they deſire not the knowledge of the wayes of Holineſſe.

Here it may be queſtioned, why doth the knowledge of the wayes of God trouble them ſo much? Indeed the praſtiſe of and obedience to them may be burdensome to naturall men, but what can their knowledge hurt or grieve them?

I anſwer;

First; It is not eaſie to fleſh and blood to ſtudy for, or make application to the meanes of any knowledge, much leſſe of the wayes of God; Knowledge will coſt ſome paines; knowledge, eſpecially divine knowledge, is the gift of God, yet it calls for our induſtry, not onely to doe what we know, but alſo to know what to doe. (*Prov. 2. 1, 2, 3, 4.*) *My ſon, if thou wilt*

wilt receive my words, and hide my commandements with thee, so that thou encline thine ear unto wisdom, and apply thy heart to understanding. To the receiving of the word and commandment of God, which hold forth the knowledge of his wayes, there must be an *inclining of the eare*, that is, frequent hearing, and *applying of the heart*, that is, frequent meditation. The two next verses import yet a stronger diligence, even a *crying after knowledge*, and a *lifting up the voyce for understanding*. A *seeking her as silver*, and a *searching for her, as for hid treasure*. Hence the conclusion of the Preacher (Eccl. 1. 18.) is in some sence extendible to all sorts of knowledge; *He that encreaseth knowledge encreaseth sorrow*; for though to know be a delight, yet the meanes of encreasing knowledge, hath somewhat of paines and trouble in it.

Secondly; The knowledge spoken of in this Scripture is not a meer airy notionall speculative knowledge, but an experimentall and a practicall knowledge; if it were only a knowledge of the wayes of God, that we might be able to talke and discourse of them that would suffice, many wicked men might be desirous of that knowledge; but because this knowledge obligeth to obedience, and they are called upon to know the commandements of God, to doe them, and to know the wayes of God, to walke in them, therefore they desire not that knowledge.

Thirdly, They desire not to know the wayes of God, lest they should be troubled for not walking in them. Their ignorance of them, they conceive, to be some excuse or extenuation of their sin in not doing them (though indeed their ignorance being affected is one of the highest aggravations of their sin) For it is far easier to sin without light, then against it, and to erre by not receiving the truth, then by holding it in unrighteousnesse (as the Apostle speakes, Rom. 1. 18) Light and knowledge where they are, will be urging duty upon the conscience. It is no little trouble to put up these motions, and keep down this light, and it is far more troublesome to goe contrary to them.

Knowledge hath three things attending upon it.

First, An obligation to duty; A man is not free from his own bands (though he be from others) to forbear the doing of what he knoweth.

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Secondly,

Secondly, As knowledge is an obligation, so it is a provocation to duty; It will put a man on, and urge him, it will be as a spur in his side to make him goe, yea run the wayes of God.

Thirdly, Knowledge hath a sting, a vexation in it when we neglect duty. The conscience of a wicked man doth often break in upon him, and smite him, when he knowingly breaks out of the wayes of God. Now lest the knowledge of the ways of God should be troublesome to wicked men; in any of these three things, therefore to way-lay and prevent their own trouble, they have no desire to the knowledge of those wayes. Besides, their desires after the knowledge of those wayes is stopt and quencht by a multitude of prejudices & hard thoughts, which they have of those wayes: As first, that they are unequall and rigorous; therefore the Lord taxeth his ancient people for that apprehension (*Mal. 1. 13.*) *Ye said also, behold what a weariness is it?* and he calls them by the prophet *Michah* to give an account in what, (*Mich. 6. 3.*) *O my people what have I done unto thee; and wherein have I wearied thee? testifie against me.* Secondly, As dishonourable and contumelious, they think the wayes of God too low and simple for their spirits, and are ashamed to be found in the practise of them. The word of God is in that sence, a reproach to them. Thirdly, As fruitlesse and unprofitable, they see not what they can get by them, and then why should they goe in them? Which prejudice is expressly held out in the latter clause of the following verse.

Secondly; Observe;

Not to desire to know the wayes of God, is no more sinfull and dangerous, then the ignorance of them.

There are three sorts of ignorance. First, a grosse or invincible ignorance, which proceeds either from the totall absence of all means of knowledge, or from a totall inability to mannage and improve those means. Secondly, There is an unwilling ignorance in the midst of means and abilities to know; a man may be ignorant of some things, which he is willing enough to know, and this ignorance may run him upon that evill which he had not (premeditately and purposely) a will to doe. Thirdly, there is a willing ignorance, when a man

man hath no will to know, yea resists all the means of knowledge. When he not only doth not know the evill which he doth, but therefore refuseth knowledge, that he may more freely doe evill; and may have this to say for himselfe when he doth evill, that *he knew not how to refuse the evill and chuse the good.* As that is a high wickednesse spoken of by the Prophet (*Isa. 5. 20.*) knowingly, to call evill good and good evill, to put light for darknesse, and darknesse for light, so it is not a wickedness of a lower stature, willingly to refuse knowledge; that so we may not be able in our actings to distinguish light from darknesse, good from evill, but may run blindfold upon any thing which our own lusts and advantages prompt us to do. The Prophet (*Isa. 58. 2.*) speaketh of some who *delighted to know the wayes of God, as a nation that did righteousness, and forsook not the Ordinance of their God.* Such are hypocrites. But there are a sort who delight not to know the wayes of God, that so they may doe unrighteousnesse, and never be engaged to live up to the Ordinances of God; Such are prophane. Both fall into the same condemnation; the one for not doing what they pretend a delight to know, the other for not delighting in the knowledge of that which they ought to doe. The prophanenesse of this latter sort is personated in this verse, and is yet set in a more open light in the verse which followeth,

Vers. 15. *What is the Almighty, that we should serve him?
and what profit shall we have if we pray unto him?*

This verse assigns the reason (such as it is) which lyeth in the bottome of the hearts of wicked men alwayes, and sometimes appeareth at their lips, as the reason why they say to God, *depart from us, &c.* They who bid God be gon from them, have said in their hearts, and are ready enough to say it with their mouthes;

What is the Almighty, &c.

Some read it in the Masculine Gender, *Who is the Almighty?* we in the Neuter; the sence of both is one; and that as bad a one, as is imaginable or utterable. As if they had said, What is there in God more then in another? we see nothing in him
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extraordinary why he should expect, or why we should give him any extraordinary service? Such queryings whether concerning things or persons, God or man, signifie the highest contempt and disesteeme of either. When *Moses* said to God concerning himselfe (*Exod. 3. 11*) *Who am I that I should goe to Pharaoh?* He laid himselfe quite below that important service. When *David* said to God concerning himselfe (*2 Sam. 7. 18.*) *Who am I O Lord God? and what is my house, that thou hast brought me hitherto?* He laid him quite below that eminent mercy. When *Nabal* said to *Dauids* messengers requesting a supply of victual for his Army (*1 Sam. 25. 10.*) *Who is David? and who is the Son of Jesse?* He laid him quite below that desired courtesie. When *David* saith, *Psal. 8. 4. What is man that thou art mindfull of him?* He layeth him quite below the least mindings or thought of God. So when *Pharaoh* said to *Moses* concerning God, (with these in the Text) (*Exod. 5. 2.*) *Who is the Lord that I should obey his voyce to let Israel goe?* He laid the Lord (as they here did) quite below that required duty. Such questions as these doe not so much imply a doubt, who or what God is, whom they are commanded to obey and serve, as a resolvednesse that he is unworthy their service and obedience, or that they judge him such a one as they have no cause either to feare or love. Which we may further evidence from the peculiarity of that name, with which God is cloathed in the Text. *Almighty*, *What is the Almighty?* The word *Saddai* here and else where rendred, *The Almighty*, hath a double derivation. First, from a root (*Sadad*) which signifieth to waite or to destroy, implying the Almighty power of God to subdue and subjugate the greatest powers to himselfe. According to this meaning of the word, the question of these wicked men intimates thus much, That they feare no hurt from God; though he be reported for Almighty, yet they looke upon him as weake and impotent, and therefore as slighting his strength, and daring him to doe his worst, they say, *What is the Almighty that we should serve him?*

Secondly, The word may be deduced from a roote (*Dai* to which the letter *Sin* is added as subservient) which signifieth sufficiency, plenty and abundance. According to this interpretation of the word, their question holds out thus much,

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That they being in ſo flourishing and full a condition themſelves, neither needed nor hoped for any thing from his fullneſſe: They could ſubſiſt well enough without him, or any ſupply from him; why ſhould they ſerve or waite upon him in hope of more, when they had enough in their own hand and poſſeſſion already: nor had they faith to believe that it would be better with them, or that they ſhould receive any good from him, how much, how long, or how well ſoever they ſhould ſerve him, What is the Almighty, or what hath he in ſtore for us, that we ſhould ſerve him? If we knit and conjoyn both theſe conſiderations of the word together, we may paralel or exemplifie the whole compaſſe of their queſtion, with that lewd and Atheiſtical ſpeech recorded from the mouthes of ſome ſons of *Belial* in his time by the prophet *Zepheniah* (*Chap. 1. 12.*) *It ſhall come to paſſe at that time, that I will ſearch Jeruſalem with candles, and I will puniſh the men that are ſetled on their lees, that ſay in their heart, the Lord will not doe good, neither will he doe evil.* Whereas the Lord by his holy Prophet *Iſaiah* (*Chap. 41. 23.*) challengeth the falſe Gods or Idols, to give teſtimony and prooſe of their divine power, or that they are Gods by ſhewing things to come, and by doing good or evil, theſe conclude that God cannot give prooſe of his divine power, by doing either good or evil, Which is as much as to ſay, that he can doe nothing at all: for ſeeing all things that are done, are either good or evil, he that can doe neither, cannot doe any thing. Thus they wickedly imagined the Lord to be what Idols indeed are, who have eyes and ſee not, eares and heare not, feet but walke not, and hands but cannot act or execute. And that's the ſumme of this blaſphemie, which *Job* aſcribed here to the wicked, *What is the Almighty, that we ſhould ſerve him?* We neither regard the benefit nor the dammage that he can doe us: we are neither troubled at his omnipotency, as if he could deſtroy us in his wrath when he is diſpleaſed at us, nor are we hungry after his Allſufficiency, as if he could ſuſtaine us in his love, were he every way pleaſed by us, *What is the Almighty?*

That we ſhould ſerve him?

Why ſhould we take upon us his livery and become his ſervants?

vants? What wages ſhall we have, or what preferment can he give us? as it followeth by and by. To ſerve God, or to be a ſervant to God, is a comprehensive terme, taking in all the duty of man in holineſſe. *I and my houſe* (ſaith *Joſhua*, Chap. 24. 15.) *will ſerve the Lord.* And ſuch is the reſolution of every Godly man; but againſt this the wicked are reſolved while we hear them putting the queſtion, *What is the Almighty that we ſhould ſerve him?* As if they had ſaid, he is ſuch a Maſter (or let him be what he will) that ~~we~~ ^{we} will not ſerve him. To ſerve God is to give him all the duties both of naturall and of inſtituted worſhip; We ſerve God while we love him, while we feare him, while we believe in him, while we truſt upon him; yet all theſe have diſtinct and proper reſpects to God. We truſt God as he is faithfull, we believe on him as he is true, we feare him as he is great, we love him as he is good, we ſerve him as he is ſovereigne and Lord of all. *Thou ſhalt feare the Lord thy God and him only ſhalt thou ſerve*, (Deut. 6. 13.) There is a ſervice due from man to man, but comparatively to our ſervice of God, we muſt not *be the ſervants of men* (1 Cor. 7. 23.) we ought to ſerve men heartily, but we muſt ſerve none but God with all our hearts. And if God be not ſerved with all, he counts himſelfe not at all ſerved. A wicked man may poſſibly ſerve God with his tongue and hands, with words and outward workes, but he never ſerveth him with his heart, and moſt uſually they caſt off the ſervice of hand and tongue, uſing both to his diſſervice. In this largeſt ſence of obſerving we may expound this Text, and apply it to the greateſt number of wicked men, and in that ſtricter ſence 'tis true of them all; They ſay; *What is the Almighty that we ſhould ſerve him?*

Hence obſerve;

First, *Wicked men have low and ſleight thoughts of God. Their wiſdome* (the beſt that is in them) *is but the wiſdome of the fleſh*, and that, at the beſt, *is enmity againſt God* (Rom. 8. 7.) and can they doe otherwiſe then lightly eſteem him, with whom they are at enmity? They who know not the worth and excellency of a perſon, cannot have high thoughts of him, wicked men one & other, know not God (that is the definition, which *Bildad* giveth of them; Chap. 18. 21.) How then can they duely prize him

him whom they doe not know? As we doe not deſire, ſo we cannot honour that which is unknowne. All the ſervices, ſuch as they are, which a wicked man tenders to God, may beare the ſame inſcription which the Altar obſerved by Paul among the Athenians did, (*Acts 17.23.*) *To the unknown God.* If thou haſt known the gift of God, (ſaith Chriſt to the woman, *Joh. 4.10.*) and who it is that ſaith unto thee, give me to drink, thou wouldeſt have asked of him, and he would have given thee living water. Did wicked men know the living God, they would ask after him, and reckon their lives with all that they have, nothing worth without him. Beleevers have attained ſome good knowledge of God (though it be little to what they might attaine in grace, and leſſe yea as nothing to what they ſhall receive in Glory) are liſted up with holy Gloryings in and of God. Thus *Moses* in his triumphant Song after the overthrow of *Pharoah* and his *Egyptian* Hoſt in the red Sea, (*Exod. 15. 11.*) *Who is like unto thee O Lord, amongſt the gods? Who is like unto thee, glorious in holineſs, fearfull in praiſes, doing wonders.* Thus the *Psalmiſt* cryeth him up in his excellencies; *This God is our God for ever and ever* (*Pſal. 48. 14.*) So the Church is brought in by the Prophet admiring God (*Iſa. 25. 9.*) *Loe this is our God, we have waited for him and he will ſave us; This is the Lord, we have waited for him, &c.* The words have a ſound of victory and triumph in them, intimating that ſome had in ſcorn (as they did *David*) asked, *Where is now your God?* or as theſe in the Text, *What is the Almighty?* therefore his people upon ſome gracious and ſtrong appearance of God for them, doe as it were hold him up at once to the view and aſtoniſhment of All the world, eſpecially of their enemies; *Loe this is our God, this is the Lord.* Behold and conſider, who is a God like unto him? your rock, is not as our rock, even your ſelves being Judges. *Whom have I in heaven but thee,* (ſaith *David*, *Pſal. 73. 25.*) and *there is none upon earth that I deſire beſides thee.* We ſee, how the opinion and eſtimation which the Saints have of God, is a ſ different from that of wicked men, as their ſtate is different. They make their boalt of God all the day long; theſe are aſhamed of him, and ſay, *What is the Almighty that we ſhould ſerve him?* The daughters of *Jeruſalem* enquire of the Church (*Cant. 5. 9.*) *What is thy beloved more then anothers be-*
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loved, O thou faireſt among women? What is thy beloved more then anothers beloved, that thou doeſt thus charge us? They demand what, and what is thy beloved? out of an earneſt deſire of further information. But wicked men aſke, *What is the Almighty?* not out of a deſire to know what he is, but in ſcorne and deriſion of what they vainly and ignorantly conceive him to be, even too meane to be ſerved by them.

Secondly, Obſerve;

A wicked man thinks ſcorn to ſerve God.

No man can ſerve two Maſters (ſaith our Great Maſter, Mat. 6. 14.) That is, two Maſters of contrary intereſts, and who iſſue out contrary commands. Every wicked man ſerveth more Maſters then two, but he ſerveth not that one who is infinitely better and more deſerving our ſervice then All. He is a ſervant to luſt, yea he ſerves divers luſts and pleaſures (Tit. 3. 3.) he ſerves at the pleaſure of every luſt, and therefore he can have no pleaſure in ſerving the Lord: and unleſſe we make it our pleaſure as well as our work to ſerve the Lord, he hath no pleaſure neyther in us nor in our ſervices. We cannot ſerve God unleſſe we deny our ſelves, and reſolve our will into his. But every wicked man is a ſelfe-ſeeker, therefore he cannot ſerve God. And as in that ſtate he cannot, ſo he hath no will, no minde to ſerve the Lord. He looks upon his ſervice as ſlavery, and calls the commandements of God coards and bonds, and ſubmiſſion to them bondage, therefore he ſaith, *I will breake thoſe bonds aſunder, and caſt away thoſe coards from me* (Pſ. 2. 3.) Till we are made free from ſin, we are never free to ſerve the Lord. The Apoſtle joynes thoſe two in conſequence, Rom. 6. 20, 21. *When ye were the ſervants of ſin, ye were free from righteouſneſſe* (not free by any liberty given, but by a liberty taken, which is licentiousneſſe) *but now being made free from ſinne* (Chriſt manumitteth all whom he redeemeth) *and become ſervants to God*; There is a bleſſed tranſition from that freedome which is indeed ſlavery, into a ſervice which is indeed freedome. He is incomparably more free that ſerveth the Lord, then he who, not ſerving him, ruleth the world. *I ſerve* (God being my Maſter) may be the Motto, and is the Honour of all the Saints. The yoke of Chriſt, yea the Croſſe of Chriſt, are
ſweete,

sweet, easie, and honourable to the Saints. They who have tasted how gracious the Lord is in his promises, will rejoyce in his commandements. And it is as much their desire to serve him, as it is their happines to be saved by him. The wicked are strangers from the covenant of his promise, and therefore they are estranged from his precepts, & in stead of receiving his law into their hearts, cast it behinde their backs. *What is the Almighty (say they) that we should serve him?*

And what profit should we have if we pray unto him?

We use to looke to the end of our actions before we begin them; and we may justly think it is not good for us to doe that which will doe us no good when we have done it. Did a godly man see no benefit, no good comming in by prayer, he would not pray. And because a wicked man seeth no benefit in prayer, therefore he doth not pray. His reason were good if it were true. We cannot profit God by prayer, but we may profit our selves. We may turne the argument and say, What profit shall we have if we doe not pray? Though God giveth sometime before we aske, yet we have no ground to expect till we have asked. Wicked men receive many good things from God, for which they never prayed, but because they doe not owne him as the Author and fountaine of their good therefore they will not pray. They ascribe their profits to themselves, what profit then can they conceive in prayer? *What profit shall we have*

If we pray unto him?

The Hebrew is, *If we meete him.* 'Tis a metaphor taken from those, who rise up when grave and great men come towards them, and in honour to their persons goe forth and meete them. This elegancie of the word heightens the impietie of wicked men, who are so farre from following God with their prayers and supplications, when he departeth farre from them, that they will not so much as stirre a foote to goe out and meete God when he commeth towards them, eyther in judgement to divert and turne him backe, or in mercy to invite him forwards, and give him thanks: as if they did not at all, eyther feare his anger, or regard his love. Prayer is our

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meeting

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occurrere obui-
re sape autem
deprecari, vel
instanter orare.

meeting with God; and this word is ſpecially applyed to our meeting God in prayer when he appeareth angry and diſpleaſed. Thus the word is uſed (*Jer. 7. 16.*) *Therefore pray not then for this people, doe not thou (ſaith the Lord to his Prophet) meete me when I come out againſt them, doe not thou ſtrike in between me and them (as Moſes ſometimes did) to intercede and meditate for them, for I am reſolved to deſtroy them. That Scripture (Iſa. 47. 3.) which we render, I will take vengeance, and I will not meete thee as a man,* (that is weake in power, or with compaſſion ſuch as men ſometimes ſhew, but in full power, and with an unmoveable purpoſe as God, that Scripture, I ſay) is thus rendred by others, *Man ſhall not reſiſt me,* that is, he ſhall not hinder me of my purpoſe by prayer, or as ſome of the Rabbins tranſlate, or rather paraphraſe that Text; *I will not admit of any interceſſion for thee.* Whereas in another place of the ſame Prophet (*Chap. 59. 16.*) *The Lord wondered that there was no interceſſour;* none to meete him with a good word for that people. In which ſence we finde the word, *Jer. 27. 18 Jer. 36. 25. Abigail went out to meete David, and by her mediation to ſtop him from ſhedding bloud, (1 Sam. 25. 23.)* The Lord calls his people to meete him (*Amos 4. 12.*) *Therefore thus will I doe unto thee, O Iſrael, and becauſe I will do this, therefore prepare to meete thy God, O Iſrael.* How to meete him? What with Armes or Armies, with the preparation of outward force? No; What can the ſtrongeſt Hoſts of men doe againſt or with the Lord of Hoſts? This meeting then muſt be by repentance and humiliation, by weeping and invocation. God meeteth him (with bleſſings) in his way that rejoyceth and worketh righteouſneſſe; And he loves, yea expects that we ſhould meete him in his way, mourning and praying, when he is about his works of Judgement. Many godly men have met God with theſe weapons, and have prevailed, But the wicked man, eyther hath no hopes or thinks he hath no need eyther to prevent evill or obtaine good by ſuch a meeting. And therefore he ſaith, *What profit ſhall I have, if I pray unto (or meete) him?*

Hence obſerve;

Fiſt; *Wicked men are led by their worldly profit in all they doe;* They are ready to doe any evill which they ſuppoſe may

may profit them, and they will not doe (which is all they can doe) so much as the outside of any good, by which they can get no visible profit. The Apostle *Paul* speaks of such who supposed that gaine was Godlines, but they were farre from supposing that Godlines (as indeed it is, even bare Godlines) is great gaine (1 Tim. 6. 5, 6.) While wicked men have a hope to gain by a profession of Godlines (because gaine is savory to them, though it proceed from that which to them is most unsavory) they will be professors, and condescend to that which they esteeme no more in it selfe, then the dirt under their feete, the thing called *Godlines*. But when once they see they cannot gaine by it, or think they have gained enough by it, then they meddle with it no more; off goes their visor, and they shew you (having made a shew of what they were not) what they are. Many now receive the Gospel upon the same argument, by which the *Shichemites* were perswaded to receive Circumcision (Gen. 34. 23.) *Shall not their cattell, and their substance, & every beast of theirs be ours?* They are zealous for Christ, upon the same termes that *Demetrius* was zealous for the worship of *Diana* among the *Ephesians* (Acts 19. 24) they make or gain *Silver-Shrines*, and by this they get their living. As *Judas* betrayed Christ, so they will pretend to adore him, If their question be well answered, What will you give us? or what shall we get by it? The needle of the compasse never rests nor is quiet, till it poynteth to the North, nor are they till they poynt at profit, and have carnal advantages in their eye. What profit shall we have if we heare him or pray unto him?

Secondly, observe;

Wicked men have an opinion that prayer and attendance upon God in holy duties are unprofitable. While they aske, What profit shall we have if we pray? their meaning is, that prayer yeelds no profit, and that serving God is a very poore trade. Such the Prophet *Malachie* at once discovers and reproves (Ch. 3. 14.) *Ye have said, it is in vaine to serve God, and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of Hosts. And now yet call the proud happy, yea, they that work wickednes are set up, yea they that tempt God are even delivered.* As if they had said; we get nothing

thing by the ſervice of God, and not only ſo, but they who rebell againſt him, the proud, they who make wickedneſs their worke, their buſineſſe, they who do not only neglect God, but tempt him, ſinning preſumptuouſly, daringly, theſe get all, theſe are happy, theſe are built up high in good things, honour and riches, and theſe are delivered and protected from evill, dangers, and diſtreſſes. A prophane ſouldier at the ſiege of a Towne paſſing a place of danger was heard ſwearing, and when one that ſtood by warned him, ſaying, *Fellow-ſouldier, doe not ſweare the bullets fly*; he answered, *They that ſwear come off as well as they who pray*; ſoon after a ſhot hit him, & down he fell. This is the judgement both of poor ignorant, and knowingly wicked men, *What profit is there if we pray?* Whereas indeed they ſhould rather ſay, *What profit is there in any thing without prayer?* or *what profit is there not in prayer?* *Godlineſſe is profitable for all things, having the promiſe of this life, as well as of that which is to come* (1 Tim. 4. 8.)

Thirdly, obſerve;

Wicked men throw up or give over the duties of holineſs, when they finde no preſent profit, or outward advancement coming in by them.

They ſerve God no longer then he ſerveth their turnes. They who follow Chriſt for the loaves, leave him when the loaves are done. Surely many old formalists were wont to pray meerely for filthy lucre, which gave occaſion for that common Proverb, *No penny, no pater noſter*; which we may tranſlate in the ſtile of the Text, *No profit, no prayer*. Saints finde rewarde in their worke, but hypocrites muſt be rewarded and paid in hand for their worke, elſe they will worke no more. A godly man will pray and perſevere in prayer, becauſe God commandeth him to pray alwayes, not becauſe he always finds the grant of the thing prayed for. He knows his prayers can never turne to loſſe, though he pray long and feeles no profit, not only not in temporals, but not in ſpirituals, and inward comforts. He conſiders, what God requires of him, not what he receiveth from God is the ground of every duty. And whereas that wicked King ſaid (2 King. 6. 33.) *This evil is from the Lord, why then ſhould I waite upon the Lord any longer?*

longer? He ſaith, I will yet, yea for ever waite upon the Lord, though he deferre to do me good.

J O B, Chap. 21. Verſ. 16, 17, 18.

Lo, their good is not in their hand, the counſel of the wicked is farre from me.

How oft is the candle of the wicked put out? and how oft cometh their deſtruction upon them? God diſtributeth ſorrows in his anger.

They are as ſtubble before the wind, and as chaff that the ſtorm carryeth away,

IN the former words, Job having deſcribed both the proſperitie and the blaſphemy of wicked men, whom he repreſents thruſting the Lord from them, and diſcharging him their company; *Depart from us, we deſire not the knowledge of thy wayes, &c.* (Having thus, I ſay, deſcribed their proſperitie, and their blaſphemy, leſt he ſhould ſeeme to attribute more happineſſe to them, then indeed they have, or at all to have approved of their courſe and counſel, which at all he had not) he ſubjoynes by way of prevention, his opinion of both in this 16 verſe.

Lo, their good is not in their hand, the counſel of the wicked is farre from me.

As if he had ſaid: I have not aſſerted the great ſucceſſe of wicked men, as if God neglected the affaires of the world, or cared not into what hands they were diſtributed, as if he had left wicked men in their own power, to be the founders and contrivers of their owne greatneſſe; or as if I my ſelfe were taken with, or envied at any of their felicitie: for I am well aſſured that God diſpoſeth of all theſe things in much wiſdome, but in no love at all, or good will to them; *Lo, their good is not in their hand, the counſel of the wicked is farre from me.*

In theſe words Job gives his opinion about the ſtate of wicked men, in the middeſt of all their outward pomp and worldly ſplendour; *Lo, their good is not in their hand.* The Septuagint reads

ἐν χειρὶ γὰρ
 αὐτῶν τὰ
 ἀγαθὰ, Sept.

reade this first part of the verse without a negative particle, whereas we from the Hebrew.) reade, *Their good is not in their hand*, they say, *Their goods were in their hands*. Which some explaine; As if Job in these words assigned the reason whence it comes to passe, that wicked men spake with so much boldnesse and impudency in the verse before, *What is the Almighty? And what profit is it that we pray to him?* Why are they thus bold with God; why doe they slight the Almighty? O (saith Job) *their good is in their hand*, that is, they have enough already, they are full of the world, and they care not how emptie they are of God, they have as much as they desire, they are satisfied with the creature, therefore they have no desire to the Almighty, the Creator: they have their portion, and such will not pray for more, who think they have all in possession. What need they beg any good thing at the hand of God, when they have all good in their owne hand? *Their good is in their hand, therefore they say, What profit is it that we pray to the Almighty?* This is a truth, but I will not prosecute this reading, because it is not cleare from the originall Text.

We render according to the letter of the Hebrew, *Their good is not in their hand*. That is, say some, they have many worldly good things, yet they use none of them. They have good in their houses, good in their chests, but they have none in their hand. The righteous man hath outward good things in his hand, he is readie to use, and imploy them, he is master of them, he makes them serve him, but meere carnal men serve their goods, or are slaves to them; their goods have them in their hand, their good is not in their hand, they are ruled by what they have, they doe not rule what they have, *Lo, their good is not in their hand*. They are not master of their owne. There is a truth in this exposition; and therefore Solomon in *Ecclesiastes* distinguisheth the possession of the things of the world from the use of them. It is one gift of God to put the things of the world into our hand, and another to give us a heart to use them, (*Eccles. 5. 19.*) *Every man to whom God hath given riches, and wealth: (there is one gift) and given him power to eat thereof, and to take his portion, and rejoyce in his labour, this is the gift of God, there is another gift.* Many receive the first gift from the hand of God, who are denyed the latter. But neither

neither will I give this as the scope of *Jobs* Text.

Againe, *Their good is not in their hand.* By good here, we are to understand all which is before set downe, as the portion of wicked men: we had an inventory of their goods, a very large and faire one. *Lo, Their good.* Why the things of the world are called good see before (*vers. 13.*) *They spend their dayes in wealth, or, in good.* And though they did, yet here he saith, *Their good is not in their hand.* But how can a man spend his dayes in that which is not in his hand? Many have that in their hand or possession, in which they doe not spend their dayes. But it sounds hard to say, A man spends his dayes in that which is not in his hand.

Lo, their good is not in their hand.

I answer; The being of a thing in our hand imports.

First, That it is attaineable by our owne industry, or that it is within our reach and power. So, when *Job* saith, *Their good is not in their hand,* his meaning is, their riches and worldly abundance was not attained by any selfe-sufficiency. Not onely is it true in spirituals, but also in temporalls (though in these we can doe more) that we can doe nothing effectively of our selves, or by our own strength and wisdom, our sufficiency is of God. Whatsoever we have in this world comes from another hand, not from our owne. Mr Broughton renders fully up to this sence; *Lo, their wealth commeth not by their own power.*

Secondly, *Their good is not in their hand,* that is, they have not a power to hold the good which they have received; this I have seene (saith *Job*) in the state of wicked men, that neither the good they have was purely in their power to attain it, nor in their power to retain and hold it. This latter sence some conclude, as specially intended by this phrase all the Scripture over. As if to be in the hand, did rather imply an abilitie in keeping, then industry in acquiring the things of this life; yet I conceive the former sence as fayre and pertinent as the latter, and therefore from thence note.

First, *Men get not their greatness, whether in wealth, or rule, by their own power.*

What *Job* affirmes of evill men, is true of good men too, is

X x x x

*Cum Scriptura
dicit aliquid esse
in manu hominis
potestatem in
conservando
quam in acqui-
rendo significat.
Bold.*

is a generall truth, *Their good is not in their hand to get it*; every good gift comes from above. Even the things of the world, (which are good gifts, though they be a lower sort of good gifts) are sent by a higher hand. Earth is dropt downe to us out of heaven. Outward comforts are not from the hand of man, eyther meritoriously, or efficiently. They are not from his hand meritoriously, he deserves not a bit of bread, he is so far from deserving heaven, and glory, and the favour of God, that he deserves not a piece of this earth to stand or lie downe upon, no nor efficiently. Proud man hath such an opinion of himselfe, he is full of these thoughts, that at least the things of the world are within his compasse, that he can reach and attain them by his own power, activity, and policy. *Iſa. 10. 13.* The *Aſſyrinn* is brought in glorying thus; *For he ſaith, by the ſtrength of my hand I have done it, and by my wiſdome, for I am prudent, and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants of the earth like a valiant man.* Here is the language of a proud mans heart, he ſaith, by the ſtrength of my hand I have done it. And the Lord was very jealous of his owne people, that they would be attributing their good to their own hand, and he could not beare it that they ſhould. (*Deut. 8. 16, 17.*) therefore he admoniſheth them that when they came to *Canaan*, and had got great eſtates, and eaten and were full, to take heed leaſt their hearts ſhould be liſted up, (*verſ. 17.*) *And thou ſay in thy heart* (ſuppoſe it doe not break forth into words) *my might and my power hath gotten this wealth,* (take heed thou doe not ſpeake ſuch language in thy heart) *but thou ſhalt remember the Lord thy God, for it is he that gives thee power to get wealth, that he may eſtabliſh his covenant which he ſware to thy fathers.* See here, the things of the world are not in our hand, God gives us power to get our bread. And conſider, if the Lord be ſo jealous in this poynt that he will not indure men to aſcribe to their owne ſtrength or hand the getting of the treasures of the world: how will he take it at their hands that ſay heaven it ſelfe is in their hand, the good of eternall life is in their hand, or that they can fetch it in by their own earnings, that they are not beholden to Chriſt onely, or alone for it, but they can merit for it? There is a touch of this in all our hearts, though

we come not to the groſſeneſſe of the Papifts; we would have ſomewhat of our owne gaining and fetching in, for life and glory. But if the things of the world be not in our hand, then much leſſe are the things of heaven; if not temporalls, then ſurely not ſpirituals and eternals (*Pſal. 76. 6, 7.*) *Promotion is not from the Eaſt, or Weſt, or South, but it is of God who pulleth down one, and ſetteth up another.* It is a peice of our ſpiritualneſſe to confeſſe God the giver of our temporals. It is an act of grace to ſay, *Lo, our good is not in our hand.* That principle of policy, *Every man is the contriver of his own condition,* is falſe in Divinitie. Man may be conſidered in a threefold capacity or ſtate, and God the Author of them all. In his natural ſtate *as a living man*; In his ſpiritual ſtate, *as a holy man*; in his civil ſtate, *as a rich man or great man*; all that he is in any of or al theſe is all from God.

*Quisq; fortis
ſua faber.*

Secondly, obſerve;

It is not in the power of man to hold or perpetuate his owne proſperitie.

As our good is not got by our hand, ſo not held, it will run or ſlip out between our fingers, if we only hold it; we put our earnings into a purſe with holes (*Hag. 1. 6.*) if God doe but blow upon it. As the Lord gives, ſo he can take away, let us hold as faſt as we will; unleſſe the Lord hold what we have for us, we cannot hold it. The creature is a flitting thing; unleſſe God eſtabliſh it to us it may be gone every moment. Our ſpirituals are not in our owne keeping; we cannot bring grace into our owne hearts, and we cannot keepe grace in our own hearts; our good of grace is in the hand of Jeſus Chriſt, it is he that preſerves his own graces beſtowed upon us. Were it not for the hand of Chriſt holding our hearts, we ſhould let out all the grace we have quickly; our faith and love with all thoſe ſpiritual treaſures would ſoone be ſcattered, were not we kept by the power of God, *Lo, their good is not in their hand.*

Thirdly, When *Job* ſaith, *Their good is not in their hand,* He ſeemes to intend, that though theſe men had a great deale in their hands; yet *their good*, or that which indeed will do them good was not in their hand. The men of the world have their

X x x x 2

portion

portion in this life, and that is not a portion; They have goods in their hand, but that which is indeed their good is not in their hand.

Hence note;

That which is truly good, or will really doe any man good, is not in the hand of a wicked man.

Let him have what he will in his hand, his good is not in his hand; yea it had been better for him not to have had this good in his hand, unlesse he had somewhat that is better. (*Psal. 4. 6.*) The men of the world cry out, *Who will shew us any good?* What is their good? *David* tells us, *Corne and wine, and oyle, gold and silver,* the riches and greatnesse of the world, these are a very low sort of good, and comparatively these are no good at all. *Give me the light of thy countenance* (saith he), this good they have not in their hand; They have not the grace or favour of God in their hands, they have not a portion of spirituals in their hands; their good is not in their hand, because that is not there which indeed would make them happie. *Job* did not looke on wicked men as truly happie, though he spake so much of this outward happines; *Their good is not in their hand.*

The counsel of the wicked is far from me.

In these words *Job* makes a modest comparison between his owne and the condition of the wicked; *The counsel of the wicked is far from me.* Counsel, is not to be taken here strictly for that which is the preparation to action, after inquisition and debate, For the issue of both, is counsel. But here counsel is to be understood in a larger sence; *The counsell of the wicked,* is, their course, their opinion, their way, their purpose, whatsoever is decreed and resolved by them, that is their counsel. Now, saith he, *this counsel, (or course) of the wicked is far from me.*

Consilium ponitur pro tota agenda ratione.

But how was their counsel far from *Job*? Every good man cannot keepe evill counsel far from him. Evill men may give good men bad counsel: yea a good man cannot keep himselfe from the evill counsel of the Devill, why then doth he say, *the counsel of the wicked is far from me?* Satan will be instilling hellish

hellish counsel into the hearts of the best, how then is he thus confident, *The counsel of the wicked is far from me.*

The meaning is, *I am far from the counsel of the wicked:* for though we cannot keep the counsel of wicked men, or the counsel of Satan, his suggestions, and motions far from us; (for these will be buzzing about us) yet we may keep our selves far from them, that is, we may keep our hearts at a distance from them. Now that is the meaning of *Job*, *The counsel of the wicked is far from me;* that is, I am of another opinion, and minde, I doe not fall in with them, I doe not say as they, I doe not affirme what they affirme, or deny what they deny. *The counsel of the wicked is far from me,* It shews that he had a quite different judgement of things from the wicked; nor did he like their way, notwithstanding their prosperitie and successe, As if he had said; *I am not in love with their good and greatnesse, much good doe it them; it is far from me to wish it in their way, and upon their termes; for I never trod in their path, nor walked in their counsel.*

Hence observe, first;

The counsel or course of a wicked man is foolish and preposterous in the opinion of the Godly.

As himselfe is, so is his counsel, both nought, therefore a good man abhors them. What is the counsel of a wicked man? What is his course? His counsel is to follow the world, to heape up riches, to engrosse earth, neglecting heaven; to be very eager after the things that are seene, not regarding the things that are not seene. This is foolish counsel: for (saith Paul, 2 Cor. 4: ult.) *we looke not at things that are seen.* How can a man looke at things that he doth not see? How can he ayme at a mark that he doth not reach with his eye? Indeed beleevers looke at nothing but what they see, though they doe not looke at the things which are seene. Here is the excellency of beleevers, they ayme at things that are not seene by the corporal eye, but they have a sight of them by the eye of faith, they see them with a spiritual eye, or else they could not ayme at them. Now, *we look not (saith Paul) at things that are seene, (which is the counsel of the wicked) but at things which are not seen; for the things that are seen are temporal, but the things which*

are

are not ſeene are eternall. The things which are moſt ſeen now, will not be ſeene long, no nor be long. As it is ſaid of Tſire (Ezek. 27. 36.) *The Merchants among the people ſhall hiſſe at thee, thou ſhalt be a terrour, and never ſhalt be any more : or ſhalt not be for ever.*

Secondly, obſerve ;

Godly men are not at all pleaſed with the way of the wicked how much ſoever they thrive in it.

Job had ſaid much of the greatneſſe, riches, and glory of the wicked : but, ſaith he, how ever, *The counſel of the wicked is far from me.* The wayes of the godly and the wicked differ, as much as their ends ; and their counſels are as diſtant as their concluſions will be. Every good man ſaith of the counſels and wayes of the wicked, how prosperous ſoever, as Jacob ſaid of his ſons, Simeon and Levi, (Gen. 49. 6.) *O my ſoul, come not thou into their ſecret, unto their aſſembly mine honour be not thou united.* Let me be far from their ſecret, that is, from their ſecret counſel, from their cabinet counſel, and cloſe committees, O my ſoul come not thou into their ſecret. The further we keep from their counſel, the neerer we are to bleſſedneſſe. (Pſal. 1. 1.) *Bleſſed is the man that walketh not in the counſel of the ungodly.* And as the Godly are far from the counſel of the wicked, ſo the wicked are as far from the counſels of the godly ; they alſo ſay, *The counſel of ſuch is far from us,* we cannot abide their counſell. (Pſ. 14. 6) *Ye have ſhamed the counſel of the poore,* that is, ye are aſhamed of his counſel. What poore doth he meane? He meanes it not of any poore ; though it be a truth, that a poore mans counſel is ſeldome heard (great men are uſually aſhamed of poore mens counſel, As Solomon ſpeaketh in his Eccleſiaſtes, (Chap. 9. 16.) *The poore mans wiſdome is deſpiſed, and his words are not heard.*) But here by poore, he meanes the godly poore, men fearing God, as it is plaine in the latter end of the verſe : you are aſhamed of the counſell of the poore, why? *becauſe the Lord is his refuge.* His counſel doth depend on the Lord ; *truſt in the Lord, walke in his wayes,* ſhelter your ſelves under his protection, this counſel the poore man gives, and he muſt needs be a godly man that gives this counſel. This counſel you have ſhamed, that is, deſpiſed. What have we to do with this counſel,

fel, to make the Lord our refuge? No, we will take our own course, and work it out by our own wit. Thus wicked men are from the counsel of the godly, and godly men are as far from the counsel of the wicked.

Job proceeds.

Vers. 17. *How oft is the candle of the wicked put out?*

Here begins the second part of that Chapter. As in the former he proved by cleare experiences, the prosperitie of the wicked, so now he proves that the wicked are not alwayes prosperous, but meete with checks and contrary blasts as well as others. *How oft is the candle of the wicked put out?* There are two opinions concerning the generall tendency of this latter part of the Chapter. Some think, (as hath been toucht) that *Job* having before declared the outward happinesse of wicked men doth here as it were turne the Tables, and describe their misery, by way of Admiration. *How oft is the candle of the wicked put out.* Or if they escape their children pay for it, as it follows vers. 21. This may seeme to contradict what he spake before of the flourishing state of wicked men, presently to adde, *How oft is the candle of the wicked put out?* But indeed it only contradicts what his friends spake before, whose opinion was, that God sorteth out the things of this life so distinctly, that to the wicked he gives nothing but misery and sorrow, and to the righteous, nothing but mercy and comfort. Now *Job* takes this off; he affirms that wicked men are usually filled with worldly abundance, which is against their opinion, yet he affirms also that wicked men are often plunged into outward misery, that they also are brought into straits and darknesse. Thus he renders the opinion of his friends altogether inconsistent with his experiences; they said, that evill men receive onely evill; no, saith he, evill men receive abundance of good in this world; yet I doe assert that evill men also receive evill too; so that there can be no distinguishing of mens spirituall estates by their temporall sufferings or enjoyments, seeing wicked men sometimes are not punished here, and sometimes are.

Secondly, Others understand the whole context thus, as if *Job* were still describing the prosperous state of the wicked, and

Concludit contra amicos suos bona & mala in hac vita aequè a deo bonis ac malis dari.

Refutatur amicorum sententia impios semper hic puniri, quum utrumq; aequè accidas & eos puniri & non puniri. Melco.

and continued the same discourse to the 21 verse. And then the questions here are to be expounded negatively; *How oft is the candle of the wicked put out?* Can you give many instances of it? is this very oft? are wicked men commonly found in darknesse, or in trouble? So he meets with both the assertions of his friends. Bildad said, (Chap. 18. 5, 6.) *The light of the wicked is put out, and the spark of his fire shall not shine; the light shall be dark in his tabernacle, and his candle shall be put out with him.* Well, saith Job, this is your opinion, I pray, tell me, *How oft is the candle of the wicked put out?* Have you seen this frequently, that you make such a direct conclusion of it? Again Zophar in the close of the 20 Chapter, when he had drawne out the judgements of God in many particulars, concludes (vers. 29.) *This is the portion of a wicked man from God, and the heritage appointed him by God.* Now Job answers, whereas you, O Zophar, conclude your innumeration of evils, with, *This is the portion of a wicked man from God.* I pray how oft doth God distribute such evils to them in anger? doth he it so often, as gives you a sufficient ground to make so peremptorie a conclusion? *This is the portion of a wicked man from God.*

Quoties potest
exponi in dese-
ctu, q d. Esi
id fiat ali quādo
taro tamen fit;
ac sapia florent
impij contra
quam vos dixi-
tis. Merc.

Take the words eyther of these wayes, there is a faire correspondencie with the scope of the place, and with Job's purpose, nor doe eyther of these interpretations give any straine or offer violence to the original Text. For the first word that we render *how oft?* is expounded sometimes by way of increase, sometimes by way of diminution. In the former sence, *how oft?* sounds a thing done very frequently; In the latter, *how oft?* sounds a thing seldome, or rarely done, How oft have you had such experiments? that is, you have rarely had them. *how oft is such a thing done?* that is, it is seldome done. Mr Broughton translates clearely to this exposition, *Not so often is the candle of the wicked put out, &c.*

How oft is the candle of the wicked put out?

By the *candle of the wicked*, some understand their lives, that is, how oft doe wicked men come to a sudden and unexpected death? Job said before, *They grow old*: His friends had said, *They are cut off*. Here according to the latter exposition, he queries, Can you give many instances that the candle of the wicked

wicked hath been put out? that their lives have been extinguished? The life of man may well be called his candle, and the life of man goes out after the manner of a candle. A candle goes out three wayes, and so doth the life of man; first, for want of moysture to feed it: thus the life of man goes out when the moysture of the body is spent, and consumed, when it is drunke and dried up by old age, or hot distempers, then out goes the life of man like a candle. Secondly, A candle goes out, through the redundancy of moysture, the oyle sometimes drownes the lamp, as well as feeds it. Thus also moysture overflowing the body of man, puts out or quencheth life. Thirdly, a candle is extinguish by a vehement wind that blows it out: And the lives of many men are put out by violence, their candle doth not burn out, but is blown out. And thus especially the lives of wicked men are put out; They are cut off by a hand of justice before they have lived out half their dayes, or if they attaine to fulnesse of dayes, their hoary head descends not to the grave in peace.

Secondly, Others understand by *Candle*, their *Children*. A mans children are as so many lights in his house: as they die, his candles are put out; and if they all dye, his candle is put quite out.

Thirdly, and more generally, the word is used to signifie any, or all sorts of worldly prosperity. The light of the wicked can be nothing but outward prosperity, in all the sorts of it. So the word is frequently used (*Prov. 13. 9.*) *The light of the righteous rejoyceth, but the lamp of the wicked shall be put out;* that is, their prosperity shall cease; read *2 Sam. 21. 17.* *2 King. 8. 19.* *Psal. 132. 17.* in all which places, light, lamp, and candle, expresse outwardly splendor, and prosperity. *How oft is the candle of the wicked put out?* Taking the words in the first sence, how oft? that is, very oft.

Observe,

The worldly glory and outward pomp of wicked men is many times put out in darknesse

Taking the words in the second sence, how oft? that is, not often; you cannot give frequent experiments of this?

Note;

Y. Y. Y.

Moss

every one hath his lot. Thus land in a common field is divided, and thus *Joshua* divided *Caanan* among the twelve Tribes, he divided it to them by lot; such a distribution the word signifies; *God shall distribute sorrowes to them by lot.*

He distributeth sorrows.

וְיָחֵד
Dolores, fines,
partietur, fur-
niculis heredi-
tates dividi-
buntur.

That word signifieth, a coard, or a line, that line with which an inheritance is divided, a measuring line, a line to measure land by. So (*Psal. 16. 6.*) *The line is fallen to me in a faire place*; that is, my inheritance is divided, or shared out to me in a faire place, I have a fair lot. The elegancy is remarkable. God distributeth sorrowes by a line, as the portion and inheritance which wicked men shall receive. (*Luk. 12. 46.*) *The Lord of that servant cometh in a day when he looked not for him, &c. and will appoint him his portion with the unbelievers.* God distributeth sorrowes. To say God distributeth a portion in anger were sad enough: for every portion that God distributeth in anger can be nothing but sorrow. But to distribute sorrowes in anger, imports the most sorrowfull distribution. And besides, the word signifies not only sorrows, but the greatest sorrows, those sorrows that straiten as a coard, which binds the part so hard that it causeth paine, or such sorrows as a woman hath in travell, The Greek Translators expresse it by a word noting the pangs and throws of a travelling woman, *God distributes these sorrows.*

In his anger.

That is, God being angry, or when he is angry he distributes these sorrows. In what sence, anger or any other passions are said to be in God, hath been shewed from other Texts of this Book. And when it is said, that *God doth a thing in anger*, the meaning is not that he doth some things in a quiet temper, and other things in a distemper, as men often doe; but that he doth some things for the good and benefit, other things for the hurt and vexation of man; yet as the one in mercy, and the other in judgment, so both according to the highest rules of reason and righteousness.

Thus the wofull condition of a wicked man is described, under the displeasure and angry dispensations of God.

Hence

Hence Note; firſt,

Sorrow is the portion, or inheritance of the wicked.

The lot of the wicked falls in the Land of ſorrow and darkneſſe, of mourning and lamentation, this is their proper lot: Though at preſent they live in the light of outward joy, yet their portion is darkneſſe and ſorrowes. What elſe can be their inheritance but ſorrow, who abide under the anger of God? Believers are heires of the promiſe, and therefore peace and joy are their portion. The wicked are heires of the curſe, they are as ſurely heirs of the curſe, as the Saints are of the promiſe, and therefore ſorrow is their portion. The anger and curſe of God have nothing but evill in them, as his favour and the promiſe have nothing but good in them,

Secondly, Obſerve;

The ſorrowes of wicked men are divided to them by the hand of God.

His hand is in the worke: God diſtributes to every man his portion. All our lots are ſet out by his hand. The word (*God*) is not expreſt in the Hebrew, but he is in it: who is the diſtributer, but the Lord? He diſtributes evill as well as good. The prophet challengeth all falſe Gods, *Let them doe good or evill, that we may know that they are Gods* (*Iſa. 41. 23.*) The diſtribution of evill ſpeakes God as much as the diſtribution of good: It is the honour of God to be the diſtributer of both. And ſince it is in the hand of God to diſtribute, and apportion out to wicked men their due, they ſhall be ſure to have it: for he is a juſt God, and he ſeeth all the wickedneſſe of their hearts, and he will not be taken off by intreaties, or blinded by gifts, they can plead nothing to take him off from this diſtribution; 'tis their due, and they ſhall have it. *God diſtributeth ſorrowes in his anger.*

Obſerve Thirdly,

It is very dangerous to provoke God to anger.

To doe ſo may quickly be to our ſorrow, for he diſtributes ſorrowes in his anger. Therefore the Pſalmiſt exhorts, (*Pſal. 21. 12.*) *Kiſſe the Son, that is, with a kiſſe of homage and ſubmiſſion*

mission) *least he be angry.* Why, what's the danger of that? the next words shews it, *and ye perish from the way,* (of your purposes and never reach your ends) *when his wrath is kindled but a little, blessed are all they that put their trust in him.* The Psalmist leaves us to imagine how cursed and miserable their estate will be who provoke God, while he thus elegantly goes off from it (the file of his speech calling him rather to speake that) and concludes, *Blessed are all they that trust in him.*

Fourthly, Observe;

The sorrows of wicked men flow from the wrath and anger of God.

God distributeth sorrows to many of his own people, he gives them sometimes a very uncomfortable portion; but he doth not distribute sorrows to them (purely) in anger. All the sorrowes, he distributes to his own people, have a mixture of love and mercy. To be under the anger of God is more grievous, then to be under sorrows from God. The anger of God is worse then sorrow. Therefore David deprecates it (Psal. 6. 1.) *Lord rebuke me not in thine anger, nor chasten me in thy hot displeasure.* He doth not deprecate rebuking, or chastening, he doth not pray against these, but he prayes against rebuking to anger, and chastening in hot displeasure. Gods anger is more terrible then his rebuking, and his displeasure then his chastening. Therefore (saith he) Lord, whatsoever thou doest to me, doe nothing in anger; yet so the Lord rebukes wicked men, he gives them sorrow and anger together, (Psal. 111. 5.) *The Lord tryeth the righteous: but the wicked and him that loves violence his soule hateth* (from this hatred what follows?) *upon the wicked God shall rain, fire and brimstone, and an horrible tempest, this shall be portion of their cup.* Their cup hath not only fire and brimstone and tempest in it, but hatred in it. and this makes their cup so bitter, this is the very dreggs of it. The enemies of the kingdome of Christ are thus threatned (Psal. 2. 5.) *He shall speake to them in his wrath, and vex them in his sore displeasure;* he saith not with it, but in it. When he is in his highest displeasure, and wrath, then he shall speake. God speaks terrible words when he speaks in wrath, and he vexeth man to purpose when he vexeth him in his sore displeasure.

Thus

Thus he ſpeaks to the Kings of the earth, and the Princes, and to all the enraged multitude, who combine to breake his bands, and to caſt his coards from them, who would hinder the great deſigne of the Father in advancing the Scepter of his Son over the world. And when God deales thus with any ſort of ſinners, he takes a kinde of comfort in it, (*Ezek. 5.13.*) *Thus my anger ſhall be accompliſhed, and I will cauſe my fury to reſt upon them,* (if the fury of the Lord do but touch a man, wo unto him: but when a man is made as the reſting place of the fury of the Lord, how can he abide it? how reſtleſſe muſt he be? yet thus ſaith the Lord, *I will cauſe my fury to reſt upon them*) and *I will be comforted, and they ſhall know that I the Lord have ſpoken in my zeale, when I have accompliſhed my fury in them.* As (in reference to his own people) when the Lord accompliſheth his love in them, and cauſeth his favour to reſt upon them, then he is as it were comforted, it pleaſeth him very much. So, when he poures out judgements and evils upon wicked men in fury and wrath, in the height and heat of wrath, this comforteth him, and pleaſeth him. God ſometimes diſtributerh ſorrows with ſorrow, and he ſpeakes of himſelfe as grieved when he puts men to griefe; but when God doth not only diſtribute ſorrowes in anger, but in comfort, that is, when he doth not only expreſſe himſelfe as angry, but as comforted while he dealeth out ſorrowes to the Sons of men, as their courſe before was out of meaſure ſinfull, ſo their preſent caſe is out of meaſure ſorrowful. Which *Job* ſhewes more fully in the next verſe.

Verſ. 18. *They are as ſtubble before the winde, and as chaffe that the ſtorme carries away.*

Thus is it with wicked men, according to our reading: and according to the ſecond interpretation, of, *How oft is their candle put out?* we may adde, *How oft are they as ſtubble.* 'Tis uſual in Scripture to compare wicked men to ſtubble and chaffe; we have them both here, ſtubble in the ſtalk, ſtubble is that which is left after the corne is reaped: and the chaffe is that in which the corn is wrapped in the eare, till it be threshed and winnowed. The ſtubble is nothing to the eare, and the chaffe in the floore is nothing to the corne in the floor; the wicked are but theſe *ſtubble and chaffe.*

They

They are as stubble before the winde.

That is, they are easily dissipated, and quickly carried away. Stubble makes little opposition against the winde; the warre is not great between the winde and the straw, between the chaffe and the storme: stubble and chaffe are as much a match for windes and storms, as the wicked are for the wrath of God. Holy David (*Psal. 1.*) having spoken of the stability of the godly, subjoynes, *The ungodly are not so, but as the chaffe which the winde driveth away.* And when David saw his enemies deserted of God, notwithstanding their seeming devotions and earnestnesse in calling to him for helpe, he presently ads (*Psal. 18. 42.*) *Then did I beat them small as the dust or chaffe before the winde.* It is an easie matter to destroy those whom God refuseth to helpe, and to make them as chaffe, whose rocke the Lord refuseth to be. The holy prophets are frequent in this similitudinary language, *Isa. 17. 13. Hosea 13. 3. &c.* Every man is but as dust and chaffe (easily carried away) in regard of his naturall constitution: wicked men are so, much more, before the indignation of God, in regard both of their natural and actual corruption. Some by the winde in the Text, understand evill spirits, who are called also the fury of the Lord, and by whose ministry God sometimes executes his vengeance upon the wicked. (*Psal. 35. 5.*) *Let them be as chaffe before the winde, and the Angel of the Lord scattering them.* Angels are mighty in power: and not only good, but evill Angels receiving permission or commission from God can scatter the wicked as stubble before the winde.

Or as the chaffe that the storme carrieth away.

Here he sets the storm against the chaffe, as before the winde against the stubble. The word signifies an extraordinary storm, a violent storm, a kind of *hurricane*, which is able to throw down trees and houses, yea even to shake rocks and mountains, what worke then will it make with chaffe? Thus the Prophet speakes, (*Isa. 17. 13.*) *The nations shall rush, like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaffe of the mountaines before the wind, and like a rolling thing before the whirlwind.* We put in the margin,

gine, *As thistle-downe, or, the down of the thistle*; when the thistle sheds its downe we see how it rolls before the winde. Now, ſaith he, as the chaffe before the winde, or as a rolling thing before the whirlwinde, ſo ſhall the Nations be. The day of vengeance that comes upon hardned and impenitent ſinners ſhall make them like chaffe, (*Zephan. 2. 1, 2.*) *Gather your ſelves together, yea gather together O nation not deſired, before the decree bring forth, before the day paſſe as the chaffe. Gather your ſelves together.* Some read, *fan your ſelves*, in alluſion to the chaffe, fan or winnow your ſelves, get out all the chaffe from your ſelves, by a work of ſerious repentance, then we winnow, or fan our ſelves. Why doth the Prophet ſtirre them up to this duty? elſe (ſaith he) the decree will bring forth, that is, God having decreed judgement, the decree will bring forth judgement. The decree is big, it hath judgement in it, and it will bring forth ſhortly, there will come a ſtorme, a tempeſt, a whirlwinde, when the decree brings forth. I would have you get the chaffe out of you, *before the day paſſe as the chaffe*, that is, before that day come that ſhall make the chaffe paſſe away. When he ſaith, *Before the day paſſe*, he doth not meane, as if the time ſhould paſſe as the chaffe, but the meaning is, before the time come that wicked men ſhall paſſe as the chaffe before the winde. Therefore I adviſe you to fan, and winnow your ſelves, get out the chaffe, for if you be chaffe, the day will come, and make you paſſe as the chaffe, and carry you away.

Further, *As chaffe which the wind carries away.* The word ſignifies, to ſteale away as a theefe, ſuddainly and ſecretly. The coming of Chriſt to Judgement is compared to the coming of a theefe, (*1 Theſ. 5. 2.*) Winde and ſtormes ſcatter the chaffe no man knowes where, nor doth any man know how to gather it up. Wicked men are compared to ſtubble and chaffe, in three things.

Fiſt, They are (if duly conſidered) but chaffe in their underſtandings, they have no ſoliditie there: for they follow things that are but vaine, and cannot profit. Now that man, how high ſoever, is but chaffe in his underſtanding, who purſues vaine in ſtead of ſolid things. Though ſuch a man be reputed deep in policie, and well ballanced in judgement, yet

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indeed

indeed he is but light in the ballance, and is juſtly counted a chaffe man.

Secondly, They are as chaffe; that is, *little worth*. The wicked man is of little value or worth in the eyes of God and good men. Every believer is precious in the eyes of God (*Iſa. 43. 4.*) *Since thou waſt precious in my ſight, thou haſt been honourable.* The Godly are as wheat, the wicked are as chaffe. (*Jerem. 23. 28.*) *What is the chaffe to the wheate?* If we ſet a buſhel of chaffe by a buſhel of wheate, what is the chaff to the wheat? of no value or price in compariſon. Wicked men are of no more value in compariſon of them that have true grace, then the chaffe is to the wheat, or the ſtraw to the corne. Solomon ſaith (*Prov. 10. 20.*) *The tongue of the juſt is as choiſe ſilver, but the heart of the wicked is little worth.* Solomon makes not the compariſon upon even termes, between the tongue of the juſt and the tongue of the wicked; but he prefers the tongue of the juſt (an inferior member) before the heart of the wicked, which (though in a moral conſideration it be his worſt part, yet) in a natural conſideration is his beſt and nobleſt part. Now if the tongue of the juſt (that is, his abilitie and manner of ſpeaking) be as choiſe ſilver, then ſurely his heart, (that is, his abilitie and manner of thinking and reaſoning) muſt needs be as the fineſt gold. And if the heart of the wicked be little worth, his tongue cannot be worth any thing at all. Who would give any thing for thoughts of drotſe and words of chaffe, yet theſe are all that the heart and tongue of a wicked man can produce.

Thirdly, They are as ſtubble and chaffe, becauſe though alone they are worthleſſe, yet they have a kinde of uſefulneſſe even to godly men in outward ſociety. The ſtraw or ſtubble hath uſefulneſſe to the eare, it beares up the eare; and the chaff hath uſefulneſſe to the wheat, it covers the wheat it keeps and preſerves the wheat. The Lord in this ſence often makes wicked men ſtubble and chaffe to his people, that is, they are uſeſſull to them. I need not ſtraine the ſimilitude, but take it up only in general. The providence of God hath ſo ordered it to view, that many wicked men are a protection to the peace and very ſubſervient to the comfort & preſent welfare of his people in this world; though they be chaff, yet they cover the wheat,
though

though they be ſtraw or ſtubble, yet they ſhall beare up the eare, and miniſter ſome way or other to their help. Though wicked men are in themſelves as that chaffe threshed out of the eare which the ſtorme carrieth away; yet they often are to the people of God, as the chaffe in the eare which binds and holds in the corne, ſo that the ſtorme cannot carry it away.

From the proper ſcope of the ſimilitude as here applied.

Obſerve;

First, *It is an eaſie thing with God at any time to deſtroy wicked men.*

Secondly, That

All the preparations and power of wicked men to reſiſt the wrath of God, or to ſave themſelves from it, is to no purpoſe.

All their power is no more then the chaffe to the ſtorme, and the ſtubble to the winde. Though the wicked flatter themſelves in their power and greatneſſe, as if they were out of danger, yet they are but ſtubble and chaffe, God can quickly blow them away. How many experiences have we ſcene of wicked men, who thought their mountaine ſo ſtrong that it ſhould never be removed, which yet hath appeared but as chaffe before the winde, and the ſtorme hath carried them away. And if God joyne with the weakeſt, they are too ſtrong for the mightieſt (*Iſa. 41. 15.*) *Behold, I will make thee a new ſharpe threshing inſtrument having teeth.* Who was this? The former verſe answers, it was the worme *Jacob*; God did not make an inſtrument for the worme *Jacob*, but he made the worme *Jacob* his inſtrument; *Behold I will make thee (not for thee) a new ſharpe threshing inſtrument.* All men are wormes compared with God, and no man is ſo fit an inſtrument, for God to doe great things by, as he who looks upon himſelfe (ſo Jeſus Chriſt did, by whom God did the greateſt worke that ever was done) *as a worme and no man.* But what ſhall this worme *Jacob* doe? The words following answer, *He ſhall thresh the mountaines and break them ſmall, and ſhall make the hils as chaff.* The mountaines and hils to be threshed and fann'd, are the mighty ones of the earth, even all earthly might riſing up againſt the wayes and deſignes of the God of heaven, theſe the worme *Jacob*

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shall

shall thresh and fan, and make as chaff, and the winde shall carry them away, and the whirlwinde shall scatter them Therefore let not the mighty man glory in his might. The Lords anger is as a storme, or a winde, and the meanest worme that he useth as a new sharpe threshing instrument, to breake them into chaffe. And this he doth, in his anger, not onely to single persons in power, but to the most powerfull States and Nations of the world, as is represented in that most illustrious Prophetickall visions of the foure Monarchies ruin'd by a fifth, (*Dan. 2. 35.*) *Then was the iron, the clay, the brasse, the silver, and the gold, broken to pieces together, and became like the chaff of the Summer threshing floare, and the winde carried them away, that no place was found for them, and the stone that smote the image became a great mountaine, and filled the whole earth.* We see how it is not only with wicked persons, but wicked powers (this great Image the Iron, and clay, and brasse, and silver, & gold, typed all the powers of the world opposing the Kingdome of the Lord Jesus Christ, openly, or secretly, directly, or indirectly (they are as stubble before the winde, and as chaffe that the storme carrieth away.

J O B, Chap. 21. Vers. 19, 20, 21.

God layeth up his iniquitie for his children: he rewardeth him, and he shall know it.

His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

For what pleasure hath he in his house after him, when the number of his moneths is cut off in the midst?

IN the former words Job spake in the plurall number, *they are as stubble, and as chaffe before the winde.* Here in the singular, *God layeth up his iniquitie for his children.* And yet he still speaks to the same poynt, and of the same persons, Such varyings of the number are not unusuall in Scripture. Reade *Hosea 2. 17, 13 &c.*

The words are a continuation of the former argument, as was opened before.

Vers. 19. *God layeth up his iniquitie for his children.*

The wicked mans iniquitie is layd up by God as a treasure: for so the proprietie of the word beareth. God layeth up his iniquitie safe: for so we desire our treasure should be. When men lay up their treasures, they will have them (as we say) forth coming. The wicked scatter their iniquities, but God gathereth them together, and will have them forth-coming in due time.

He layeth up his iniquitie, or paine, or sorrow.

One word signifies iniquitie, paine, and sorrow, because they who doe iniquitie, suffer paine and sorrow for it; iniquitie is indeed such drosse, that it is not worth the treasuring, yet the Lord layeth it up, Or, *he layeth up his iniquitie*, that is, the punishment of his iniquity. We lay up sin, and God layeth up judgement; he layeth up the rewards and recompences of iniquitie.

Some render, *He layeth up strength.* And then it is expounded, not for the strength of the wicked man, but for the strength

of

¶ nunc dolorem nunc iniquitatem significat; quia si quis aliquid iniqui commiserit, & perturbatio sequitur.

Deus reſerva-
bit filij ejus ro-
bur ſuum Mon.
q d adhuc ma-
jorem iræ ſuæ
procelloſa vim ei
reſervabit in
futurum, nemp
cum filios ſuos
penitus abole-
bit. Bold.

of God ; As if he had ſaid ; *Though God hath ſcattered the wicked man himſelfe as with the winde, and as the chaffe before the whirlewinde ; yet he layeth up his ſtrength for his children, that is, God hath yet greater judgements, ſoarer evils to bring upon his familie, and poſteritie, then ever yet fell upon himſelfe : he hath layd up ſtrength for his children.* As if God did afflict him but with his weakneſſe, with his little finger, and reſerved his arme to ſtrike his children with ; as if he would make his little finger heavier upon his children, then his loynes had been upon their Fathers, or as if having chaſtized the fathers with whips, he meant to chaſtize the children with ſcorpions. Either of theſe interpretations the ſingle termes will beare, yet the difficultie remaines in making out the ſcope and tendency of the whole Text. There is a fourfold explication given of it.

First thus, Some expound the whole by repeating the foregoing interrogation negatively, as I ſhewed upon the former verſes ; *How oft (ſaith he) is the candle of the wicked put out ?* That is, Their candle is not often put out, or it is ſeldome put out. Thus here, *How oft doth God lay up his iniquitie for his children ?* Not often ; For as himſelfe prospered in perſon, ſo many times his family and children prosper. 'Tis but rare that God layeth up iniquitie for his children. And ſo, according to this expoſition he carrieth on the flouriſhing ſtate of the wicked wan, who as he lived himſelfe in all proſperitie, ſo doe his children after him. 'Tis an experienced truth, that God hath ſuffered both wicked men and their children to flouriſh, and grow great in the world : he doth not preſently reckon with the children, as he did not with their fathers.

Secondly, Some of the Rabbins expound Job in theſe words, taking off the affliction from the children, and faſtening it upon the father. As if he had ſaid, What ! *Shall this wicked man live, and prosper all his dayes ? ſhall he who hath done ſo much evill feel none ? ſhall he carry it without any the leaſt touch from the hand of God, and ſhall the load and burthen of the judgement light only upon his children ? What ? will God lay up all the puniſhment of his iniquitie for his poſteritie ? is this Juſtice ? doth this look like the doings of God, that the father thrive, and his children onely be undone ?* Which ſence they conceive continued in the latter part of the verſe, which commendeth the juſtice of God, and exalteth

q. d. raro hoc
fieri video &
frequentius tum
ipſos impios, tum
eorum liberos
impune abire &
ſecure vivere
calamitarum
expertes. Merc.

An iſte impius
tota vita impu-
ne feret & pu-
nitio in filios
uſq; differetur?
hucine patietur
dominus. Rab.
Sel.

eth his righteousness in this determination; God will repay him into his own bo to me as he hath deserved. *God will reward him, and he shall know it, his eyes shall see his destruction, and he shall drink of the wrath of the Almighty.* God will not lay up iniquity for his children, and let him escape. No, himselfe shall be punished, and smart for his folly, he shall tast how evil and how bitter a thing sin is. This also hath been verified by frequent examples. The judgement of many wicked men doth not sleep, nor their destruction slumber, God presently cuts off such parents in the light and heate of their iniquities.

Thirdly, (neer this sence) the words are read, as an answer to an objection. This having been affirmed by Job, that the Lord doth not often put out the lamp of the wicked, that he doth not make them as chaffe and stubble, but that they prosper, and grow great in the world. Zophar (whose opinion is here opposed) is supposed to reple; *what though God doe not afflict the wicked man himself, and put out his lamp, yet he layeth up his iniquity for his children.* Thus Mr Beza seems to interpret this Text, *But you will say to me, though the wicked man himself be not punished, yet God layeth up his iniquity for his children; the fathers sin, shall be the childrens portion.* To which objection Job is conceived making answer in the next words, No (if what you affirme were the law and constant rule of his proceeding) God would rather repay the wicked man himself, and make him know what it is to sin against him, his eyes should rather behold his destruction, and he himself deserves much more to drink of the wrath of the Almighty then his children. Besides, what cares he for his house, or what becomes of his familiy, when the number of his moneths is accomplished, and cut off in the midst? He being dead feels neither the smart nor the comfort of his children, what ever the providence of God dispenceth or alloteth them, concernes him little, and will not then touch or trouble him at all. As if Job had said to Zophar, *Though I deny not the thing, that God doth lay up the iniquity of the parents for the children, yet, according to your principle and position, it seemes more consonant that the wicked man should be punished in his own person, then in his posteritie.*

Fourthly, Most, both of the Latine and Greek Interpreters agree in this exposition, that Job here describes the misery of a wicked man, and the judgement of God upon him, as in refe-

rence

Deus (inque-
is) reponet filijs
ejus violentiam
ipsius.
Redderet illi
& (hoc) sciret,
et videret oculi
li ejus exitium
suum. &c.
Bez.

Cum describit
extremum im-
pij supplicium
affirmat etiam
redunda urum
filiorum.

rence to his owne perſonall ſorrows, ſo in reference to thoſe which afterwards befall his children and familie; *How oft is the candle of the wicked man put out? how oft doth God drive him as chaffe before the winde? yea, and not onely ſo, but God layes up his iniquity for his children, that is, (as elſewhere frequently in Scripture) the puniſhment of his iniquity. They ſhall ſmart as well as he himſelfe did, and be wrapt up in thoſe calamities which were bred in their fathers ſins, and perfected by their owne.*

Hence obſerve;

The ſins of parents are juſtly puniſhable in their poſteritie.

*Naturalis conſecutio eſt. ut
gates ſuccedat
in omne juſ de
functi. Nihil in
com nodi eſt, ſi
illorum cum ſint
habeant quæ il
lorum ſunt.
Coc.*

As many parents, by wickedneſſe ſtore up riches for their children, ſo becauſe of their wickedneſſe, God ſtores up wrath for their children. Nor may it ſeeme unreaſonable, or unjuſt that he doth ſo: for the ſon ſucceeds into all the rights of his deceased father, and this is one of them; He hath but his right in whatſoever he is puniſhed. As God may juſtly puniſh the ſin of a man in his cattel and eſtate, ſo alſo in his children; becauſe they not onely belong to him, but are a part of him. But it may be objected, how then doth the Prophet *Ezekiell* affirme from the Lords mouth, that *the ſon ſhall not bear the iniquitie of the father; and the ſoule that ſinneth ſhall die?* (*Ezek. 18. 20*) And how ſhall we reconcile this of the Prophet with that which God himſelfe ſpake in the Law, threatning the children of the wicked, and their childrens children for their iniquitie, (*Exod. 5. 20.*) *I the Lord thy God am a jealous God, viſiting the iniquities of the fathers upon the children, to the third and fourth generation of them that hate me* One Scripture ſaith, *The ſon ſhall not bear the iniquity of the father, and another ſaith, that the ſon ſhall beare the iniquity of the father, or, that God will viſit the iniquitie of the fathers upon the children to the third and fourth generation.*

I anſwer, for the clearing of thoſe Scriptures that when the Prophet ſaith, *the ſon ſhall not bear the iniquity of the father,* it may be underſtood eyther of theſe two wayes. Firſt, thus, he ſhall not beare it, in reference to eternall puniſhment, God will not damne a ſon, for the ſin of his father, but he may bring many chaſtiſements and ſorrows upon a ſon, for the ſins of

of the father. Secondly, we may understand the prophet thus, *The son shall not bear the iniquity of the Father*, that is, if the son depart from the iniquity of the Father, if the son doe not imitate the fathers iniquity, then the iniquity of the Father shall not redound to the son; but if the son tread in his steps, and write upon his Copie, then the son shall not only beare his own iniquity, but the iniquity of his father shall redound to him, for he makes his fathers sin his own by imitation, as much as his own is his by commission. (*Mat. 23. 32.*) Christ saith to the *Jews*, *Fill ye up the measure of your fathers*. Their fathers had slain the Prophets, and though themselves adorned their Sepulchers, professing (*vers. 30.*) *If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the Prophets*, yet Christ tells them plainly (*Luk. 11. 48.*) *Ye bear witness that ye allow the deeds of your fathers*, because he saw in them not only a spirit, but the practise of persecution against the living Saints, while they seemed thus compassionate toward the dead Saints ('tis common for the worst of men to pretend love and honour to good men when they are dead, (the dead bite not) who cannot abide goodnesse, nor any good man while he liveth, but persecute him to the death, now I say, Christ seeing this in the Pharisees) gave them up to the fulfilling of their lusts. And because they were resolved to doe that which the righteousness of God had forbidden, he in wrath bids them doe it. *Fill up the measure of your fathers*. As if he had said; *Your fathers stored up much wrath by killing the Prophets, but the measure is not yet full; do ye fill it, for I perceive ye will, by killing him who is greater then the Prophets. They slew the servants, ye will slay the heir.* Children fill the measure of their fathers in sin, and then God fills the measure of the children in punishment. So Christ inferres in that place of *Luke (11. 50.)* *That the blood of all the Prophets which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the Altar and the Temple. Verily I say unto you, it shall be required of this generation.* The blood of former generations had not been required of that, if they had not been as bloody as the former generations; But where old sins are continued and approved by being newly acted, there the old sins as well as the new are justly punished.

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Thus

Thus we may answer that Scripture, *The Son shall not beare the iniquity of the Father*, unlesse he doth it. 'Tis childrens imitation of their fathers iniquity, which brings the iniquity of their fathers upon them. We may say of some children, that they are of their fathers, not only naturall, but morall, they carry the morall likenesse of their Fathers more then the naturall, and appeare not only in their bodily image, but in their soule-image too, together with the image of their actions or course of life. Childrens imitation of their parents in life, is the image of their parents actions, as the corruption of their nature is the image of their naturall condition. So that while they imitate their parents sin, they are their children formally, as well as lineally. And thus one of the Ancients speaks excellently of that fatherhood or paternitie, which the Devill hath in relation to wicked men. (*Job. 8. 44.*) *Ye are of your father the Devil*; The Devil beares the relation of a father to all wicked men, and this fatherhood doth not proceed from the act of the Father, but of the children: for the Devil doth not make wicked men his children by begetting them, but wicked men make the Devil their father by imitating him: here is the way of that paternity. Now as all wicked men have the Devil for their father, not as being begotten of him, but as imitating him: so some children may call men their father, not only because they have begotten them, but also because they imitate them: and when they doe so, they must look to suffer for the sins of their fathers as well as they take delight and pleasure in their sins. For as we may grant that some children suffer in outward things for their parents sins, who doe not imitate them, so we must conclude, that they who doe imitate their sins shall surely suffer.

And therefore parents are hence admonished to take heed of sinning against God, least they be found unmercifull, unnatural, and hard-hearted to their children. Wicked parents doe what they can to make their children miserable, even while they are projecting to make them great and happy. They intend to raise them, yet the way they take to doe it, proves their ruine and undoing. *Tertullian* (a learned writer) treating of this poynt, supposeth that God aimed at this in giving the Law, when he threatned to punish the iniquity of the

*Hæc est quadam
paternitatis ra-
tio, quam non
tam pater ipse
constituit quam
filius; Nos enim
illum imitando
partem facimus
non ille nos cre-
ando filios.
August. in
Psalm. 64.*

*Et si patrum de-
licta ex filiis
exigebat duritia
populi talia re-*

the fathers upon the children to the third and fourth generation: This (saith he) God spake in reference to the hardnesse of their hearts, that if no other argument would move them to keep close to the rule of the Law, to take heed of Idolatry, and false worship, yet meere compassion to their own children might doe it. All parents have a naturall love to their children, So that they who have not a spiritual principle moving them to forbear those sins, because they love God, and delight in his Law, may yet be moved by a principle of naturall love, to avoyde those sins for which (by name) God tells them, he will surely afflict and punish their children. *He layeth up his iniquity for his children.*

Lastly, *Job* is here describing the punishment of a wicked men; in confirmation whereof he subjoynes that God *layeth up his iniquity for his children.*

Hence note; That

The evils which fall upon children, are the punishments of their parents.

Yea in this their parents punishment is compleated; for as the sin which began in the parents, is perfected by their children, so the punishment which began in the parents, is perfected in their children. There is not only a nearnesse and strictnesse of relation, between parents and children, but a kinde of samenesse; The childe is not like an artificiall peice of worke made by the parent, but he is made out of his parent, and so is a part of him, or himselfe multiplyed into another individuall; And this must needs make a community, between them in their good and evill, in their joyes and sorrows, in their sufferings and enjoyments. This poynt hath been further spoken to, *Chap. 20. vers. 10.* and therefore I desist.

He rewardeth him, and he shall know it.

The word signifies the paying of a debt; and properly to be at peace; The reason is, because when debts are paid, a man is at quiet, no more can be demanded. And there is a twofold paying; eyther in kind, or in that which is equivalent, that is, of the same worth, though of another matter; which difference is more plainly expressed by two different words in the

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*media compulerat, ut vel posteritibus suis prospicientes legi divinae obedi-
rent. Tertul. adversus Marc. cap. 14.*

Quod genitum est, non item opus artis, statim atq; effectum est a genente discedit. Nam ex illo, non ab illo factum est. Quare habet & retinet aliquem illius in sese partem qua convenienter & honore et pena afficitur. Phylarch.

כדין est reddere per iuramentum equivalentem rei debitae ad differentiam verbi כדין quod rem in natura (quod aliter) reddere significat.

Hebrew. The word here used doth not strictly imply a paying back in (specie, or) in the same thing, as put case a man borrow money, to pay money, but any returne to the same worth and value, *He rewardeth or payeth him*. Now in what coyn or matter doth the Lord repay him? or with what is he rewarded? The text is silent about that, but we may easily conceive what it is. There are two sorts of rewards, First, rewards of punishment. Secondly, rewards of favour. The rewards of punishment are deserved, the rewards of favour are promised. When 'tis said, *He shall reward him*; we are not to understand it of the reward of favour, but of punishment, such a reward as a wicked man deserves he shall have. And whereas the particular matter of the reward is not exprest, this imports the greatnesse of it; when the Lord doth not tell us what the punishment is, he intimates it such a punishment as can scarcely be told what it is. *He rewardeth him*. This concealment speaks much in the aggravation of it. Conceive the worst you can, that shall be the wicked mans reward.

Hence observe;

All the evils that fall upon a wicked man are deserved.

They are rewards, the rewards of punishments are deserved. The rewards of punishment may be considered, either in reference to this life, or the life to come. The rewards of punishment in this life, are all deserved, yet they are lesse then sin deserves. Take the greatest punishment that befalls any wicked man on this side hell, it is lesse then his sin deserves. *Ezra* concludes thus of all the calamities with which the Jewish Nation was rewarded (Chap. 9. 13.) *After all that is come upon us for our evil deeds, and for our great trespasses, seeing that thou our God hast punished us less then our iniquities deserve, &c.* And yet theirs was no little punishment; For the prophet *Jeremie* (*Lam. 1. 12.*) personating *Jerusalem*, calleth all to behold and see, if there were any sorrow like unto her sorrow, which was done unto her wherewith the Lord afflicted her in the day of his fierce anger. As if he had said, You cannot make a parallel of the sorrowes and sufferings of this people, with the sufferings of any people that ever were in the world. So then, theirs was not small punishment and yet he saith, *Thou hast punished us less then our iniquities deserve.*

Let

Let punishment goe as high as it can in this life, it is lesse and lower then iniquity.

But, in the life to come God hath a reward for iniquitie, suitable to it: Sinners shall then receive as much as they deserve: and because they cannot bear so much as they deserve at once, therefore they shall be for ever bearing it. Their reward shall be no more, nor at all lesse then sin deserves. God will not put so much as the least dram of sorrow into their ballance more then iniquity hath put into it, and of that he will abate them nothing. *He rewardeth him.*

And he shall know it.

There is a twofold knowledge; first, by teaching and instruction; secondly, by sence, or experience. The latter is here meant, he shall have an experimentall knowledge. But what shall he know? He shall know or be convinced of these two things, which he would not learn before. First, that there is a wise and a powerfull providence of God, over-ruling, ordering, and disposing all the affaires and motions of this life. Secondly, that God hath decreed and appoynted wrath, for the portion of all impenitent sinners; *He shall know these things to his cost.*

*Experientia
Magistra discer
ma'os divini ius
puniri. Druf.*

Hence note; first,

Wicked men will not know the evill of sin till they feel it.

The wicked might know this by instruction, they have been told as much againe and againe, but they would not believe it. Paul saith (2 Cor. 5. 11.) *Knowing therefore the terrour of the Lord we perswade men.* How did he know it? Paul knew that terrour of the Lord, not by experience (for he spake of the terrour of the great day, which day was not then come) but he had received instruction about it, and he believed it would be a black day to many. A godly man knows the terrour of the Lord by the teachings of the Spirit in the word. But a carnall man will not know the terrour of the Lords judgment, till he be summoned to Judgement. When the Prophets in the name of the Lord threatned the *Jewes* with a day of evill, 'tis usually added, then *they shall know that I am the Lord.* As if the Lord had said; They have been told this often and often, they

they have had line upon line, and threat upon threat, yet they would not know it, but they shall know it, I will teach it them another way; Seeing they will not believe the judgment which is both spoken and written in my booke, I will write my judgments upon their own backs, and with their own blood; I will write them in red letters, that he who runs may read: and then they shall know that I am the Lord. So Psal. 83. 18) David calls down the wrath of God upon publick enemies; Let them be confounded, and troubled for ever, yea, put to shame, and perish (Why?) That men may know that thou whose name alone is Jehovah, art most high over all the earth. Carnall men will not know the soverainnty of God, or they are ashamed to acknowledge it, till they see such as themselves utterly confounded and put to shame; They never exalt God, till they see men cast down. There is a Translation of that Text (Isa. 28. 19.) which adds much clearnesse to the observation in hand; From the time that it goeth forth it shall take you: for morning by morning shall it passe over, by day, and by night, it shall be a vexation only to understand the report. Some evils are so great that the hearing of them is vexation enough, it is a vexation onely to understand the report. The blow, the wound, which they give the eare, goes to the heart, and is a paine to the spirit. Others render the prophet thus; It shall goe forth, it shall take you morning by morning, it shall passe over by day and by night; That is continually, it shall make hast, judgment being sent on this journey shall never bait or rest by the way, it shall travel night and day. But why is all this? The next words answer; And only vexation will cause you to understand, or, give you an understanding of these things, or doctrines (so we put in the margin, When we shall make you understand doctrine) What shall make them understand doctrine? only vexation, God will command an overflowing scourge to come, it shall come by night, and by day; for he sees that vexation will make you understand doctrine, and that you will know the Lord in his judgments, who would not know him in his commandements. This is a good sence of the place, and comes clearly to the truth in hand. Vexation gives understanding of doctrine, Many must be taught as Gideon taught the men of Succoth, with bryars and thornes (Judg. 8. 16.) A word and a blow, teaching and

Tantummodo
sola vexatio do-
bit intellectum
audire. Vulg.

and ſtriking muſt goe together, and they who will not learne by words, ſhall be taught by blowes. Let ſinners conſider which is the eaſieſt way of attaining knowledge, or in which of theſe two wayes they may attaine knowledge with greateſt eaſe. The Lord would teach us by his word, let us take heed we put him not to blowes; he would doe it by inſtruction, let us take heed we put him not to doe it by correction, yea by deſtruction. God will be known by all the world, the heathens ſhall know at laſt that he is the moſt high over all the earth. *He rewardeth them and they ſhall know it.*

Verſ. 20. *His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.*

His eyes ſhall ſee his deſtruction] Were it not enough to ſay he ſhall ſee his deſtruction, but *his eyes ſhall ſee it*? or how can he ſee without his eyes? To ſay a man ſees, implyeth that he ſees with his eyes. The Hebraiſme is uſuall in Scripture language to make the ſence more full; as to ſay, *he hears with his ears*, ſo, *he ſees with his eyes*, is, he fully and plainly heares and ſees. What ſhall he ſee? *He ſhall ſee his deſtruction, his death*, ſay ſome; *his ruine*, ſay others; we may ſay, *his dammage, his breaking*, Deſtruction is, and hath all theſe evils in it. *His eyes ſhall ſee his deſtruction.*

Note this from it, that

The ſighs of evill is a grieve to us as well as the feeling of it a paine.

Job had ſpoken much before of the miſery of the wicked man; Now he adds, *His eyes ſhall ſee his deſtruction*. The ſight of deſtruction donbles the torment of it. Sorrow comes in at every ſence as well as joy; joy comes in at the eare, ſo doth ſorrow, joy comes in at the eye, ſo doth ſorrow. As the good which is unſeen affects little, ſo the evill which is unſeen afflicts little in compariſon of that we ſee. And hence uſually in great ſufferings, eſpecially the ſufferings of death, *men cover their eyes*, as being better able to endure death, then to behold the preparations to or manner of it. The Apoſtle uſeth an expreſſion, which (in the letter of it) carries this poynt clearly.

Heb. 11. 5. By faith Henoch was tranſlated that he ſhould not ſee death.

Duplex tormentum eſt videre penas quas ſuſtineas.

death; As if the greatnesse of the favour, lay not so much in his not dying, as in his not seeing of death, or as if that which troubles more then death is the sight of death. For though I conceive the seeing of death (in that place) is not strictly tied up to that sence, but one sence is put for another, and so we may expound *Enochs* not seeing of death, by not feeling it, or by not coming to any neernesse, or at all under the power and into the possession of it; yet 'tis a truth, the terrour of death is extreamly aggravated, when to our feeling of it, our sight of it is superadded: whether it be our own destruction, or the destruction of those we love, our sorrow is much abated when our eye seeth it not. That's compleat destruction, which is not only felt but seen. Salvation and Glory beleaved, take much upon the heart, but what will the sight of these things be? old *Simeon* desired no more, when he had attained but the sight of Christ, whom he had long believed and embraced by faith, (*Luk. 2. 29. 30.*) *Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy Salvation.* And while the Apostle *Peter* affirms that the Saints then living, did love and rejoyce in Christ unseen (*1 Pet. 1. 8.* *Whom having not seen ye love, in whom though now ye see him not, ye rejoyce*) he therein intimates that Saints shall love & rejoyce in him much more when once they see him. To see good hath so much of joy in it, that the joyes of heaven are called, *sight or vision.* Now as the sight of good is to joy; so the sight of evill is to sorrow, the advance and heightning of it. *His eyes shall see his destruction.*

And he shall drinke of the wrath of the Almighty.

מִן־
descendit a
מִן־
inca-
uit, quando
scilicet, sanguis
incalescit cir-
ca cor.

To drink, notes the taking in of a quantity, *he shall drinke,* is, he shall be filled *with the wrath of the Almighty.* The word signifieth heat of wrath, or such wrath as hath much heat in it. We commonly say when we see any one very angry, *The man is in a heate.* Wrath heates the heart; As the holy Ghost speaks of the avenger (*Dent. 19. 6.*) *Lest he pursue the slayer while his heart is hot;* that is, in the hight of his anger. God will pursue the wicked man while his heart is hot. He shall drinke not only the wrath, but the heated scalding hot wrath.

Of the Almighty.

Shaddai, who is able to make good his word in the ſaddeſt effects of it. In the former verſe the ſence of ſeeing was afflicted, *His eyes ſhall ſee his deſtruction* : here the ſence of taſting drink affects the taſt. And he that drinks wrath hath not only ſtore of it, but all that he hath, he hath it in him. Wrath is to ſome as the cloaths upon their back, 'tis to others as meate or drink in their bowells. Again, this drinking wrath may be conſidered two wayes, Firſt, That pure wrath or wrath alone ſhall be put into the cup of a wicked man ; or ſecondly, that whatſoever he drinks, or how pleaſant ſoever his cup is, yet wrath ſhall be mingled with it. *He ſhall drink of the wrath of the Almighty.*

Hence obſerve ; firſt,

God hath abundance of wrath for wicked men,

He will make them drink it ; he hath not only drops, but whole cups flagons full, and whole veſſells full of wrath, yea he hath not only flagons and veſſells, but rivers full, even a ſea full of wrath. As there is a ſea of mercy, ſo there is a ſea of wrath in God. The one as well as the other hath neither bank nor bottome. The wrath of God as well as the love of God is infinite. Wicked men ſhall drink, and have enough of it. What can be ſaid more ſadly of the ſtate of a wicked man then this that he ſhall drink wrath. As drinking the love and favour of God in Scripture ſhews the happineſſe of the Saints in their fullſt and freeſt enjoyments of him ; ſo the drinking of wrath, ſhews the miſery of the wicked under the higheſt & fullſt tokens of his diſpleaſure. *He brought me (ſaith the Church) into the wine cellar, or, houſe of wine, ſtay me with flaggons (Can. 2.4.5.) with what ? flagons, what, with empty flagons ? no, empty flagons will not ſtay the Church, though they be flagons of gold : They muſt be full flagons ; but of what ? of the love, mercie, and kindneſſe of Jeſus Chriſt. Theſe are the wine of his cellar, Stay me with flagons of love, ſaith the Church, you cannot ſtay and bear me up, unleſſe you give me theſe flagons. Now as the Lord hath theſe cellars and flagons of wine, that is, of joy and favour for his people, ſo he hath flagons and cellars of wrath for ſinners. This drinking of wrath is expreſſed in*

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Scripture not only in reference to past and present, but future evils, (*Isa. 51. 17.*) The past afflictions of *Jerusalem* are elegantly shadowed under this notion; *Awake, awake, and stand up O Jerusalem which hath drunk at the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of fury, and wrung them out. There is none to guide her among all the sons whom she hath brought forth, neither is there any that taketh her by the hand.* He speaks to *Jerusalem* as made drunk with the cup of trembling; A little draught, or the drinking of a little, doth not cause drunkenness; *Jerusalem* drunk with wrath to drunkenness, she drank deep. Now when a man is drunk (though it be a shame to own such, yet) some friend or other will lead and guide him home, when he cannot guide himself. But *Jerusalem* was drunk with the cup of the Lords wrath, and there was not a man to guide her among all the sons whom she had brought forth, neither was there any to take her by the hand. *Jerusalem* could not stand alone, she was so drunk with the wrath of God, and there was none to take her by the hand to lead her, that is, she had neither King, Priest, nor Prophet, to comfort and support her in her affliction, or to counsel and direct her what course to take that she might be delivered out of it. And thus the Prophet *Jeremie* sets forth the future calamities of the Nations round about. (*Jer. 25. 15.*) *Take the wine cup of this fury at my hand, and cause all the Nations to whom I send thee to drink it; and they shall drink and be moved, and be mad, because of the sword that I will send among them.* What was the wine cup? or the wine in the cup. It was a cup of blood: *I will send a sword and they shall drink.* The wine which the sword makes is not the blood of grapes, but the blood of our veins. And though the sword draw not a drop of blood from us, yet it fills many cups of sorrow for us to drink. All who partake with *Babylon* in her sin, and receive her mark, shall drink of the wine of the wrath of God that is poured out without mixture in the cup of his indignation, (*Rev. 14. 10.*) And as the punishing of those who secretly or openly yeeld obedience to *Babylon*, is expressed by drinking the wine of Gods indignation; so their communion with *Babylon* is expressed by drinking the wine of her fornication. For as old literal *Babylon* (*Jerem. 5. 7.*) was a golden cup in the Lords hand, which made all the earth drunken. The nations have

have drunken of her wine (saith the Prophet) therefore the Nations are mad. How did Babylon make the Nations drunken? Because the Babylonish Empire was an instrument which God used to execute his judgments upon others, and to cause them to drink deep of the wine of his wrath. So mysticall Babylon hath a golden cup in her hand, and she makes the Nations drunk with the wine of her spirituall fornication, that is, of her Idolatry, error, and superstition. Now the Nations having made themselves drunk with this sinfull wine of Babylon, shall be made drunk with the wrathfull wine of God, The sufferings of Jesus Christ, who tasted and took down all those evils which the sin of man deserved, are exprest by a cup, (Mat. 26. 49.) *Father if it be possible, let this cup passe.* He saw what was in the cup, and prayed thrice to be excused the drinking of it, or that it might passe away, yet with submission to his Fathers will, *Not my will, but thy will be done.* Christ took up and drunk the suffering cup, that we might take up and drink the cup of salvation. Our sins and sorrows were the portion of Christs cup, that the favour and love of God might be the portion of our cup. *The Lord* (that is, the favour of the Lord saith holy David, Psal. 16. 5.) *is the portion of mine inheritance, and of my cup.* My drink is the Lords love, his favour is mingled with my drink; Divine goodnesse sweetneth, and spiceth my cup; *The Lord is the portion of my cup.* And hence the same David cryeth out (Psal. 36. 7, 8.) *How excellent is thy loving kindnes, O God, therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatnesse of thy house; thou shalt make them to drink of the rivers of thy pleasures.* Saints drink at rivers, and not only at pleasant rivers, but at rivers of pleasure: they shall have that which is sweet, and enough of it. Thus as the Lord gives his own people, cups and rivers, abundance of pleasures, so his enemies shall drink cups and rivers (that is abundance) of wrath.

Secondly, Observe:

There is no avoyding of the wrath of God.

He shall drink of the wrath of the Almighty. How few, indeed none, would drink of this cup if they might be spared. Who

thirsts for a cup of wrath? who would so much as tast or touch it with his lips? But the wicked shall; tho they have no mind to it, they must though it be nauseous, and their stomach turn at the sight of it, yet they must drink it. They cannot be excused or dispenced with. This cup must goe round them all. As drunkards say to their companions, you shall drink, you must pledge us, we will power it down your throat else: So the Lord saith to his enemies, you shall drink, I will powre it down your throat else. If Jesus Christ when he stood in the place of sinners could not be spared, shall any who stand in their own place as sinners, presume to be spared? What can they plead before God to excuse themselves, when Christ himselfe was not excused when he prayed so earnestly that he might. Every soul that hath no part in Christ, who drank the cup of his Fathers wrath, shall himselfe and for himselfe drink a cup of wrath.

Note againe;

All the evils that befall wicked men, proceed from, or are issues of the wrath of God.

This was noted before upon those words of the 17th vers. *He distributeth sorrows in his anger*; therefore I only name it here.

Vers. 21. *For what pleasure hath he in his house after him; when the number of his months is cut off in the midst?*

There is some difficulty in fitting these words to the former. There are three interpretations given.

First, The words are interpreted as a reason why God sends out judgment both against a wicked man and his family, why he and his shall drink the wrath of the Almighty; why is all this? 'Tis, because *God hath no pleasure in his house after him*; he, that is, God cares not what becomes of this man, or of his children: what pleasure, what delight hath God in him or his? they are (as it were) out of the care of God, being out of his Covenant, and therefore let what will come of them, let him and his sinke or swim, let all goe at six and sevens, God regards it not, This carries a truth in it; As all they who are in a state of mercy and salvation take pleasure in God;

ſo they and theirs ſhall ſurely periſh, in whom God taketh no pleaſure: yet I conceive this expoſition improper to this place; which rather deſcribes the ſtate and ſpirit of a wicked man when he dyeth towards his houſe, then the heart of God towards him and his houſe while they live.

Secondly, The words are expounded as holding out an argument, that a wicked man (ſo living and dying) ſhall be puniſhed everlaſtingly. What do you tell him that God will lay up iniquitie for his children? If himſelfe may eſcape the ſtorme and live all his dayes in pleaſure, what cares he; For what pleaſure or pain hath he in his houſe after him? (there is the ſame reaſon of both) If his houſe proſper, what pleaſure hath he in it, or if his houſe periſh, what is that to him when he is not? Therefore unleſſe there remaine an eſtate of miſery for himſelfe in perſon after this life, the miſeries threatned his poſterity when he dyes will work little on him.

Thirdly, and rather theſe words give an account why God not only layeth up iniquity for the children of the wicked man, but doth alſo perſonally afflict him in this life, cauſing his own eyes to ſee his deſtruction, and himſelfe to drinke the wrath of him the Almighty. And this account, or the reaſon of this may be twofold. Firſt, becauſe (as was laſt ſaid) his childrens afflictions cannot reach him when he is gone: *For what pleaſure hath he in his houſe after him?* That is, no pleaſure. And as his joy, ſo his ſorrow, as his comforts ſo his troubles end in reference to all worldly things, whether they concern his family, or himſelfe at the grave. A dead man is not in a capacity to be affected or afflicted with what is done or ſuffered in the world, as was ſhewed, *Chap. 14. 21.* Secondly, becauſe wicked men do not uſually trouble themſelves about the next age, if they can but rub out their own time, let them that come after ſhift for themſelves. They do not ſtudy how to procure the good of poſterity, nor doe they lay to heart the evils which threaten them; as no evil threatned their own perſons, ſo much leſſe that which is threatned upon their children doth preſſe their ſpirits. Many profeſſed wicked men, yea ſome who goe under the name of Chriſtians, and make ſome outward profeſſion of the Goſpel; are yet of the ſame temper
with

ε' μὲ δαίμοντος
γὰρ μὴ χθονί-
του πρὸς δαίμον-
τος de Tiber.

Quodnam est
studium illius
de familia sua
post se, i. e. ut
Deus ipsum vi-
uentem non ex-
citat malis, sic
non excitat ip-
sum animus ejus
ut sit sollicitus de
rebus familie
sue eventibus
post mortem.
Jun.

Mortis peri-
phrasis dimidi-
ari vitam, annos
dies, idem est
quod rescindi se-
cari, dividi.

with that Heathen Emperour, who having made havock of all, and stirrd such trouble in his dayes, that it might be thought the world would end with him, yet he pleased himself with this apprehension, that he should then be out of the danger, *When I dye, let heaven and earth mingle: if the world hold my time, let it break when I am gone.* Such basenesse and narrownesse is in the hearts of some men, that they care not what the next age inherits. If God doe not trouble them while they live, they will not trouble themselves with what shall befall their families when they are dead. Thus a learned Translator renders, *What is his study or care about his house after him.*

When the number of his months shall be cut off in the middest.

That is, when he shall dye: The words are a periphrasis of death; which we may significantly enough call, *The cutting off the number of our months.* And as in generall 'tis a description of death, so we may take it more specially as a description of early death. An immature death is most properly, *The cutting off the number of our moneths in the middest.* Thus the Psalmist prayed. *Take me not away in the middest of my days.* (Psal. 102. 24.) And another Psalm saith; *The wicked shall not live out half their dayes,* that is, the number of their moneths shall be cut off in the middest. Yet here I rather conceive it intended as a description of death in generall, *What pleasure hath he in his house, when the number of his months are cut off in the middest?* That is, when he dyes.

Hence note,

When a wicked man dyes he thinks all dyes with him, he hath no care beyond himselfe.

Nor is it any wonder that such take little care of others for hereafter, seeing indeed they take no care what shall be for themselves hereafter, if they may but have things present to serve their lusts and satisfie their desires in this world they will (as the saying of some of them is, though they do nothing lesse) trust God for the next. In respect of Temporalls Christ gives this counsel (Matth. 6. 34.) *Take no thought for the morrow, for the morrow shall take thought for the things of it selfe;* That is, to morrow, or the time to come will bring thoughts
enow

enow upon you when it comes: ye need not foreſtall it, or take up the thoughts and cares of it beforehand: or to morrow will bring meat in it's mouth, as it calls to new expence, ſo it will offer new proviſion, do not trouble your ſelves what ſhall be next; ſufficient unto the day is the evill thereof, and ſufficient unto the day will be the good thereof, you ſhal have dayly bread. This counſell of Chriſt is farre from the wicked; They take overmuch and overmany thoughts for to morrow in reſpect of Temporals; but they take no thought for to morrow in reſpect of eternals; or if they doe 'tis about eternals of their own imagination, not of Gods inſtitution. Some wicked men are much upon that thought, or, *their inward thoughts are that their houſes ſhal continue for ever, and they their lands after their own name* (*Pſal. 49. 11.*) they hope for a ſucceſſion in their name for ever, this is their project, and the higheſt pitch of their expectation. They would ſeem to have much pleaſure in their houſe after them, and to deſire nothing more then the advancement of their children, yet their courſes proclaim to all good men, that as when they are dead they can take no pleaſure, nor feele any pain in reference to their houſe, or thoſe that are left behind them (which I take to be the moſt proper ſcope of this Text) ſo, that, while they live, they have no du regard to their children, nor any pleaſure in their houſe to provide for the real proſperity of it, when the number of their own months ſhall be cut off in the middeſt. Wicked men are either altogether careleſſe of the good of their houſe after them, or all the care they take is an evill to their houſe.

Further, From this circumlocution of death.

Obſerve;

First, *Man hath his moneths appointed or numbred out to him.*

Though the moſt that any man can have are ſcarce a number, yet whatſoever any man hath, or ſhall have, are exactly numbred. Our times are in Gods hand as in regard of the iſſues and events of them, ſo alſo in regard of the length or continuance of them: God teacheth man the ſpirituall number of his dayes, or the art of numbering his dayes *ſpirituallly*, but he himſelfe

himself hath numbred them (and that number he reserves to himselfe) *Arithmetically*.

Secondly, Observe ;

Death is the cutting off of our moneths.

The moneths actually past, are cut off from the moneths which possibly were to come. Take the meaning of it yet more fully in the next poynt.

Thirdly, Observe ;

God often shortens the lives of wicked men, and cuts the number of their moneths off in the midst.

Though every man, even the vilest and most wicked man that ever lived in the world lives out the full number of those moneths which the counsell of God hath appointed him personally, yet many wicked (and some good) men are cut off in the midst of those moneths which God hath appointed to mankind generally. The dayes of the yeares generally appointed to mankind *are three score years and ten* (*Psal. 90. 10*) yet halfe mankind doth not live out halfe the number of these yeares : some have the number of these yeares or moneths cut off in mercy, very many have them cut off in wrath and judgment ; God takes some away from the evill which is to come and God takes others away because of the evill which they have already done, or least they should doe more evill. These observations have occurred in other parts of this booke, especially in the fourteenth Chapter, and therefore I onely mention them here, referring back the Reader to a large dicussion of them in those places.

JOB, Chap. 21. Verſ. 22, &c.

Shall any teach God knowledge, ſeeing he judgeth thoſe that are high? &c.

JOB having given his experiences of the dealing of God with wicked men: now gives him a probation of it. He chalengeſh all the wiſdom of the world to direct a more convenient courſe or method, then the divine wiſdome proceeds in for the diſpoſall both of things and perſons here below. *Shall any teach God knowledge?* The queſtion is a negation: yea the queſtion is full of indignation when he ſaith, *Shall any teach God knowledge?* He means that none can, and when he ſaith, *shall any teach God knowledge?* his meaning is, that 'tis higheſt preſumption for any to think he can.

Shall any teach God knowledge?

The words are eyther the conſclusion of what was before diſputed, or they are as a Preface to that which followes; ſome take them reſpecting as well the diſcourſe that comes next, as that which went before.

Jewiſh Writers read the words thus; *shall any teach knowledge for God?* As if Job's meaning were this; Doth God need any to apologize for him, or to take his part? needs he an advocate to plead his cauſe, and to aſſiſt him in the juſtification of his owne way, in giving out eyther good or evil? *Shall any teach knowledge for God?* and ſet out more plainly and clearly then he hath done, why ſome good men mourne all their dayes, and in the end of their dayes dye mourning; why ſome wicked men flouriſh all their dayes, and in the end of their dayes dye flouriſhing. Can any unriddle theſe diſpenſations, and render a more ſatisfying answer about them?

But I rather conceive the words according to our reading, not as a forbidding of that office, that any ſhould undertake to plead for, or vindicate the juſtice and righteousnes of God in what he hath done, but as a reprooſe of mans preſumption in directing God what to do. *Shall any teach God knowledge?* As if Job had ſaid, doth God need any tuteur, or maſter? to teach

Hæc ſententia in medio poſita ſuam vim ad utramq; partem exerit tam ad ea quæ dicta ſunt, quam ad ea quæ ſequuntur de divina providentia. Bold.

למלך pro deo Quis veſtrum hujuſ rei rationem pro deo reddere poteſt. Rab Sel.

him his lesson? needeth he any to poynt him how to order the affaires of the world, what to doe to the wicked, and what to the good? surely he needs none to teach, nor to instruct him. So the words are a reproof upon Job's friends, whom he perstringeth as over-daring about and intruding into those things which were above them.

These words, *Shall any teach God knowledge?* imply foure things, which I shall draw forth into so many observations, and prosecute them in order as they rise.

First, Take the question, *Shall any man teach God knowledge?* as a downe-right negation, and then it gives us this instruction.

God cannot be taught.

Some men are so foolish that they cannot be taught, they are not capable; such a one (we say) is not capable to be a Scholler, he is of such weak parts, of so shallow an understanding, that he cannot be taught. But God is so wise that he cannot be taught, he is indefinitely beyond the School. (*Isa. 40. 13, 14.*) *Who hath directed the Spirit of the Lord, or being his Counsellor hath taught him?* The wisest Kings and States of the earth have their Counsel Tables, and 'tis but needfull they should. *In the multitude of Counsellors there is safety* (saith the wisest of Kings) many eyes see more then one. But God who is onely wise and all eye seeth more then many or then all the sons of men. *Who hath been his Counsellour?* (bring forth the man, bring forth the Angel with whom God took counsel) *who instructed him, and taught him in the paths of Judgement, & taught him knowledge, and shewed him the way of understanding?* This Prophet speaks fully to the serce of Job: and his Text may be a Comment upon this before us, and tell us what Job means when he saith, *Shall any teach God knowledge?* He needs none to make him understand, none to direct him the course of Judgement; how to mannage his affaires with discretion, or duely to put his purposes and resolves in execution. The Apostle Paul takes up the same language (*Rom. 11. 34.*) *Who hath known the mind of the Lord, or who hath been his Counsellor? O the depth of the riches both of his wisdom and knowledge! how unsearchable are his judgements, and his wayes* past

paſt finding out! For who hath known the mind of the Lord? Hath no man known the mind of the Lord? yes, there is a minde of the Lord, which is known to man; there is a revealed minde of the Lord, a minde of the Lord which he hath made known: but beſides that revealed minde of the Lord, the Lord hath a ſecret minde (as we may call it) or a ſecret will; he hath a cabinet, and cloſe counſel lockt up in his own breaſt, which was never opened to the creature: Of that the Apoſtle ſaith, *Who hath known the mind of the Lord?* We know his minde, what he would have us doe; what to beleieve, what the way to life & ſalvation is we know. He hath told us how we ſhould honour him, and work out our ſalvation with fear and trembling. The Prophet reports ſome making that queſtion, *Wherewithall ſhall I come before the Lord, and bow my ſelf before the moſt high God?* (*Mick. 6. 6.*) They enquired, as if God had left them in the dark about the way of his worſhip, and ſervice. No, ſayth the Prophet, (*verſ. 8.*) *He hath ſhewed thee O man, what is good, and what the Lord requireth of thee.* Thus farre we know the minde of the Lord, what he would have us doe, but we doe not know the minde of the Lord, what he himſelfe will do, that's a ſecret; *Who hath known this mind of the Lord, or who hath been his Counſeller.* Thus again (*1 Cor. 2. 16.*) *Who hath known the mind of the Lord, that he may inſtruct him?* But we have the minde of Chriſt. We know the minde of the Lord for our own inſtruction, but we know not the mind of the Lord for his inſtruction, or that we might inſtruct him. When man inſtructs man, he doth but make his own minde known to him, but when God inſtructs man, he not only makes his own mind known to him, but knoweth his and ſo alſo muſt that man who takes on him to inſtruct God.

Secondly, When it is ſaid, *ſhall any teach God knowledge?* it plainly teacheth us; *That God knoweth all things, or that he is infinitely & perfectly wiſe & knowing.* He for whom no teacher can be found, or he to whose treaſure of knowledge no knowledge, not the leaſt mite of knowledg can be added, muſt needs be infinitely wiſe and knowing: for that is infinite to which nothing can be aded, & from which nothing can be taken away. Now thus wiſe is God, thus knowing is God, he cannot admit more wiſdome, therefore he is infinitely wiſe. God is the firſt rule,

the ſupreame rule of knowledge, and wiſdome; yea his knowledge and wiſdome is himſelfe. The wiſdome of God is the wiſe God, and the knowledge of God is the knowing God: ſo that, as nothing can be added to God himſelfe, ſo, nothing can be added to the wiſdome of God: for the wiſdome of God is God, therefore he is perfect in wiſdome and in knowledge. *Job's* argument that God needeth no teaching, is a clear demonstration of it. For among men, they that are paſt teaching how wiſe are they? how wiſe are they in their own thoughts (though indeed it be ignorance and fooliſhneſſe enough that they think ſo) who thinke they are paſt teaching, or too wiſe to be taught? There are ſome men that think they need no teaching, and there are none who need more then they; uſually they are under a dearth and ſcarcitie of knowledge, who ſuppoſe they have ſuch abundance, that they are beyond the ſchool, beyond the Church, beyond teaching, and counſel, beyond helps & ordinances, ſuch as have theſe apprehenſions of themſelves, do leaſt apprehend themſelves. For as they who think they need not be better, draw a juſt ſuſpicion that they were never good: ſo they who think they know enough, may be concluded to know nothing yet as they ought to know. When any ſay they are ſo rich in knowledge that they need know no more, I may ſay they need at leaſt this peice of knowledge, *To know how poor they are in knowledge.* But if one had ſo much knowledge indeed that no man could teach him further, he were abundantly knowing. Now thus it is with God, *ſhall any man teach God knowledge?* they cannot; therefore his knowledge is infinite, and perfect. And ſo it is. Firſt, about things; he knowes all things, what they are, and for what they ſerve; what their nature is, and what their uſefulneſſe is. Secondly, About perſons, *He knoweth all men, and needeth not that any ſhould teſtifie of man, for he knoweth what is in man* (*Job* 2.24, 25.) He knows every man fully, he knows him within & without. He knows all our outward actions, yea the very inter-nall motions of the heart; He knoweth not onely what men doe, but all their aymes and ſecret intendments in doing it.

Thirdly, This queſtion, *ſhall any teach God knowledge?* intimates, That

Some

*Some men, doe even attempt, and take upon them the bold-
neſſe to teach God.*

What need this chiding question else? Why ſhould Job ſpeak thus to his friends, unleſſe he had diſcovered or at leaſt ſuſpected ſuch a ſpirit in them; that they had ſpoken or done ſuch things as did amount to, or might be interpreted a teaching of God.

You will ſay, ſurely, no man ever attempted to teach God, we indeed are taught of God, and that we ſhall be ſo is the promiſe of the covenant of grace, *Heb. 8.* But did ever any man goe about to teach God? He hath his chaire in heaven (as the ancient ſpeaks) that teacheth the heart of man; but where have they their chaire, and where is their School, who undertake to teach the God of heaven?

I answer, the teaching of God, may be conſidered two wayes.

Fiſt, Directly, and formally.

Secondly, Implicitly, or by way of interpretation.

'Tis I grant exceeding rare that any riſe to ſuch a height of boldneſſe, as avowedly, directly, explicitly, and formally, to ſay we can, or we will teach God: but there are many who ſay as much implicitly, and by way of interpretation, that is, they ſpeak, hold or doe that which plainly implies a teaching of the Almighty, or a taking upon them to direct his counſels. For the juſtifying of this charge, we may caſt ſuch into two ſorts.

Fiſt, In reference to his word, ſome would teach the Lord how to ſpeak.

Secondly, In reference to his works, others would teach the Lord what to doe.

For the former, there are thoſe who would teach God how to ſpeak, by adding to, and diminiſhing from the word which he hath ſpoken. That there is ſuch a proud principle in the hearts of man, is plainly proved by thoſe cautions given both in the Law and in the Goſpel. (*Deut. 4. 2.*) *Ye ſhall not add to the word which I command you, neither ſhall you diminiſh ought from it, that you may keep the commandments of the Lord your God which I command you: & (Pro. 30. 6.)* *Add thou not unto his word,*

word lest he reprove thee, and thou be found a liar. Though we may adde a Comment to explaine the word of God where it is hard, yet we must not adde a supplement to the word of God, as if it were defective. One of the first things to be believed unto salvation is, that the word of God is sufficient, or contains all things needfull to salvation. The whole book of God concludes thus; (*Rev. 22. 18.*) *If any man shall adde unto these things, God shall ad to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book.* What fearfull additions and subtractions will God make concerning those who adde to or subtract from his word. The Lord foresaw a spirit in man to be meddling with his word, els he had never made this Law against medlers with it. Now as he that reads any mans work and takes upon him to ad a line, or to dash a line out of it, he undertakes to teach the Author knowledge, much more do they who adde or diminish a line or word of the word of God. Yet many such there are who practise upon the word of God both by way of addition and subtraction. Some have done this openly, and others closely. Every carnal man doth this closely; for he that would set up his lusts for a law, would surely blot out the law of God; he would make the commandments of God voyd, and rescind the statutes of heaven, who hath no mind to obey and submit unto them.

The Papists especially (besides some others) doe this openly. For they say, first, the Scriptures are obscure; therefore they would teach God to speak more clearly. Secondly, they say, the Scriptures are insufficient without their patchments of tradition, therefore they would teach God to speak more fully. Others have complained that the language of the Scripture is homely and bare, these would teach God to speak more eloquently. Nay, some have said, there are contradictions in Scripture, these would teach God to speak more truly; others complaine, there are dangerous expressions in Scripture; and these would teach God to speak more warily. And these take upon them to teach God knowledg, about his word.

Secondly,

Secondly, There is also a generation who would teach God knowledge about his works. They forbear not that first eternal work of God, *election*. We have their arguings set down (*Rom. 9. 11, 12. 14, 15.*) *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; It was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated.* The heart of man riseth here; is this work of God right? If God proceed thus in his election of men, *Is there no unrighteousness with God?* The wisdom and reason of man saith, Surely God should rather elect upon foreseene works, or faith, or perseverance in both. But God saith otherwise; What then? *Is there unrighteousness with God?* God forbid: for he saith to *Moses*, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* What do you tell me (saith God) of your will, my will shall be the rule of election; *Yea, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercie.* Thus the Apostle asserts the absolute election of God. But still the heart of man is unsatisfied; as the Apostle sheweth in the next words; *Thou wilt say then unto me, why doth he yet finde fault? for who hath resisted his will?* If it be thus, may we not lay all the sin of man at Gods door, and cast dirt at heaven: why doth God complaine, if all be from his own will? Thus man would teach God knowledge; *Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Shall the clay teach the potter how to make it, or in what form to cast it?*

Secondly, Others have found fault with God, and would teach him knowledge about the work of Creation. The Naturalist complained, that man was sent forth naked and helpless into the world, that other creatures had the advantage of man having naturall armour and defences which man wants. Such would teach God how to create.

Thirdly, How often doe men take the chair, and like great Doctors offer God knowledge about his work of providence. How many are there who think themselves wiser then God; or that they could direct him a better way for the Government of the world, then he is in. If they had the power, things

things ſhould be in a fairer ſtate then they are. They inſinuate againſt the Government of God much like *Absolom* againſt his father *David's* Government; *O that I were judge in the Land,* you ſhould ſee what I would doe, what a world would I make? I would ſet all right. Such vain thoughts lodge in the ſpirits of vain men about the providences of God.

And not onely they who in this open manner conteſt with God, about his providence: but ſuch alſo may be charged as taking upon them to teach God knowledg, who do but murmur through diſcontent, and are unſatisfied with his doings. When a man is diſpleaſed with what another doth, he thinks he could doe it better. All they who are diſpleaſed with or murmur at what God doth, ſay plainly in their hearts they could do things better then God, they could teach him knowledge.

Fourthly, From *Job's* queſtion, as it carrieth not onely a Negation of the thing, but indignation at it.

Obſerve;

It is moſt ſinfull to goe about to teach God.

The height of pride, preſumption is in it (preſumption is the pinnacle of pride) therefore the height of ſin is in it. As it is a Great condeſcention in God to teach man knowledge, and to turne tutour to the poor creature; So it is higheſt preſumption in man to teach God knowledge, and to turne Tutour to his Creatour. And as an attempt to teach God in or about any thing is ſinfull and preſumptuous, ſo eſpecially (which the ſubject here handled by *Job* leads us to) to teach him about his diſtributions of rewards and puniſhments: and that in any of theſe five particulars.

Fiſt, To teach God whom he ſhall reward or puniſh.

Secondly, To teach God when he ſhall reward or puniſh.

Thirdly To teach God how or in what manner he ſhall reward or puniſh.

Fourthly, To teach God the meaſure, or how much he ſhall reward or puniſh.

Fiſthly, To teach God the time, how long he ſhall reward or puniſh.

There is an intruding upon the prerogative of God in all theſe.

theſe. And the ſinfulneſſe of this intruſion may appear upon a fourfold conſideration.

Fiſt, Becauſe it is an abaſing of God : and a heightning of man. This ſets ignorance above knowledge, and folly above wiſdome. This ſets the Diall above the Sun, yea darkneſſe above the light. Man is not onely in the dark, in the darkneſſe of ignorance, but he is darkneſſe. God hath not onely light in him, but *he is light, and in him is no darkneſſe at all.* Now what an affront, what an indignitie is it for darkneſſe to goe about to teach light? for ignorance to teach knowledge? for a foole to teach the oracle of wiſdome? The greateſt oracle, the wiſeſt among men is a foole to God, whoſe very fooliſhneſſe (as the Apoſtle ſpeaketh) is wiſer then men. And are not men now, the wiſeſt of men trim teachers of God?

Secondly, What knowledge or light ſoever any man hath, he receives it from God, and ſhall man teach God with his own knowledge? Man hath no knowledge of his owne to teach God? *What haſt thou that thou haſt not received?* What gift, or grace, what ſkill, what endowment haſt thou that thou haſt not received; and thou haſt received it from God, & ſhall he who receives all his knowledge from God, teach God knowledge? *He is the father of lights from whom is every good and perfect gift;* & ſhall we be giving light to him from whom we receive it? *David ſaith, In thy light we ſee light (Pſ. 36. 9.)* And ſhall we think that God needs our light to ſee by? The common light of the world is the Sun, will any man offer light, or hold up a candle to the Sun? Water comes from the fountaine, and from that great feeder of all fountaines, the ſea, will any man carry water to the fountaine, or make a Conduite to ſupply the ſea?

Thirdly, When man hath conceived as much light of knowledge from God as he is capable of, ſo that his veſſel is brim full, when like *Paul* (who by his abundance, or great meaſures of revelation was in danger to be exalted above meaſure) he hath as much as he can beare; What is all that abundance but ſcarcity, what is all that fulneſſe but emptineſſe, compared with that abundance and fulneſſe which is in God. There is no ſhadow of a compariſon between that light of knowledge which ſhines out from God unto the moſt comprehensive

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or Angel, to that which is in God, or rather to that, which God is, and shall any teach him knowledge? The Apostle said of all our knowledge on this ſide glory (1 Cor. 13.) *We know but in part*, and shall we who know but in part teach him that knows all. What we know of God, and his wayes, is farre leſſe then that which we know not. The moſt of God and of his wayes is (*Terra incognita*) not yet diſcovered to us, and shall they teach God knowledge, who know ſo little of God? Againe, that part which we ſee, or know, we know and *ſee darkly, through a glaſſe*; that is, we ſee it onely reflexively, or by ſome other medium, and shall we teach him that ſees all things immediately, directly and intuitively in their own nature? When *Job* had ſpoken much of God, he concludes (*Chap. 26. 12.*) *Loe theſe are part of his wayes, but how little a portion is heard of him? But the thunder of his power who can underſtand?* So that, when we have received the utmoſt knowledge of God, it is but in part, and but a little part, *How little a portion is heard of him?* So little that it is ſcarce diſcernable; ſo little that the Apoſtle ſaith, *Knowledge (that is this kinde and degree of knowledge) ſhall vaniſh away* (1 Cor. 13.) The knowledge we have here ſhall be ſwallowed up in the knowledge that we ſhall have in heaven like a drop of water in the Ocean; yet that knowledge which glorified Saints ſhall have in heaven, will be but as a drop to the vaſt ocean of the knowledge of God. The knowledge we have here is little to that we ſhall have above, what a nothing then is it to the knowledge of God who is above?

Fourthly, 'Tis ſinfull to teach God knowledge about his wayes, becauſe his wayes cannot be known. Shall they direct God which way to goe, who cannot finde out the wayes which he hath gone. (*Rom. 11. 33.*) *How unſearchable are his judgements? and his wayes paſt finding out?* If the wayes of the Lord be paſt finding out, then we muſt not finde fault with his wayes. If we cannot finde out their perfection, we muſt not ſay there is imperfection in them. *O the depth and riches of the wiſdome and knowledge of God?* The well is deep, & we have nothing to draw; we have not line enough to let downe our bucket into the deeps of divine wiſdome and knowledge. The Judgements of God are a great Deepe (*Pſ. 36. 6.*) and the

the Judgement of man is but a ſhallow. We may quickly looſe our ſelves whlie we labour to finde theſe wayes and judgements of God. 'Tis ſafeſt in every point of wiſdome (but chiefly in ſuch as theſe) *To be wiſe*, as the Scripture ſaith, *unto ſobriety* (Rom. 12. 3.) and wiſdome to ſobrietie is this (1 Cor. 4. 6.) *to be wiſe according to that which is written*. If wiſdome to ſobrietie, be wiſdome according to what is written, how ſinfull is it to teach God knowledge, which is not onely beſides, but againſt that which is written. That wiſdome comes not from above which provokes us to teach rather then to obey him that is above. Beware of this dry drunkenneſſe. 'Tis an excellent vertue to eate and drink to ſobrietie, yet that excells it, *To be wiſe unto ſobrietie*. Feſtus ſaid to Paul, *Thou art beſides thy ſelf, much learning hath made thee mad*. They who are wiſe ſo much beyond ſobriety, as any way to offer at the teaching of God, are indeed beſides themſelves, and much ignorance of their duty hath made them thus mad.

The fifth and laſt propoſition which riſeth from this queſtion (*Shall any teach God knowledge?*) is this;

It is impoſſible that any better way ſhould be directed then that which the Lord uſeth in governing the affaires of mankind, or in the diſpoſing of all things here below.

For, Firſt; *All the works of God are done in truth* (Pſ. 111. 8.) As the word of God is a word of truth, ſo all his works are works of truth: for his works are nothing elſe but the making good of his word, or his works are the image of his word. The truth of works is their answerableneſſe to word. The works of God are answerable to a threefold word.

Firſt, To his word of Propheſie. Whatſoever changes God makes in the world, they hit ſome word of propheſie; All is done that what he hath ſpoken or written may be fulfilled.

Secondly, The works of God are answerable to his word of threatning. God threatens before he ſmites, and he never ſmote any man with rod or ſword, with judgements or corrections, but according to his threatning.

Thirdly, The works of God are answerable to his word of promiſe. All mercies are promiſed, and every work of mer-

cy is the fulfilling of ſome promiſe. Now ſeeing all the works of God are reduceable eyther to propheſies, threatnings, or promiſes, they are done in truth, and what can be better done then that which is done in truth?

Secondly, All the works of God are done in Juſtice as well as in truth, (*Pſ. 145. 17.*) *The Lord is righteous in all his wayes, and holy in all his works.* The rebellious Jewes charged God with injuſtice, as if becauſe *the fathers had eaten ſowre grapes, therefore the childrens teeth were ſet on edge.* And hence they inferred that blaſphemous concluſion (*Ezek 18. 25.*) *The way of the Lord is not equall.* But ſaith the Lord, *Heare O houſe of Iſrael; Is not my way equall? are not your wayes unequall?* Though they complained, yet upon a due ſearch they muſt needs acquit the Lord and condemn themſelves. And though now many quarrel with the wayes of God as unequall, unjuſt, and unrighteous, yet the conſcience of every man ſhall give teſtimony to God in the day of the revelation of his righteous Judgement, that all his wayes are righteous; and what can be better done then that which is done in righteouſneſſe?

But it may be ſaid; Is it juſt and righteous that unrighteous & unjuſt men ſhould proſper and be exalted in the world, and that the righteous and godly ſhould ſuffer and be afflicted?

Were it not better that the wicked ſhould be alwayes ſuppreſſed, and the godly alwayes flouriſh?

I anſwer; The proſperitie of the wicked, and the afflictions of the righteous, are no arguments of unrighteouſneſſe in God, but onely of his ſoveraignty and wiſdome. For

First, If God ſhould arreſt and puniſh all wicked men preſently with viſible judgements, mankind would be confounded, and the ligaments of humane ſocietie diſſolved, for the greateſt part of the world are wicked; therefore the wiſdome of God doth ſo attemper and moderate his Juſtice, that he puniſheth the parts in ſuch a method as may conſiſt with the preſervation of the whole.

Secondly, If preſent vengeance were taken upon all wicked men, we ſhould walke by ſight rather then by faith, and be terrified rather then perſwaded to obedience.

Thirdly, If the Lord ſhould be quick in his judgements upon

upon all wicked men, it would not appear how wicked some men some are. These considerations with many more which have been already offered and enlarged on the twenty ninth verſ. of the twentieth Chapter of this book, beſides what hath occurred in other places about the ſame argument, may ſatisfie any man who is but rationally, that the Lord doth only act up to his ſoveraignty, and according to the dictates of his infinite wiſdome, not at all contrary to the rules of Juſtice, while he lets wicked men thrive, grow great and high in the world.

Againe, As to the manifold troubles and afflictions of many righteous, neither doe theſe charge unrighteouſneſſe upon God. For

Fiſt, Themſelves acknowledge that it is good for them that they are afflicted; why then ſhould ſtanders by ſay it is evill. They finde the mercy of God in their afflictions, why then ſhould any think God is unjuſt in afflicting them?

Secondly, Their afflictions diſingage them from the world, and cauſe them to live nearer to God, there is no hurt in this; trouble on earth occaſions them to have their converſation more in heaven. What dammage is there in that?

Thirdly, The troubles which they meet with in this life, cauſe them to groane earneſtly for the next life, preſent wants ſtirre them up to look at future enjoyments; a ſight of which by faith and the expectation of which by faith is beter then the poſſeſſion of any outward preſent enjoyment. This can be no wrong to them.

Fourthly, Though they be ſtraitned with outward afflictions, yet God makes it up to them in ſpirituall conſolations, there is no loſſe in that. So then, none have reaſon to murmur or complaine eyther about the proſperitie of wicked men, or the preſſures of the Godly. All is done in wiſdome to the one, in mercy to the other, and according to the unqueſtionable prerogative of God in both.

Take this Corellarie from the whole;

Shall any teach God knowledge?

Then ſubmit quietly to the will of God, let us imprifon our own reaſon, that the will and power of God may have their

their libertie: while we give reason too much libertie, we (upon the matter) imprison the will and power of God. More humane reason is no competent Surveigher of the wayes of God. Not that any of the wayes of God are against reason, but many of them are above our reason. The wayes of God are ordered by the quinteſſence of reason, and that is not to be found under every mans (I may ſay not naturally under any mans cap): and when we meaſure the wayes of God by the ſtandard and ſcantlings of our common reaſon, what a diſguiſe doe we put upon them? yea, how do we diſguiſe God himſelfe? God is our maker, yet ſuch make and forme a juſtice for him like their own, a holineſſe like their owne, a mercie like their own; And then what a God will he be? *My thoughts are not your thoughts, neither are my wayes your wayes ſayd the Lord (Iſa. 55. 8.)* And ſhall any reduce and ſhrink up the thoughts and wayes of God to their narrow and ſtraitned model? The Lord ſaid of *Adam* in ſcorn when he attempted a likeneneſſe to God; *Behold the man is become as one of us (Gen. 3. 22.)* How doth God ſcorne them who would make his wayes and thoughts as their own. Therefore let man diſpute the wayes of God no more, but ſubmit quietly to his will.

First, In what he hath ſaid, or to the rule of his word.

Secondly, In what he hath done, or to the righteouſneſſe of his works. *Aaron* held his peace, he ſubmitted when God had ſlaine his two ſons, (*Lev. 10. 3.*) And when that ſad meſſage was brought to old *Eli*, that God would doe ſuch things to his houſe as ſhould make the ears of them that heard the report to tingle, he onely ſaid, *God is the word of the Lord (1 Sam. 3. 18.)* So, when the Prophet told *Hizekiah* from the Lord, *Behold the dayes come, that all that is in thine houſe, and that which thy fathers have laid up in ſtore untill this day ſhall be carried to Babylon, nothing ſhall be left, and of thy ſons that ſhall iſſue from thee, which thou ſhalt beget they ſhall take away, &c.* When (I ſay) he heard all this, what ſaid he? even this; *God is the word of the Lord, (Iſa. 39. 8.)* He doth not repine, nor diſpute the caſe with God; What! give up *Jeruſalem* the holy Citie into the hand of *Babylon*? ſhall my ſons deſcended from *David*, and of the ſeed of *Abraham*, fall into the hands of the uncircumciſed? We hear of no word from him, but that which
breath

breaths humble submission, *Good is the word of the Lord, David was dumbe with silence, when God spake rebukes to him; (Psa. 39.9.)* There is no contesting with God; 'Tis fit our wills should be swallowed into the will of God, and 'tis our duty to say (as Christ did) *Not our will be done but thine.* The Psalmist invites all to a very sad spectacle (*Psa. 46.8.10.*) *Come, behold, What is the sight? what's to be scene? Come, behold the works of the Lord, what desolations he hath made in the earth.* How are we to behold these desolations? we may and ought with sorrowful hearts, but we must not with discontented hearts (*v. 10.*) *Be still and know that I am God.* As if he had said, I know you will be readie to querie, why are the Nations shaken, and people made desolate? why are these changes in the earth? The Lord instead of answering their questions commands their silence; *Be still and know that I am God?* That's enough to quiet the thoughts of man. Some parasites have sacrilegiouſly flattered the Pope into this divine priviledge; *No man must question him, doe what he will, if he carry thousands to hell, who shall say, why doe you so?* 'Tis as dangerous to ascribe this to man, as it is to deny it unto God. If he shake the frame of heaven and earth, we must be still. *For he doth in in beaven & in earth whatsoever pleaseth him,* and no man must say (displeasedly) *What dost thou? or why dost thou so?* He that upon those termes would know what God doth, or why he doth so, goes about to teach God knowledge. But *Shall any teach God knowledge?*

Seeing he judgeth those that are high.

Some read thus, *Shall any man teach God knowledge where- with to judge those that are high?* As if he had said, shall they teach God how to dispose of, or deale with those that are high? So Mr Broughton, *Can a man teach the omnipotent knowledge, how he shall judge those that are high?* As if this were the speciall case in which no man must meddle to direct God how to handle, & take a course with the great ones of the world. Indeed, God knows wel enough how to deal with the great ones the high ones of the world, he knows how to pull downe the mighty from their seats and to break their power, he knows how to scatter their forces and infatuate their counsels without receiving counsel from us. *Shall any teach God knowledge?*

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*Quia ipse ex-
cesus Judicet
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how to judge those that are high? He hath wayes and means at command (when he purpoſeth it) to effect that purpoſe. That is a good interpretation.

Yet we render it, (and I conceive more clearly to the mind of the Text) as a reaſon of the former queſtion, why no man ſhould preſume, or why it is high preſumption in any to teach God knowledge? The reaſon is grounded upon his prerogative and ſupremacie. He is the moſt high, and therefore muſt not be taught: he is the judge of thoſe that are high, and therefore he is moſt high, and therefore he muſt not be taught by any that are here below. He that knows how to judge them that are high, is himſelfe too high to be taught knowledge. Again theſe words, *He that judgeth thoſe that are high*, are a periphrasis, or a deſcriptive circumlocution of God. To judge thoſe that are high, is to be God.

He judgeth.

What is here meant by Judging?

Fiſt, To judge, is to diſcerne, to look to, yea to looke through the ſtate and condition of a perſon or a thing. Thus the Lord judgeth thoſe that are high, he diſcernes, he knowes them and their wayes perfectly.

Secondly, To judge, is to give ſentence or judgement upon triall or due proceſſe of Law: when matters are alledged, and proved; the Judge gives ſentence.

Thirdly, To judge, is to puniſh. So the word is uſed (1 Cor. 3. 1.) *If we would judge our ſelves*. There judgment may be taken for the judgement of diſcerning, trying, & examining (as wel as of ſentencing) as the Apoſtle ſaid before, *Let a man examine himſelfe. If we would judge*, that is, try and examine our ſelves, *we ſhould not be judged*, that is, not afflicted, not puniſhed, as it is ſaid there; *For this cauſe ſome are ſick and weak among you, and ſome are fallen aſleep*. Which ſence the Apoſtle explains further, (v. 32.) *But when we are judged, we are chaſtened of the Lord*. To judge, is to chaſten, or to puniſh. So, here, *ſeeing he judgeth*, that is, puniſheth, and layes his revenging hand upon thoſe that are High.

But who are the *high ones*, that come under the judgement of God.

Fiſt,

First, Some by the *high ones* understand the Angels, who are the highest or first classis of creatures. God did judge the Angels, he discerned and passed sentence upon them and, *They are held in chains of darknesse to the judgment of the great day,* (*Jude* 5.) Hence some conceive that *Job* gathers his argument. Shall any teach God knowledge, how to judge poor creatures on earth? how to throw down, or exalt man, since he judgeth the Angels? The Apostle useth an argument near this in reference unto the people of God to shew that the Saints are fit to judge things of their own concernment and interest; *Doe you not know that the Saints shall judge the world? And if the world be judged by you, are ye unworthy to judge the smallest matters?* (1 Cor. 2. 3.) And he carrieth the argument yet closer to the poynt in the next verse; *Know ye not that we shall judge Angels, how much more things that pertain to this life?* *Job* might say also, know ye not that God hath judged Angels, those that are high, the highest part of the whole creation? And shall any teach him knowledge, how to judge the inhabitants of this inferior, this lower world.

Secondly, Others understand it of those who are high in wisdom; the highest graduates in Schooles, and Universities, the most learned Rabbies, and Doctors, the Sophies, the Philosophers of the world; so the sence runs thus; *Shall any man teach God knowledge, by whom the wisest, the most knowing are taught, who espieth faults in the wisdom of the wisest,* God is able to instruct all the Masters of knowledge, therefore he is not a learner, *Shall any teach God knowledge, seeing he judgeth or correcteth those who are high, the highest in knowledge?*

Thirdly, Rather by the *high* are meant such as are in high place and power, the Judges and Princes of the earth, who are so high, that God gives them his own stile, *I have said ye are Gods.* Though they be thus high, the Lord judgeth them: therefore seeing it is the right of his sovereignty to judge the highest, even the Kings and Rulers of the world. *Shall any teach him knowledge?*

Hence note;

First, God judgeth the high ones.

The highest on earth are below God Let all high ones remem-

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ber,

*Per excessus
intellige poten-
tissimos atque
opulentissimos
homines, de
quorum iudicio
atque supplicio,
fere universum
hoc est, ut est.
Pined.*

ber, That, *There is one higher then the highest* (Eccl. 5. 8.) *One higher then the Kings of the earth* (Psal. 89. 16.) *King of Kings, and Lord of Lords.*

Secondly, *God discerns and thorowly looks into the estates and actions of the highest in the world.*

The high ones of the world, may put a skreen of secrecy between them and inferiors, they may draw a curtain between themselves and mean men, but they cannot put a skreen or draw a curtain between themselves and God, he judgeth those that are high; therefore he knoweth them. No man can give a righteous judgment either of things or persons till he knows them. And though he that judgeth before he knoweth may possibly sometimes give a righteous judgment, yet he is alwayes an unrighteous Judge. *Shall not the Judge of all the earth doe right, and be righteous?*

Thirdly, *No man is so high but God can punish and chastise him, yea ruine and pull him down.*

He can make his sword reach the highest, and his judgments take hold of those that are strongest, (Isa. 2. 11, 12, 13.) *The Cedars and Oaks, the high walls and mountains, are men on high, yet the day of the Lord, that is, the day of his vengeance is against them all, and, The loftinesse of man shall be brought down, and they shall run into the holes and clefts of the rock, to hide them from the presence of the Lord when he ariseth to shake terribly the earth.* The Lord tels Job out of the Whirlwinde, *That the high arme* (that is, the strongest arme, or the arme lifted up to strike) *shall be broken.* The Lord insults over Lucifer in his heights: *How art thou fallen from heaven, O Lucifer, thou son of the morning, &c.* (Isa. 14.) *Thy terriblenesse hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee down from thence saith the Lord,* (Jer. 49. 16.) The highness of man is so far from securing wicked men, that it rather makes them the sayerer marke for the wrath of God.

Yet let not the low ones think they shall escape, God judgeth the high ones, (say some) surely then he will not trouble him-

himſelfe with thoſe that are low, with poor and meane men ; he will have nothing to doe with them ; they ſhall not be taken notice of in the croud. As if it were either unfutable or below the Maſtey of God to puniſh meane ones, or as if their meaneſſe might plead their impunity. It is indeed an humbling of God to behold the higheſt ; *He humbleth himſelfe* (ſaith the Scripture, *Pſal. 113. 6.*) *to behold the things that are in heaven*, yet he is pleaſed to humble himſelfe (ſaith the ſame Scripture) *to behold the things in earth*, even the loweſt things which are done, and the loweſt perſons which are here below. And as it is the prerogative of God to judge thoſe who are high, ſo it is both his purpoſe and his praiſe not to let the loweſt paſſe unjudged. The pooreſt beleeving Saint ſhall be accepted and rewarded, as well and as much as any beleeving Prince ; who is not more beleeving nor more a Saint then he : And ſo there is not the meaneſt unbelieving ſon or daughter of *Adam*, not the pooreſt man or woman continuing in ſin, but ſhall be judged as well as the higheſt. We find Bondmen as well as freemen Kings and Captains trembling before and running from the Lamb ſitting upon his throne, (*Rev. 6. 15, 16.*) As it is the glory of God that he can make the mightieſt Kings ſtoope, ſo it is the glory of God, that the eye and hand of his juſtice ſtoopeth to the pooreſt captive. God will not favour the wicked becauſe they are great, nor ſpare them becauſe they are little either in this world, or in that to come. He that dwells in a corner or in a cottage, ſhall no more eſcape, then the greateſt Prince that dwelleth in a Pallace Royall, and ſitteth upon a Throne.

JOB, Chap. 21. Verſ. 23, 24, 25, 26.

One dieth in his full ſtrength, being wholly at eaſe and quiet.

His breſts are full of milk, and his bones are moiſtened with marrow.

And another dieth in the bitterneſſe of his ſoule, and never eateth with pleaſure.

They ſhall lie down alike in the duſt, and the worms ſhall cover them.

IN the former verſe *Job* exalted the Lord above mans teaching, and controlling; *Shal any teach God knowledge? ſeeing he judgeth thoſe that are high.* God is ſo wiſe that no man can teach him, ſo free and abſolute in his power, that none may dare to controule him. And as this appeareth from what *Job* hath formerly aſſerted, ſo alſo by that which followeth; he ſpares whom he will, and ſmites whom he will, for what continuance of time he will, and in what meaſure he will; he ſummons one to the grave, even then, when he is moſt likely to live, and when he hath leaſt feare of death, when there is not the leaſt ſymptome or appearance of the approach of that King of terrors, not any decay in nature to proclaime the returne of the fleſh to duſt, the man is in his ſpring and prime, yet then he is cut off and dyes. Meane while another (no man knowes why) pines and lingers out all his dayes in paine of body and trouble of minde, he lives and dyes under wofull preſſures of ſoul and body, of eſtate and relations, never injoying any good, nor ſeeing good day to the end of his days. Thus *Job* exemplifieth his generall aſſertion concerning the ſoveraignty of God and his various diſpenſations toward men.

There are three opinions as to the common ſcope of theſe words; I ſhall touch at them, and then come to a more particular explication.

Moſt of the Greeke Writers underſtand theſe words as diſtinguiſhing the ſtate of the wicked and the godly in this life.

One

One dyeth in his full ſtrength, that is, wicked men have no trouble in their lives, no ſickneſſes when they dye, they goe gently out of the world, or as it is ſaid in the 13th verſe of this Chapter, *In a moment they goe down to the grave.* Whereas godly men uſually live in trouble, and are tired out of the world with tedious and painfull diſeaſes when they dye. Thus the words deſcribe the difference of the godly and wicked in regard of their naturall death. Whereupon they inferre that they muſt neceſſarily have a different eſtate after death. Wicked men (ſay theſe interpreters) have more happineſſe in their death then the godly, therefore the godly ſhall have a happineſſe which the wicked ſhall not have after death.

Secondly, Others take this to be *Job's* intendment, who having ſhewed before that poverty and riches are alike given to good and bad while they live: here aſſerts that death doth alike overtake weake and ſtrong, ſound and ſick, young and old, ſuch as are in a prosperous and ſuch as are in a ſad and in an afflicted eſtate; death catcheth away the one as well as the other: death carrieth an impartiall hand, and hath a powerful hand, the ſtrong can no more ſtand in the hands of death then the weake, nor can the young or the rich make any better reſiſtance when death aſſaults them, then the old and poore. *One dyeth in his full ſtrength, &c. Another dyeth in the bitterneſſe of his ſoul.* Death pitties not the one, nor doth it flatter the other; There is a truth and an uſefulneſſe in this interpretation.

Thirdly, Rather underſtand the words, as teaching us, that God according to the freedome of his own will and pleaſure, and the uſual tenour of his providence in outward things, handles neither the godly nor the wicked alwayes in the ſame manner. One man let him be good or bad, believer or unbeliever, dyes in his full ſtrength, and in the height of his proſperity, another whether wicked or godly, dyeth in the bitterneſſe of his ſoul; Some wicked men live and dye in trouble, it is ſo alſo with ſome who are godly. This ſcope of the place makes good the aſſertion of the Preacher (*Eccleſ. 9. 2.*) *All things come alike to all*, that is, all worldly things. There is ſuch a mixture of events, that no man can determine what any perſon is, either by what he enjoyes, or by what he ſuffers.

As *la.*

Graci accipiunt de improborum felicitate & iuſtorum ærum-næ quærum diſſimiles vitæ ſortes neceſſe ſit diſſimiles quoq; poſt mortem iudicii & æternitatis conditiones ſequi.

Mors juvenes & ſanos, æquæ facile rapit, ac ſenes debiles, decrepitos & eos qui ſemper infirmæ valetudine labirant.

Huius vitæ ſive bona ſive mala communia eſſe communia eſſe bonis ſive ma-

As the persons of good and evil men are mingled in the world, so also are their conditions. Good men suffer evil, and evil men enjoy good: and again, good men receive good, and evil men endure evil. Thus Job holds forth the liberty which God useth as to the distribution of temporall good and evil, both to the evil and the good. So that he will not let us know *love or hatred by anything that is before us.*

One dyeth in his full strength.

רוּחַ
וּמִצְחָה
In robore perfe-
ctionis aut in-
tegritatis sue
Moi itur Robu-
sus Vulg.
ἐν κρᾶτι
ἀνθρώπου
autē. Sept.

ἐν κρᾶτι
ἀνθρώπου.

He dyeth not only *strong*, but in the *strength of his perfection*, so we read in the margin. The perfection of every thing is the strength of it; And he is strong indeed who is in the strength of his perfection. The glory of young men is their strength. One dyeth at the height and top of this glory. The Septuagint render the Original word which signifieth *perfection*, by *simplicity*; that which is simple is perfect, God who is most simple is most perfect, the simplicity of God is the glory of his perfection. *One dyeth in the strength of his simplicity*; that is, when the health of his body or his constitution is (as it were) unmixed, or not mixed with any disease, as also when his outward state is not mixed with any trouble; he dyeth in the strength of this double simplicity; when as it were nothing unlike strength, nothing unlike prosperity hath so much as see its foot within his borders: when his light shines so cleare, that there is no appearance of darknesse in it, and when his comforts are so pure, that he hath no acquaintance with that thing called *sorrow*; When he hath not a cloud in his day, nor any taste of bitternesse in his cup, then, even then in that strength of his simplicity he dyeth. Some of the Greekes (I confesse) take the word *simplicity* in the worst sense rendring thus; *He shall dye in the strength of his folly*: but I leave that under the censure of at least an unwary translation, and waving that also which I mentioned last before, shall insist only upon our own. *One dyeth in his full strength*: Which we may expound in the latitude of a threefold strength.

First, *In the strength of his body*, when he hath perfect health, and not only health, but much strength with it, some have health, who yet have but little strength.

Secondly, *In the strength of his outward estate, of riches and*

and relations : these are a mans strength, therefore the same word in the Hebrew signifies both riches and strength. Rich men are apt to idolize riches as their strength or strong tower, and so turne away from God, who is indeed our strength and our tower.

Thirdly, To compleat the fulnesse of his strength, we may adde, in the strength of his spirit when his mind is not troubled, when he hath no disquietments there : a man may have much strength of body, and a strength of estate, and yet be in perplexity of spirit, and then he is so far from being in his full strength, that he is in much weaknesse. *The spirit of a man* (saith Solomon, Pro. 18. 14.) (that is his mind and conscience being sound and whole) *will sustain his infirmity*, that is, it will cause him to bear up against all the sicknesses of his body, and afflictions in his state ; But all the fullnesse of a mans estate and the exactest health of his body cannot bear up the infirmities of his spirit, or his wounded spirit. When Job saith ; *One dyeth in the fulnesse of his strength*, we may understand the concurrence or complication of all these strengths : that man who hath a strong body, a strong purse, with peace and tranquillity of minde, is in full strength indeed, yet saith Job, twist all these strengths, this threefold strength together, and though (as Solomon speaks in his booke of the Preacher) *a threefold coard is not easily broken*, yet death will as easily breake this threefold coard of life, as a threed of towne is broken, when it toucheth (or smelleth) the fire.

One dyeth in his full strength.

This exposition is more fully given in the next words of the Text.

Being wholly at ease and quiet,

That is, at ease in body and quiet in minde ; or at ease and quiet both in minde and body, yea in whatsoever else a man may be said to be at ease and quiet. He dyeth rich and happy, saith the Vulgar Translation : *Wholly wel settled*, say the Septuagint, *rejoycing and abounding*, saith a third. The Hebrew is, *whole, he being at ease and quiet*, or as we render, *being wholly at ease and quiet*. All these readings center in on common sence, that :

Totus ipse quietus & pacificus.

that he dyeth when he is an as good a case to live as any outward advantage or interest can make him. Which is particularly exemplified in the words which follow.

Vers. 24. *His breasts are full of milk, &c.*

מָלֵךְ
Ubera mam-
mae. Targ.
Rab. Mard.
Mulchraria.
Rab. Dev.

The word which we render *breast*, is used but this once in all the book of God. I find some variety among the learned in expressing it.

First, Divers of the Rabbins, as also other Writers translate it. *Milk pails, His milk pails are full, or, His pails are full of milk.* So the words are a description of his outward plenty. The land of *Canaan* is called, *A Land flowing with milke and hony*; that is, a very fruitfull Land. To say, a mans milke pails are full, is to say that he hath abundance.

Apud Talmudi-
cos denotat va-
sa in quibus con-
gregabatur pin-
guedo olivis ex-
pressa. Ego vasa
magna putavi
quibus ut nunc
in Gallia Nar-
bonensi oleum
asservabatur.
Merc.

Viscera eius
plena sunt adipe.
Vulg. Sept.
Hac verba joco-
sam & adagio-
sam continent lo-
quendi formam
quæ de robustis-
simo fecundissi-
moque viro
disceretur.

Medulla humi-
dis annumeran-
da est, propterea
conceptaculis
quibusdam tan-
quam vasculis
contineitur.
Arist. lib. 4.
de Hist. Ani-
mal. c. 20.

Others conceive the word signifieth those vessels, wherein either wine, oyle, or any usefull liquor was preserved. This rendring meets the former in setting forth an overflowing prosperity in worldly things. That man who dyeth with his vessels full of milke, wine, and oyle, hath enough of the creature about him to keep him alive,

A third sort translate thus; *His bowels or entrails are full of fatness.* He is enclosed with his own fat (*Psal. 17. 10.*) and he hath much fat enclosed, his bowels are well lined, and his back is well larded. His stomach hath served him to eat his meat, and the meat which he hath eaten hath served his stomach. The man dyeth when he is in this good case to live. As the two former rendrings appertain to the plenty of a mans estate, so this last, *His bowels are full of fat, and ours, His breasts are full of milke*, appertain to the strength, health, and constitution of the body. Which soever of these we take, it complies well enough with *Job's* scope, yet our translation complieth best with it, as also with the words which follow.

And his bones are moistened with marrow.

Which is only an amplification of what he said before, shewing a good habit and state of body. Marrow is moist and fluid; blood flowes in the veines, and marrow is kept in the bones. Naturalists tell us, that, what blood is to the flesh, that marrow is to the bones; blood moistens the flesh, and marrow

marrow moiſtens the bones. The learned Phyſitian, calls *marrow the meate or food of the bones*. The bones live upon it. So that when Job ſaith, *His bones are full of marrow*. He ſpeaks the exacteſt ſtate of nature. 'Tis the opinion of a Prince in Phyloſophy, That the marrow is not onely the ſourſe and ſeminary of generation, but the very ſeate of life. So that, the body is then in its full ſtrength when it hath ſtore of marrow to moiſten, ſupple, and feed the bones. And thus the Scripture elſewhere expreſſeth a ſtrong and healthy conſtitution of body, (*Pro. 3. 8.*) *Be not wiſe in thy own eyes, feare the Lord and depart from evill, it ſhall be marrow to thy bones*; That is, it ſhall be that to thee which marrow is to thy bones. In oppoſition to which Solomon ſpeakes of drying the bones, (*Pro. 17. 22.*) *A merry heart doth good like a medicine, but a broken ſpirit dryeth the bones*. The mind hath a powerfull influence upon the body. A cheerfull ſpirit is as good as meate or medicine. The body thrives and recovers by it, the body gathers ſtrength and health by it: *but a broken ſpirit* (he means, not a ſpirit broken with godly ſorrow, but broken with worldly ſorrow and diſtracting care, a ſpirit thus broken) breaks the heart, and dries the bones. In a holy faſt, the heart ought to be broken with godly ſorrow, yet to thoſe who keep ſuch a faſt, the Prophet makes this promiſe from the Lord; *He ſhall guide thee continually, & ſatiſfie thy ſoul in drough, & make fat thy bones* (*Iſa. 58. 11.*) There is a breaking of the ſpirit which drieth the bones, and there is a breaking of the ſpirit that fattens and moiſtens the bones. We read of a ſweet viſion which the people of God ſhall have (*Iſa. 66. 14.*) *When ye ſee this, your hearts ſhall rejoyce*: As the viſion which Saints have in heaven makes their hearts rejoyce, ſo God will give ſuch viſions as ſhall make their hearts rejoyce on earth; and what follows, *and your bones ſhall flouriſh like an hearbe*; That is, you ſhall have comforts both inward and outward, both for ſoule and body; not only *ſhall your hearts rejoyce, but your bones ſhall flouriſh like an hearbe*. Hearbs flouriſh when they have ſutable moyſtnings, and ſo doe bones. And as ſhowers moyſten the hearbs, ſo marrow moyſtneth the bones. Thus Job tells whom he means, by the man who *dyeth in his full ſtrength*, even the man who is *wholly at eaſe and quiet, with his breſts full of milk, and his bones moyſtned with marrow*.

E f f f f

Hence

μενδρς ſεο
φν οςωδ. Hip.
lib. de Alin.
Plato in Ti-
mao.

Hence obſerve ;

Fiſt, *That bodily health and ſtrength are no defence at all againſt death.*

Doe not thinke you muſt needs live long, becauſe you are healthy and ſtrong ; let not death be a ſtranger to you, becauſe you are not acquainted with ſickneſſe ; for, *One dieth in his full ſtrength.* The abundance of riches is no defence againſt povertie, as *Zophar ſpake, (Chap. 24. 22.) In the fulneſſe of his ſufficiency he ſhal be in ſtreights.* Now as a man who is very rich hath no ground to ſay in his heart I ſhall never be poore, becauſe in the fulneſſe of ſufficiency a man may be in ſtreights ; ſo a man who is very ſtrong, hath no reaſon to flatter himſelf in the hopes of long life, or to ſay in his heart, *I ſhall not dye till I am old and weak ;* For *in the fulneſſe of your ſtrength you may be in death. One dyeth in his full ſtrength,* and ſo may you ; nothing is any ſtop to, or can lay a barre in the way of death, but onely grace and holineſſe. For though they who are holy and gracious, dye as well as others, yea though many who have much grace die before they have attained to many years, even in the fulneſſe of their ſtrength, yet the Lord hath made a promiſe of long life unto thoſe who are gracious and holy, but he never made a promiſe of long life to the healthy or ſtrong. The Lord hath not ſaid any where in Scripture, that, *The ſtrong man ſhall live long,* but he hath promiſed long life to thoſe who are of a gracious ſpirit and holy life. (*Exod. 20. 12.*) And the Apoſtle urging that duty upon children from the commandement, calls it the *Fiſt Commandement with promiſe,* (*Eph. 6. 2.*) that is, with an explicit promiſe, for every Commandement hath both a threatening and a promiſe implied in it, and annexed to it ; but this is the fiſt Commandement with a promiſe expreſſed, and that is a promiſe of long life. *Honour thy father and mother, that it may be well with thee, and that thou mayeſt live long on the earth.* So that, if any thing be a barre in the way of death, 'tis holineſſe ; and if man had continued in perfect holineſſe, that had been an everlaſting preſervative againſt death. Death had never broken in upon us, if we had not broken the commandment of God. And now by how much any man doth more wickedly break the

commandements, by ſo much he is the more lyable to the breaking in of death. As for the ſtrength of any man, though a *Sampſon*, this great *Leviathan Death*, counts it but as ſtraw, and the ſoudeſt pureſt health, but as rotten wood. There are no ſons of *Zerviah* too hard for death; nor doth death ſtay to take men at an advantage, when they are weakned with age and ſickneſſe, or (as *Simeon* and *Levi* did the *Shechemites* (*Gen.* 34. 25.) *when they are ſore*. Death can doe its worke eaſily and as ſpeedily in health as it can in ſickneſſe, in ſtrength as well as in weakneſſe, when we handle the ſword, as well as when we leane upon a ſtaffe, in the prime and ſummer, as well as in the fall and winter of our lives. Nor can any man plead with God to forbid the approach and arreſt of death, becauſe he is healthy, young or ſtrong; theſe pleas beare no weight with God, becauſe God hath made no promiſe to them. We can plead nothing but our integrity, uprightneſſe, and holy walking with God. So *Hezekiah* did, when he received a meſſage with the ſentence of death from the Lord, (*Iſa.* 38. 2, 3.) *He turned his face toward the wal, & prayed unto the Lord, and ſaid, Remember now O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done what which is good in thy ſight.* Upon this plea his dayes were lengthned, and a prohibition was iſſued out from the high Court of heaven to ſtay the proceedings of death. Thus the promiſe of wiſdome runs (*Pro.* 3. 2.) *My ſon, forget not my law, but let thy heart keep my commandements, for length of dayes, & long life, and peace ſhall they adde to thee.* The Hebrew is, *years of life*, which may be underſtood either as an addition, to note the certainty of the promiſe, for as an explication of the promiſe, *Thou ſhalt have length of dayes*, that is, *many dayes*, and *years of life*, that is, *comfortable yeares*; for ſome have long dayes, and yet but ſhort lives; a man liveth no more years indeed, then he liveth comfortably. So that when wiſdome ſaith, *Long life, or years of life ſhall they adde to thee*; the meaning is, thou ſhalt have a life not only long but pleaſant, or a life as full of peace as of dayes and yeares. What the Moralift ſaid of an idle life, *That it is the buriall of a man alive*, an idle man is a living man buried: that I may ſay of a troubleſome miſerable life, *It is the buriall of a man alive*. A miſerable man is a living

man buried. And how many are there who preferre death before a miserable life. Therefore saith wisdom, *My son, forget not my law, but let thy heart keep my commandments, and they shall adde to thee* (that is, Thou so doing, God will adde to thee) *long life and peace.* Only grace and holinesse have the promise of long life, they are a defence against death, but as for strength and health, breasts full of milke and bones full of marrow, they have no promise of life, nor are they any stop to the power of death, but rather render a man the fayrer mark, and the sweeter morsell for that King of terrors to hit and feed upon. And from this general truth, we may draw down these two deductions.

First, *Then prepare for death, though you have no appearance of death upon you.*

*Proxima mor-
tis amica.*

When you surveigh your bodies from head to foote, and cannot see the least shadow of death, nothing looking like death upon them: yet, I say, *prepare for death*; for, *one dieth in his full strength*, when there is no symptome of death to be seen upon him. When we looke upon some men we may see (as he said of a sad time) many images or representations of death, we may see death in their dim eyes, in their palsied hands, in their trembling knees, and withered faces, we may see death looking in at their windows, and out at their windows. Look upon others, they have no signe of death, nothing that looks like death, yet let such prepare: *for one dyeth in his full strength.* The Preacher (*Eccl 12.1.*) exhorts young men to remember their creatour in the dayes of their youth. And he giveth a forcible reason for it there: but I shall give another from this Text. The reason which he gives, why young men should remember their creatour is, *Because there are evill dayes coming*, (he meaneth not dayes of sinfull evil, but of painfull evil, as the next words expound him) *the years draw nigh in which you shall say, we have no pleasure in them*; Bethink your selves of spiritually better estate now in your youth, for a naturally evill estate is coming, old age with its traine and retinue of weakneses and infirmities is coming, yea it is hastning upon you, therefore make hast, up and be doing in all holy duties. This is a good argument why we should remember our creatour

tour in the dayes of our youth, because evill dayes are coming. Yet take here another, if not a more pressing argument, *Remember your creatour in the dayes of your youth,* because those evill dayes may never come: you may be taken off in your good, yea in your best dayes: you may be taken off when neither the Sunne, nor the Moone, nor the Starres are darkened, as he speaks there, when the clouds doe not returne after rain, when the keepers of the house stand fast, &c. So then as they that are young and strong have reason to prepare for death, because evill dayes are coming: so they are to prepare for death, because it is very questionable whether ever those evil dayes shall come, or whether they shall ever come to those evill dayes, they may die in their good dayes, in their best dayes, in those dayes wherein they say, we have pleasure, all manner of pleasures in them. For as *Job* here affirmeth: *One dyeth in his full strength, being wholly at ease and quiet.*

A second deduction is this:

Death doth not observe the laws of nature, but the appointments of God.

The law of nature saith not that a man is likely to dye in his full strength: the law of nature sets death at the greatest distance from those men whose breasts are full of milke, and their bones moystned with marrow; The law of nature saith to death, goe to the wrinkled face, to the dry bones, to the dry breasts, meddle not with this young man, touch not this beautifull woman he or she is now in the flower, in the prime and pride of nature, goe to younder old man, goe to that withered woman, let these alone. Oh, but death will not receive these commands, death will not observe the lawes of nature, but the appointments of God, who is the Lord of nature. *It is appointed for all men once to die;* And as God hath appointed all to dye, so he appoints the seasons of death; and the seasons which he appoints, are as various as the kinds, occasions, and wayes of death are. And therefore death knocks as often at the young mans doore, as at the doore of the old man; death attacheth and carrieth away the strong, the healthy man prisoner to the grave as often as the weake and sickly. *One dyeth in his full strength.*

Secondly,

Secondly, As these two verses are a description of the outward prosperitie of man.

Observe ;

That, *As bodily health and strength are no defence against death, so riches are not.*

Your pailles full of milk, your vessells full of wine and oile, your shops full of wares and goods, your purses full of Gold and silver, your lands stockt with corn and cattell, and your selves wholly at ease and quiet in the possession of them, cannot stave off death one minute, one moment. The rich mans barns were full, yet the word came ; *Thou foole, this night thy soule shal be required of thee (Luke 12. 20.)* & then whose shal all these things be, that thou hast provided ? They can be no longer thine, nor thou theirs. Whose shall they be ? Though thou hast not made thy Will, nor hast any will to make it ; yet they can be no longer thine ; Thou canst not bribe death to depart ; Riches awayle not in a day of wrath. *One dyeth in his full wealth, when his payles are full of milk, and his vessels running over with wine and oyle.*

Vers. 25. *And another dyeth in the bitterness of his soul, and never eateth in pleasure.*

This verse stands in opposition to the former ; The Text in strictness of Grammer may be read thus ; *Another dyeth in a bitter minde, or in a mind of bitterness.* And this may be understood both of good and evill men : some godly men dye thus, many wicked men dye thus, both or eyther may dye in the bitternesse of his soule. What's that ? or when is the soule in bitternesse ? The bitternesse of the soule, is the carefulnesse, sadnesse, and uncomfortablenesse of it. Soule bitternesse is soule-misery and sorrow. Afflictions are compared to worm-wood and gall, (*Lam. 3. 15.*) *He hath filled me with bitterness, he hath made me drunken with wormwood.* What he means by both is cleare (v. 19.) *Remembring mine affliction and my misery, the wormwood and the gall.* Godly sorrow is also expressed by bitternesse (*Zach. 12. 10.*) *In that day the Lord will cause them to mourn, and they shall in bitterness as one that mourneth for his first born.* To be in bitterness is to be in sorrow not only in

בְּנֶפֶשׁ
מֵרָחַק

In animo amara
70.

Morbi & dolores
vitam efficiunt
acerbarr.

in worldly ſorrow, but in godly ſorrow, in that ſorrow which worketh repentance not to be repented of. Sorrow is a bitter cup: worldly ſorrow is a bitter and a deadly cup: Godly ſorrow is a bitter, though a wholeſome and a medicinal cup. Spirituall, naturall, and worldly ſorrow, are as bitterneſſe to the ſoule. Death hath its peculiar ſorrows (*The ſorrows of death compaſſed me about*, ſaith the Pſalmiſt, *Pſ. 116. 3.*) and ſo hath life. Many dye not onely the ſorrows of death, but in the ſorrows of life: that's the intendment of *Job* in this place, while he ſaith, *Another dieth in the bitterneſſe of his ſoule;*

And never eateth in pleaſure.

Or neerer the letter, *He eateth not in good.* In eating there are two things conſiderable: firſt, the meate: and ſecondly, the ſauce. Some have meate to eat, but they have no ſauce with it. Good or pleaſure is the ſauce of our meat. A dinner of ſowre herbes is ſweet with this ſauce, and a ſtalled ox without it, is not. And this ſauce is in the eaters heart, not in his diſh. He that hath not ſauce there, though he have both meat and ſauce in his diſh, yea though he have a ſong and muſick at his Table, yet never eateth in pleaſure. There is a threefold pleaſure: firſt, ſenſuall: ſecondly, ſpirituall; thirdly, ſenſitive. All ſenſuall is ſinfull pleaſure. *Job* ſpeakes not here of ſuch a man as dyeth in the bitterneſſe of his ſoule and never eats as a glutton or an Epicure (whoſe buſineſſe, yea, whoſe religion it is to ſerve his belly and pleaſe his pallete whoſe onely care it is to keepe his ſkin fayre and body fat. I ſay he ſpeakes not of ſuch a one who never eates) in ſinfull ſenſual pleaſure. Again, all ſpirituall pleaſure is holy pleaſure. As the former is too low, ſo this is too high for *Job's* ſcope in this aſſertion. He ſpeaks not here of a man who dyeth and never eates in the pleaſure of divine love and heavenly enjoyments. To eate in this pleaſure, is the peculiar portion of Saints. So then, the pleaſure here meant is the third, meagre ſenſitive pleaſure. Some dye, and never eat in this pleaſure; that is, they eate but taſt no ſweetneſſe in what they eat. Their palates are ſo diſtempered with ſickneſſe, or their ſpirits are ſo diſtempered with ſorrow while they are in health, that they finde

בטובה

*In bono. i. e.
in jucunditate
eſt laetitia.*

finde no favour, no reliſh in what they eate. The beſt prepared meats are to them but as a dry ſtick, or the white of an egge. I cannot (ſaith one) taſt my meat, I eat this, & I eate that, but I taſt neither; or if I taſt what I eate, and finde it ſweet to my palate, yet I have ſuch ſowr ſauce with it, ſo many afflictions preſſe my ſpirit, that pleaſant bread is as Gal & Wormwood to me. I never eat in pleaſure. We are (I conceive) to underſtand the text of this naturall ſenſitive pleaſure which man takes by the ordinary bleſſing of God in the uſe of creatures. This is denied to many, they eate not in good, and it may therefore be ſaid, as the Septuagint render here, *They eate no good*. How good ſoever the meate is, it is not good to them that have no content in eating it. Yet further, as they never eate in pleaſure, though they ſit every day at full and well furniſhed Tables, whoſe bodies are il affected by ſickneſs, or their minds with ſorrow; ſo there are many of whom it may be ſaid, that they never eate in pleaſure, becauſe they have but little of any thing and nothing of that which is pleaſant to eate. A rich mans bread may ſometimes be called the bread of adverſity, and his water the water of affliction, but an extreame poore mans bread and water are alwayes ſo, What pleaſure have they in their lives, who can hardly be ſayd to live; or what pleaſure have they in eating, who are onely preſerved from ſtarving. Such pitifull poore ones are ſitterally in *Job's* Text; *They die in the bitterneſſe of their ſoule, and never eate in pleaſure*.

Hence obſerve;

The difference which God makes among men, even in outward things is very great.

One lives and dyes in his full ſtrength, wholly at eaſe and quiet another; never eats in quiet, nor knoweth what it is to be at eaſe; one hath pleaſant bread prepared for him every day, and he dayly eats in pleaſure; Another doth not onely eate the bread of ſorrow, (Pſal. 127. 2.) that is, bread gotten with the ſweat of his face, with hard labour and care, but he eateth his bread with ſorrow. As the ſheepe of a labouring man, (Eccl. 5. 12.) ſo the bread of a labouring man is uſually ſweet to him, whether he eate little or much, yet even to ſome labouring men their bread is not ſweete.

We may draw up these four conclusions, about the state of man in this life.

First, *There is no man who hath all pleasure, or nothing but pleasure in this life*; For though it be said in the former verse of one man, *he is wholly at ease and quiet*, yet we must not understand that strictly and precisely, as if any man ever lived who met not with some trouble or pain, at one time or other before he died. No man ever arrived at such a degree of worldly happinesse, as never to feele any crosse in this world. The life of man here, is not perfect in any capacity. As the lives of good men are not perfect in spiritualls, so neither is the life of any man whether good or bad absolutely perfect in temporals. In the next life, there will be no mixture in any mans condition: They who are miserable shall know nothing but sorrow, and they who are happy shall know nothing but pleasure; But in this each state hath a tast of both (though as the elements in the mixture of bodyes) some one be predominant.

Secondly, *Most men have lesse pleasure then paine, more ill dayes then good days in this world.* The life of man here is at best but like checker work, which hath a black and a white, or like a bitter sweete, or like twilight when 'tis neither dark nor light; but usually our lives have more of the black, then of the white in them, more of the bitter then of the sweete, of the darke then of the light. The part predominant is most commonly the worst. Hence the third conclusion.

Thirdly, *Most have little pleasure, but trouble and sorrow very much.* Their evill dayes out-number their good, and their sorrowes out-weigh their comforts. They have doubled sorrows, or sorrow upon sorrow; They have but single comforts, here a little, and there a little: now a little, and then a little.

Fourthly, We may conclude with the Text, *That some have no pleasure at all.* Yet this conclusion as the Text whence it riseth is not to be understood strictly. No man (I beleeve) was ever so miserable whether in regard of his body or estate, as never to enjoy the least pleasure; for as there is no perfect happinesse in this life, so there is no perfect misery in this life: The perfection of both is reserved for the next. Such a state of

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misery

misery as hath not the least mixture of good in it, is the portion of wicked men in hell. And such a state of pleasure as hath not the least mixture of evill in it, is the portion of the Saints in heaven. Yet some there are who have so little pleasure and joy in their lives, that we may according to common understanding conclude of them, *That, they never eat in pleasure.* That which is very rarely done or enjoyed, is said (in Scripture language) never to be done or enjoyed. Hence take this two-fold Admonition.

First, Let such see the mercy, and the gracious dealing of God with them, who eat every day or very often in pleasure. How often do we sit down at our Tables, and our morsels are sweet to us? God fills our hearts not only with food but gladnesse. Whereas not a few of our Brethren, of the same mould with our selves, and possibly of better desert then we, eat ashes for bread, and mingle their drink with weeping, or as *Job* speaketh, *Never eat in pleasure.*

Secondly, If this be the lot of some, that *they never eat in pleasure*; let them be admonisht who complain, if they eat not alwayes in pleasure; who if they have but now and then a hard day of it, a short meale of it; if their pallates be but sometimes out of tast and their stomacks sick; if they are only now and then in pain, presently murmur and are discontent. Shall any repine at paines which come but seldome, when we hear of others that never eat in pleasure?

God doth us no wrong if he giveth us nothing but sorrow, he doth us no wrong, if he lets us linger, and pine, and dye in the bitternesse of our souls. Wicked men doe nothing but sin, and then, what is their due but sorrow? And as the wicked doe nothing but sin, so the godly sin in all they doe, therefore God is not unjust if he mingle sorrow with all they have. While there is so much sin in the best, 'tis mercy that it is no worse with them; And while so much evill is done, what reason have we to complain that so much evill is felt. If there were no other account to be given of Gods severest dispensations, this is enough to acquit God and quiet our own spirits. 'Tis an evill and a bitter thing, in the nature of it, to sin against God, no wonder then if be so in the effects of it. The bitternesse of sin will cause bitterness of soul, and

and while we do ſo much of that wherein God taketh no pleaſure, we have cauſe to expect but little, and to juſtifie him though we ſhould never eate in pleaſure.

Verſ. 26. *They ſhall lye down alike in the duſt, and the worms ſhall cover them.*

There is difference among men while they live, and in the manner of their death; One dyeth in his full ſtrength: another dyeth in the bitterneſſe of his ſoul; but they ſhall lye down alike in the duſt. When we are removed by death, theſe differences will be removed. To lye down in the duſt, is to dye; and we read of the duſt of death, Pſal. 22. 15.

They ſhall lye down alike.

The Verbe ſignifieth to unite or joyn together, the Adverbe which is here uſed, hath four ſignifications in Scripture.

First, 'Tis rendred alone, or without company, (Job 34: 29. *When he giveth quietneſſe, who then can make trouble? and when he hides his face, who then can behold him? whether it be done againſt a Nation, or a man only; a man alone, that is, a ſingle perſon.*

Secondly, Usually it is tranſlated together, or with company: So (Ex. 4. 3.) The Jewes reſuſing the help of Tobias and Sanballat ſaid, *We will build together.* Their meaning is not, we and you will build together, but we Jewes will build together by our ſelves, we will not mingle and incorporate with you in this work.

Thirdly, The word is expreſſed, by wholly, or every whit. (Job 10. 8.) We tranſlate, *Thy hand hath made me, and faſhioned me together round about; that is, thou haſt made me wholly, or every whit, one part as well as another, my hand as well as my head, my little finger as well as my foot is of thy making.*

Fourthly, It ſignifies alike, or one as well as another, (Pſal. 33. 15.) *The Lord from heaven beholdeth all the children of men, he faſhions their hearts alike; not that all mens hearts are alike, or of one forme and faſhon, for if they were, their way, their courſe, and their end would be alike, but the Lord faſhioneth their hearts alike, that is, as he faſhions the heart of one man,*

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Verbum univit,
unum fecit, in
adverbio, ſimul
pariter.

so the heart of another; 'tis as easie with God to fashion the heart of the greatest Prince, as of the meanest Plebeian. The Lord is the fashioner of all mens hearts, and he alone can fashion the heart.

We render the word here in the fourth or last sence, *They shall lye down alike in the dust*: that is, they shall all lie down in the dust, and in the dust they shall be as one. Yet some render it in the third sence, *They shall lye down every whit, or wholly in the dust*: that is, all their pride, and pompe, their beauty and strength shall lie down every whit and wholly in the dust, they shal not save nor deliver the left peice of themselves from the dust of death. Again, others read it in the second sence, *They shall lye down together in the dust*: that is, good and bad, high and low, rich and poor, weake and strong, beautifull and deformed, shall be tumbled and mixed together in the grave. Death and the dust make no distinctions of men: and they unmake (as to corporals and externals) those that were. Though every man should have (as many have) a distinct grave when they dye, as they had distinct houses and dwelling places while they lived, yet the grave quickly blots out all distinctions. So that they who were farre enough asunder in state and manners and affections while they lived, may yet be said when they die, *to lye down alike or together in the dust*.

And the worms shall cover them.

We have here only a further description of the dead. Thus the Prophet speaks of the proud Babylonian, (*Isa. 14. 11.*) *Thy pompe is brought down to the grave, the worm is spread under thee, and the worms cover thee*. Those words are a holy scorn cast upon the funeral pomps, in which Kings, Emperours, and mighty men were wont to be buried. Their carkasses had curious Carpets and fine linnen spread under them, and laid upon them: they were embalmed, spiced and perfumed, yet saith the Prophet of a chiefe one, *Thy pompe is brought down to the grave, the worms are a Carpet under thee, and the wormes are a covering over thee*. Thus here, *The worms shal cover them*. Dust shall be their down bed, and wormes shall be their bed-cloathes. The body alive is but living dust, and when a man dyeth

dyeth his body firſt returns to, and then turns, or is reſolved into duſt. Living man is but a worm, and when he dyeth worms come about him, and come of him; *The worms ſhall cover them.*

From the whole verſe obſerve,

Death makes no difference among men.

While men walke upon this duſt their diſtances are many, but when they lye down in the duſt they are all alike, or they lye down alike. *Death is the great Leveller.* And they who, indeed, are ſo, ſeem, like death, to act more for the diſſolution of the world, then the reformation of it. Men will not be fit to live in an equality, till they have been firſt made equall by death, (*Eccl. 2. 16.*) *How dyeth the wiſe man, as the foole?* Morall wiſe men dye as fooles, ye ſpirituall wiſe men dye as fooles, as to their ſtate in death, though there be the greateſt unlikenesse between them as to their ſtate beyond death. As godly wiſe men and fools, are not, as to ſpirituall, alike in their lives, ſo after death they are everlaſtingly divided as to eternals: yet the foole and the wiſe, good and bad are alike, as to their preſent entertainment in and under the Dominion of naturall death. To cleare this a little further, Man may be conſidered in a threefold ſtate.

Firſt, In the ſtate of this life: here, they are both alike, and unlike, We ſee ſome good men proſper, & ſo do many wicked; We ſee unjuſt men ſometimes troubled, and ſo are the righteous often. Thus they are alike, and run paralel in their outward condition. Againe, here we ſee a godly man afflicted, and the ungodly proſper. Your next proſpect may be an ungodly man mourning, and the godly rejoycing. Thus they are unlike, and run croſſe in their outward condition, as to this life.

Secondly, Conſider them in reference to the death of the body, of which this Text ſpeaks, as to that good & bad, one and other, are all as one; you cannot diſtinguiſh between the duſt of holy and unholy men, you cannot read the difference of ſin and grace upon their graves. In this they are alike.

Thirdly, Men may be conſidered in reference to the ſtate of the next life, there they are unlike, and there they ſhall be utterly

utterly unlike for ever; There they part, and shall never meete in any neernesse or likenesse of state any more. In what condition death finds men, Judgment shall deale with them. There is no worke nor device in the grave for the bettering or altering of any mans condition. As men fall, so they shall rise, and then all men shall be dealt with by the open rule of Justice, even according to what they have done in the body, whether it be good or whether it be evill. The Lord hath sometimes made the difference between his people and the wicked very discernable in temporalls; he hath distinguishing mercies for his even in this life. (*Mal. 3. 18.*) *Then shall ye return and discern between the righteous and the wicked.* The Prophet (I conceive) doth not referre only (if at all) to the state of the wicked and righteous in the world to come; but to some eminent turn or change which the Lord would make in this world, by visible judgments upon the wicked, and salvations wrought for the righteous. Thus the Lord made a difference to the eye between his people and the *Egyptians* by the death of their first born, and by drowning their huge Army in the Sea. As in that, so in all dispensations wrought with an high and open hand, 'tis easie to return, and discern between the righteous and the wicked. The difference between the righteous and wicked in their soul-state is alwayes great, but it is not alwayes plain, the naturall eye cannot see it: the character is too spirituall for such a sight. Yet a time will come, when a carnall eye shall see the difference and easily discern that there is a reward for the righteous, and that the wicked were but reserved to a day of wrath. And that though all lye down in the dust alike, yet when men are raised up out of the dust, a vast unlikenesse will appeare among them. They will appeare as unlike, as goats and sheep, chaffe and wheate, as Gold and drosse, as light and darknesse; Nor shall any be like another in the face of his enjoyments, who is not like him in his heart and Spirit.

JOB, Chap. 21. Verſ. 27, 28, 29.

Behold, I know your thoughts, and the devices which ye wrongfully imagine againſt me.

For ye ſay, Where is the houſe of the Prince? and where are the dwelling places of the wicked?

Have ye not asked of them that goe by the way and doe ye not know their tokens?

JOB now prepares and buckles himſelfe to draw up his Conclusion, not only to what *Zophar* had lately ſpoken, but generally to all that had been ſpoken by any of his friends from the beginning of the diſputation.

Behold I know your thoughts.

Job ſeems to deale with their thoughts as well as with their words, with their intentions as well as with their arguments; *Behold!* He might well put *A Behold* before this; for 'tis a wonder. *Come ſee a man* (ſaid that woman with admiration. *Job*. 4. 29.) *which told me all things that ever I did.* And we may ſay with no leſſe admiration, *Come, behold a man that can tell us what we think.* A man who not only heareth what men are ſpeaking, but ſeeth what they are thinking.

Behold (ſaith Job) I know your thoughts.

The Hebrew word which we render *thoughts*, is not meant of any ordinary tranſient thoughts, which ſlip in and out unregarded; but of ſettled thoughts, well wrought thoughts, thoughts made up and curiouſly formed into concluſions or reſolutions. It notes a kinde of Art in thinking, though to think be a naturall work, yet there is nothing wherein man acteth the Artiſt more then he doth in thinking; In this much of the Hellish black art, and in this much of the heavenly and holy Art is exerciſed, though in neither of them it be ſhewed. Thoughts are cloſe, ſecret worke; and yet there is much art in hiding this art of thinking, or at leaſt in hiding what we have thought, till the ſeaſons of diſcovery. *Job* ſpeaks

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speaks as if he had prevented his friends discovery, and without their telling, could tell what they had been thinking.

Behold, I know your thoughts.

Scio vos, Sept.

The Seventy translate, *Behold I know you*; as we use to say to a man whose intentions and designs we suppose are known to us; *We know you well enough*. And that is as much as to say, *I know your thoughts*.

But ~~is it~~ not the sole Priviledge of God to know the thoughts? Is not the heart his peculiar? a Cabinet which none can unlock or look into but the most high? Is not this his stile? *I search the heart*. And what is the heart which God searcheth? or what doth God search for in the heart? The heart is nothing else but the treasury of our thoughts; and God searches for nothing else there but our thoughts, either simple, as they are in our meditations, or compounded as they are in our affections. David ascribes this glory to the Lord, (*Psal. 139. 1, 2, 3.*) *O Lord, thou hast searcht me, and known me; Thou knowest my down sitting and mine up rising; That is, all my outward motions; but is that all? No (saith he) Thou understandest my thoughts afar off.* Our thoughts are evident to God, even before they are; our thoughts are said to be afar off, when they are not thought, yet then they are as nigh to God as they are to us when we are thinking them, even actually present; our thoughts are as audible to God as our words are to men; he heares the language of our spirits, what our hearts say when our tongues are silent. When our tongues speake *plaine English* to men, yet, as to our thoughts, we may be *Barbarians* to them. As the Apostle saith of him that speaketh in an unknown language, he is a *Barbarian* to them that understand not his language, (*1 Cor. 14. 11.*) so every man the most unlearned man is a *Barbarian* to the most learned man in the world, in regard of his thoughts. Man knows not the meaning of mans thoughts while he is speaking, unlesse he speak (which some doe not) his thoughts. But let the tongues of men be never so crosse to their hearts, and what they speake not a light to discover, but a shadow to darken their thoughts, yet God knoweth them, and by this we know that he is God. 'Tis said of Christ in the Gospel, *That he knew their thoughts* (*Mat. 9. 4.* *Mat. 12.*

Matth. 12. 25. Luke 5. 22. And this was an unanswerable argument of his divinity, or that he was God. Onely God or (as Christ was) God-man, can reach the thoughts of man. That's an eminent Text (Job. 2. 24, 25.) *Jesus came to Jerusalem, and many beleevved in his Name, when they saw the miracles which he did, but Jesus did not commit himselfe to them; That is, he did not trust himselfe with them, or (according to the letter) he could not beleevve himself into the hands of those believers.* But why did not Christ commit himselfe to beleevvers? Sure if Christ might be safe in the hands of any men, he might be so in the hands of beleevvers, The Text gives he reason; *Because he knew all men, and needed not that any should testifie of man, for he knew what was in man.* Christ would not beleevve these believers, for though they had a faire outward appearance, and made profession, yet he knew what was within as well as what was without; and he knew that all was not right within: he knew that many of their hearts were nought and rotten, and therefore could not trust himselfe with them. And he needed none to witness this concerning them, for he knew what was in man; he saw the falseness of their hearts through the covers and visards of their fayrest professions. And to do so is the priviledge of God alone.

Doth not Job then usurpe and intrude upon it, while he saith; *Behold, I know your thoughts.*

I answer; Job doth not here take upon him, or assume to himselfe a power to unlocke their hearts, and see immediately what thoughts lay there; he was more holy, and more humble, then to boast thus beyond his line. His meaning is only this; *I know your thoughts;* that is, *I doe easily collect what is in your hearts, what in your breast:* though you doe not speak the thing directly, yet I perceive your meaning well enough; I know what you would have me understand and take to my selfe by your so often repeating and insisting upon the destruction of wicked men, and the overthrow of the ungodly; I know that in all this you mean me; you think that I have been overthrown as a wicked man, and that I have been destroyed as an ungodly one; your discourse hath so often fallen and insisted upon that poynt, that now 'tis easie to conjecture what you think of me and my condition; though you

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Cogitationes eorum se nisse dicit, non quasi divinare, aut si eorum animos scrutandi vim tribueret, sed quia ipsi facile sibi videre quid illi sibi essent illa toties repetita commemoratione exitij improborum.
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hover in generalls, and speak in a third Person, though you do not bring it home to me & say, *Thou art the man*, yet I perceive clearly what and whom you drive at. And thus wise men can somewhat more then guesse at randome what the speciall thoughts of other men are, by those things which are spoken generally and as farre off. So then while *Job* makes this peremptory conclusion; *I know your thoughts*; 'tis as if he had said, *I clearly apprehend without any further explication or comment, whither all this tends which you have been speaking; what you aim at, what you drive at, what lyes at the bottom of all this, is plain to me; I have not been sleeping while you have been arguing; I have not only considered the letter of your discourse, but the tendencies of it; and I understand the inside as well as the outside of all.*
Hence observe;

That 'tis possible for man to know the thoughts of man.

We are taught this by *Solomon*, (*Pro. 20. 5.*) *Councell in the heart of man is like deep waters.* The heart of man is deepe, as deep and wide as the ocean, wherein to allude to the *Psalmist*, *104. 25.* *There are things creeping innumerable, both small and great beasts.* There are light and easie imaginations, which floate on the top, and there are weighty and sad meditations which keepe at the bottome. Such are the counsels of mans heart; Counsels are thoughts contrived and wrought in the heart; Counsels are thoughts shaped and formed up between Imagination and Judgement, these Counsels in the heart are like deep waters, 'tis hard to draw or pump them up. Few can reach so deepe as the counsels which are in the heart of man, yet some men can: And *Solomon* tells us who can, *A man of understanding will doe it.* But is not every man (except meer fooles and mad men) a man of understanding? Not so; For though every man hath an understanding, yet there are not many men of understanding; A man of understanding is a man of Great or much understanding. As by a like Hebraisme, *A man of Desires*, is a man much or greatly desired, and a man of *Bloods* is a very bloody and cruel man, So a man of understanding, is a very understanding man, or a man who seems nothing else but understanding. Such a man will draw the counsel of other men out of their hearts. A man of the greatest understanding,

ding and most reaching head, cannot goe down into these deep waters of the heart; All that he can doe by all his wit and skill, by the strongest engines of his braine, is onely this, to draw it out. This gives light to the Text of *Job*, and to the point in hand, shewing us how man may be said to know the thoughts of man; and that the difference is great between the manner of Gods knowing the thoughts of man, and mans knowing of them. Which I shall yet more distinctly open. We may conceive it thus: Man knows the thoughts of man by some signe or evidence, by some argumentation or inference: so that his knowledge of the thoughts of man is but conjecturall at the best. Man cannot determine unerringly what the thoughts of another are. And therefore it is not lawfull to make the thoughts of any man the matter of his accusation, because we cannot infallibly know the thoughts of any man, unlesse himselfe will make them known to us. So that, to say such a man thought so, is not a legall testimony against any man. Conjectures amount not to proofes. And because God knows the thoughts of man intuitively, directly, and infallibly (He is as certaine what our thoughts are, as what our actions are) therefore God may judge men for their thoughts as much as for their words, or works, and so he will.

Further, Man may attaine this conjecturall knowledge of thoughts divers wayes.

First, By words, I meane not words which are the expresse image of a mans thoughts, and were spoken purposely to discover them, as sometimes we say to a friend, I will tell you my thoughts, or what I think; For any foole may know the thoughts of a man if he will tell them, but a wise man will collect what lodges in the thoughts unuttered, by that which is uttered in words darkly and indirectly, He will sayle in those deep waters of the heart (as *Solomon* calls them) by a side-winde, by a halfe-winde, yea sometimes by a contrary wind. He will collect meanings by remote intimations. As *Benhadads* servants did when *Ahab* did but say, *he is my Brother* (*1 Kings* 20. 33, 34.) hence they inferred, that *Ahab* had thoughts of peace in his heart to *Benhadad*.

Secondly, A man may attaine the thoughts of another by his silence. As he that saith nothing thinks the more, so

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much

much of a mans thoughts may be known, concerning a busi-
nesse by his saying nothing. Not to answer hath much of an
answer in it, and to be speechlesse is to speak.

Thirdly, The thoughts of the heart are oftentimes known
by the Countenance, and the heart is Printed upon the face.
(*Isa. 3. 9.*) *The shew of their Countenance doth witnesse against
them.* 'Tis likely enough that the people of whom the Prophet
spake, shewed their sin more wayes, then by the shew of their
Countenance. They were so impudent that they declared their
sin as Sodome, and did not hide it, yet the countenance will shew
sin, though it be otherwise hid. The face doth often betray
the heart, and speakes that which the tongue conceales. They
who are critical and curious in studying men whom they con-
verse with, observe the cast of their eyes, and the changes of
their countenance, as much as their discourse, and in these they
reade a discovery of the thoughts and intents of the heart. The
Italians have a Proverb, *That a man with his words close, and
his countenance loose may travel undiscovered, what he is or goeth
about, all the world over.*

Fourthly, The thoughts of the heart may be knowne by
the gestures of the body. Some have no other way to make
known their thoughts but by signes. They litterally speak
with their feet, and teach with their fingers, as Solomon saith
many doe in a figure, (*Pro. 6. 13.*) Thus the dumbe speake;
and thus the reserv'd thoughts of those who can speak freely
enough are sometimes known. A nod with the head, a shrug
with the shoulders, the folding or stretching out of the hands,
the poynting of a finger, all or any of these tell the thoughts
of the heart.

Fifthly, Thoughts are often known by events. A suddaine
accident opens the closet of the heart. So we may understand
that speech of old Simeon to the Blessed Virgine, (*Luke 2. 35.*)
*Yea a sword shall passe thorough thine own soul also, that the
thoughts of many hearts may be revealed.* That sword was the
heart-sorrow which Mary conceived when her Son and Savi-
our suffered. This sad event occasion'd the revealing of many a
mans heart, and the bringing forth of those thoughts in the
various tempers of men about it, which else, possibly, had
never seene the Sunne. The providences of God whether pro-
sperous

ſperous or afflictive, turn the inſide of many men outward, and make them appeare as they are. And this two wayes. Firſt, the thoughts of a man are ſo revealed to himſelf: many would not beleieve that their own hearts had ſuch lodgers in them, ſuch proud, ſuch envious, ſuch timorous, ſuch revengefull, ſuch covetous, ſuch diſcontented thoughts, did not ſome providence draw them out. Secondly, Thus alſo the thoughts of other mens hearts are revealed to us. 'Tis ſaid (*Deut. 8. 2*) that the Lord led the children of *Iſrael* forty years in the *Wilderneſſe*, to prove them, & to know what was in their hearts, not that God needed to goe ſo farre about, or to fetch ſuch a compaſſe to know what was in their hearts, but he ſpeaks there eyther after the manner of men, who by various turnings and ſuddain events come to know the minds of others or when 'tis ſaid, he did this to know what was in their hearts: the meaning is, he did it to make their hearts kaown (which elſe had been a ſecret) both to others and themſelves.

Sixthly, We may know the thoughts of another, by comparing his actions and the occasions of them together, that which leads a man into any work, ſhews the bent of his heart. *Pilate* appeared very unwilling to condemn & crucifie Chriſt, he ſtood long upon it, and contended with the *Jewes* about it. but at the laſt, when the *Jewes* cryed out (*Joh. 19. 12.*) *If thou let this man goe thou art not Caſars friend*, When *Pilate* heard that ſaying, he brought *Jeſus* forth His. delivering up Chriſt, upon the occaſion of this ſpeech, plainly diſcovered the ſtrain of his thoughts, that they were covetous, ambitious, and cowardly thoughts: he was afraid to doe juſtice, leſt he ſhould diſpleaſe *Caſar*: he was afraid to deliver an innocent man, leaſt he himſelfe ſhould be dealt with as a guilty man: he ſaw no rule why he ſhould condemn Chriſt, but when once they told him that he was not a friend to *Caſar* if he did not, that word over-rul'd him. Thus his heart came out, and he appear'd thus thoughted, that rather then he would part with his Authority, he would part with a good Conſcience.

Yet be cautious in tampering about the thoughts of others it is Gods Royalty to know thoughts, and therefore wee ſhould not be over-buſie with them. It may quickly be our own ſin, and our brothers wrong, to be gueſſing at thoughts.

And

And this hath caused many a breach, not onely of the rules of love and charity, but of justice and righteousness. 'Tis too bold an adventure to conclude peremptorily the meaning and thoughts of others, without cleare consequentiall prooffe, either in words or actions. If Job had not had more then bare presumptions, his presumption had been very blameable, while he said, *Behold, I know your thoughts.*

And the devices which you wrongfully imagine against me.

This part of the verse is of neer affinity to the former. Mr. Broughton renders it, *And your Injurious Imaginations against me.* And another thus: *I know your endeavours to affright me.* The word which we translate *devices*, is, as the learned in that language tell us, of an ambiguous signification: sometimes it is taken in a good, and often in an evill sence. Which variety is usually distinguished and determined by some adjunct, antecedent or consequent. The scope of this Text carrieth the worser sence, and the following adjunct (*wrongfully*) explains it so: *The devices which you wrongfully imagine against me.* This word is used (Gen. 11. 6) when God complains of the builders of Babel, *This people are one, & they have all one language, and this they begin to doe, and now nothing will be restrained from them which they have Imagined (or devis'd) to doe.* Let the vice be never so foolish and vaine, never so proud and mad, while they are thus one, they will onne, nothing shall restrain them. 'Twas an evill device which Job meant, when he said, *I know the devices which you*

Wrongfully imagine against me.

The word which we render, *wrongfully imagine*, signifies to snatch a thing by force, or to offer violence. The Vulture that bird of prey, is expressed in Hebrew by this word, according to which proprietie of the word, the Text may more strictly be rendred thus, *I know your thoughts, and the devices which you violently catch up against me*, you act as if ye came rather to catch me, then to comfort me, ye hook in matters against me & even strain your selves to make me guilty. Job looks on his friends, as if they had not considred his case in the simplicity of their spirits, or with sincere intentions, but came

מִדְּמָיו voca-
tulum medium
est, in bonam
parte'n sumitur
& in malum.

לִמְדָה est re-
tere & injuste
jacere.

as engaged men, to ſtudy arguments how they might oppoſe him rather then reſolve & ſettle him. or as if they had ſet their wits aworke, like them who contend for victory, rather then for truth, and deſire rather to pleaſe a Partie, then to maintain that which is right, *I know the devices which you wrongfully imagine againſt me.*

Note hence ;

First, *Wrong doing begins at wrong deviſing.*

Thus wicked men combined againſt the Prophet (Jer. 18. 18.) *Come, let us deviſe devices againſt him.* They did not find him guiltie, but they reſolved to make him ſo : and becauſe they knew of no evill he had done, he muſt be as evill as they could deviſe or think him. Thoughts are the moulds of our actions, whether good or bad. And they who intend no good to a man, can eaſily think evill enough of him.

Note ſecondly :

Some rather then they will not wrong others, force a way to doe it.

So much the word Imports, you force devices againſt me : you put your ſelves hard to it, that you may deale hardly with me. As Saul ſaid to Samuel (1 Sam. 13. 2.) *When I ſaw thou cameſt not within the dayes appointed, I forced my ſelf therefore and offered a Burnt-offering.* As if he had done a kind of violence to himſelfe, before he could bring his heart to do that ſervice. Thus many a man forces himſelfe to vex another, not becauſe he wants a minde to doe it, but becauſe he wants matter to doe it, becauſe nothing appears naturally, he forceth every thing. And if no fault can be forced and faſtned on him, his very innocency ſhall be his fault, and his not guiltineſſe his accuſation. The Apoſtle ſpeaks of ſome (2 Pet. 3. 16.) who offer violence to the word of God : *Unlearned and unſtable men wreſt the Scriptures:* they put the Scriptures upon the rack & torture them, to make them confeſſe that ſence or meaning which they have not at all in them, they ſtudiedly draw forth interpretations which the Spirit of God never put into them. And thus ſome who are uncharitable and cenſorious wreſt the ſpeeches & actions of men, or the dealings of God with them,

And

And draw unnaturall conclusions from them. Job apprehended himselfe under such an unfriendly force, as gave him just occasion to say, *I knowt he devices which ye wrongfully imagine against me.*

The next verse holds out the intendment of this yet more clearely,

Vers. 28. *For ye say, Where is the house of the Prince? and where are the dwelling places of the wicked?*

As in the former words Job asserts that he knew the thoughts of his friends. so in these he seemes to tell us their thoughts. 'Tis a speech of like forme with that (*Luke. 4. 22, 23.*) where Christ prevents the thoughts of the Nazarens; *Ye will surely say unto me this Proverbe, Physitian heale thy self; I know what you will be saying, or objecting; Physitian heal thy self, What ever we have heard done in Capernaum, do also here in thy Country. Heale thy self, do miracles for thy self, that is for thy own flesh and blood, for thy kindred and Countreymen as well as for or among strangers. Thus here, I know your thoughts; for ye say, or this ye are about to say. Where is the house of the Prince? The Septuagint reade, Ye will say this; as noting their perseverance, or persistance rather in that opinion, as if they had resolved to abide by it; I know, what ye have said, you will say; what ye have thought of me ye will think of me still; ye will say, Where is the house of the Prince? and where are the dwelling places of the wicked? These words are uppermost in your thoughts now, and these thoughts ye are ready and resolved to forme into these or the like words; Where is the house of the Prince? &c. These things had been said in effect before, while his friends so often minded him of the falls of Great Ones, and their dwellings Eliphaz said it (*Ch. 15. 34.*) *The Congregation of hypocrites shall be desolate, & fire shall consume, the Tabernacles of bribery.* Bildad said it (*Ch. 18. 21.*) *Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.* Zophar also said it (*Ch. 20. 28, 29.*) *The increase of his house shall depart, and his goods shall flow away in the day of wrath. This is the Portion of a wicked man from God; and the heritage appointed to him by God.* These things ye have said, and I know your thoughts, ye will continue to say things still.*

Where

Where is the house of the Prince? &c.

As if he had said, *Ye have indeed laid down this only in a generall Thesis, but I am the Hypothesis*; I am understood, and the man aimed at in all your discourses concerning the overthrow of wicked men: ye might as well have spoken it out, *Where is the house of the Prince?* that is, of Job? *And where are the dwelling places of the wicked?* That is, of my children for 'tis I and mine whom ye meane. Thus by a generall discourse of the devastation of the dwellings of wicked men, they put Job into the same number; and concluded, because the same things, or the like, happened to him as to them, that therefore both they and he were alike.

Where is the house of the Prince? First, Some interpret these words, as relating only to wicked men in generall. As if Job had said; ye suppose that ye have sufficiently disproved my opinion, and proved me an hypocrite, by poynting me to the ruined houses of wicked Princes, and bidding me behold their desolations. As the Lord said to the hypocriticall Jewes, (*Jer. 7. 12.*) *Goe ye now to my place which was in Shiloe, where I set my name at first, and see what I did to it for the wickednesse of my people Israel.* So (according to this exposition) Job represents his friends, saying to him: *Goe to the house of the Prince, of this and that and 'tother Prince, and see what work God hath made among them, and therein see what God hath already done to you, and what he will further doe unto you, unlesse you humble your selfe and repent.* As their houses are no where, so where is yours? But

Secondly, We may also expound it particularly of Job's house, and of the houses of his children. *Where is the house of the Prince?* That is, where is the house in which thou wast as a Prince didst formerly live and flourish? doth it not lie wast? where formerly there was a great concourse of men, there now owles and Batts inhabite, there nettles & brambles grow. The Prince of the Land of Uz lived in much splendor and magnificence, but wheres his house now? As much as to say, his house is no where, 'tis gone. When the wicked said to David (*Ps. 42.*) *Where is now thy God?* Their meaning was, *Thy God is no where for thee*; he is not to be found for thy helpe; So here, *Where is*

the house of the Prince? That is, 'tis downe, 'tis in the dust. Thus he conceives them reproaching him with his former Glory.

Againe, (say others) this upbraiding question may have respect to the house wherein he then remained as a leperous and diseased person. This man lived in a Pallace, where is his house now? He dwels among the leapers, his house is but a Pest-house, or an Hospital, he dwels among the diseased. See what a goodly palace the Prince hath, *Where is the house of the Prince?* But I shall not insist upon this; as conceiving the word *house* not to be restrained here to the place or Pallace where he eyther formerly or then lived, but to be extended to his whole outward state and condition. As *David* saith (2 Sam. 23. 5.) *Although my house* (that is, state and family) *be not so with God, &c.* And the same *David* reporting the vain dreams of worldly men, saith (Psal. 49. 11.) *Their inward thought is that their houses* (that is, their great port and splendour) *shall continue for ever.* So here, *Where is the house* (that is, the riches, the relations, the traine and retinue) *of the Prince?*

לִּבְרָא לִיבֵרָא
lem, magnificum
denotat; ubi est
domus illius, qui
in omnes mundi-
fi us esse solebat;
ironicus dictum.

The word rendred *Prince*, signifies one that is liberal or free a person open handed and open hearted, a man of a royall and bountifull spirit; So all Princes are expressed, because they ought to be so and 'tis their honour to be so. Close handednesse or close heartednesse is most uncomely for a Prince; the Spirit of God hath the addition of this word (Psal. 51. 12.) *Uphold me with thy free (or Princely) spirit.* The Spirit of God is infinitely free and liberall, ready to doe good to all. As if *David* had said; *O Lord, let me not have such a low spirit as formerly or lately I had when I yeelded to the temptation of that base lust, to defile the wife and murder the husband, O how narrow, how unprincely a spirit was this? Now Lord, uphold me with thy free Spirit, that I may never do any such unworthy act again. Let me alwayes have a spirit touched with thy spirit, the spirit of a Saint, that's a Princely spirit indeed.* The name of Princes tells us that they are, and themselves that they should be, of a free and large, of a noble and liberall Spirit.

The word used in the Greeke for *Great Ones*, comes up to this sence (Luke 22. 25.) *The Kings of the Gentiles exercise Lordship over them; & they that exercise Authority on them are called*

called *gracious Lords*; or as we render *Benefactors*. As if all that Kings, as Kings, are to doe, or their whole buſineſs, were to doe good, or acts of Grace, they are called *Benefactors*, or *Gracious Lords*. *Where is the houſe of the Prince?*

And where are the dwelling places of the wicked?

Here's a ſecond Quæry, but 'tis of the ſame ſcope with the firſt. Mr Broughton renders it, *Where is the Tent and Pavilion of the wicked?* Another. *Where is the Tent of the dwellings of the wicked?* A third; *Where is the Tabernacle of the Tabernacles of the wicked?* That is, their chiefeſt Tabernacle, or their moſt glorious dwelling place. As if they had ſaid; We do not aſk where are the Cottages of poor wicked men, but where are the ſtateliſt Palaces of the wicked, their Tabernacle of Tabernacles. Thus it answers that Hebraiſme which we have often in Scripture, to note any Superlative excellency; as, *A Song of Songs*; That is, the chiefeſt Song; and, *The holy of holies*; That is, the moſt holy place. So here. *Where are the Tabernacles of Tabernacles?* That is, the choice, the chiefe, the moſt beautifull Buildings that ever the wicked had? What's become of them? And here, as was ſaid before of the houſe of the Prince, we muſt not underſtand the bare dwellings of the wicked, but all the port and greatneſs belonging to them.

Further, Some diſtinguiſh this part of the Verſe from the former, by conceiving the Tabernacle here ſpoken of to be a place for *Worſhip*, not an ordinary dwelling place; As if he had ſaid, *Where are the ſtately Temples which hypocrites frequented?* Job was accounted hypocritically wicked by his friends, not prophanely wicked. Now (ſay they) his houſe is downe, and his Chappel is down; his ſtate is gone, and his Religion is gone, all is gone.

And whereas the former part of the verſe ſpeaks of a *Prince* & the latter of the *wicked*: Some underſtand them of a diſtinct, and others of the ſame perſon, implying that Princes are commonly wicked; & that they who carry *Greatneſs* in their titles, ſeldome carry *goodneſs* in their hearts. Princes have the ſame corruptions in them, and more temptations round about them then other men: and therefore 'tis harder for a Prince then for a poore man not to be wicked. But I paſſe theſe things,

I i i i i 2

though

לְמִשְׁכָּן
הַפְּעוּלִים

Ubi ſeminarium
habitationum
imporum. In.
i.e. Magnificum
ex multis habi-
tationibus con-
ſtans. Jun.
Tabernaculum
tabernaculorum
i.e. præcipuum
habitationum.
Lavac.

Quaſi illarum
ruina veſtram
adverſum me
ſententiam con-
firmant. Bez.

though truths in themselves, because I cannot offer them with any confidence as the intendment of the Holy Ghost in this Text.

And having spoken before, oftner then once, of these devastations and ruines which God brings upon wicked men and their houses, I shall not insist upon any such observation here.

Onely note;

First, *That, the estates and houses of Princes, though strong and sumptuous, yet come to ruine and vanish as well as the meanest Cottages or the estates of meanest men.*

Where is the house of the Prince? He doth not say, where is the house of the poore man? we can scarce see their houses above ground at the best. As bodily death breaks open the door of the Prince, as soon as of the poor man; so civil death or destruction takes hold upon the estate and house of the Prince, as soone and sooner, then upon the house or estate of a poore plebeian. These dispensations have a voyce, and their voyce like that in the Prophet saith, cry; *All flesh is grasse; and all the goodlines thereof is as the flower of the field. The grasse withereth, and the flower fadeth but the Word of God endureth for ever.* It will never be said, *Where is the word of the Lord?* *What is become of the Promises?* Some in the prophanenesse of their hearts say, *Where is the promise of his coming?* *Where is the word of the Lord?* Yea some in the pride and blasphemy of their hearts say so of God himselfe, *Where is he?* But it can never be truly said, *Where is the word of God?* *Where is his promise?* These shall abide, these have no seed of death or decay in them; *Heaven and earth shall passe away, but one jota, one title of the word of God shall in no wise passe away till all be fulfilled.* But of all the things of the world, the goodlinesse of man, the Pallaces of Princes, the dwelling places of the wicked, it will shortly be said, and of many of them it hath been said already, *Where are they?* *what's become of them?* they are even like withering flowers; as the grasse withers, and the flower fades, so have those dwellings and estates which seemed to challenge all changes, and bid time doe its worst.

Secondly,

Secondly, Note;

Wickednesse is the ruine of the houses and estates of Princes.

'Tis sin that rots the timber; yea sin will rot the very stones, and cause the marble pillars to moulder away like dirt; sin hath brought a rot upon all wordly things, and blasted the beauty of the creature. The houses of Princes, with all their goodly array and furniture, will soone corrupt through the wickednesse of Princes, *Where are the dwelling places of the wicked?* If any desire the resolution of this and the former query, or are yet doubtfull and unsatisfied about them, The next verse puts them another question, which shews how and by whom they may be satisfied and receive a resolution of their doubts. Or taking the queries of the former verse, as put to Job by his friends, here Job puts queries to them. As if he had said; I know ye will enquire of me, *Where is the house of the Prince?* &c. But ye might spare my paines, for any one will answer your question if you will but ask him.

Vers. 29. *Have ye not asked of them that goe by the way?
and doe ye not know their tokens?*

Ye ask, *Where is the house of the Prince?* Ask of them that go by the way? Mr Broughton renders, *Can't you ask them that goe by the way?* You say, where's the house of the Prince? what need you ask me? *Can't you ask them that goe by the way?* The Vulgar reads it thus; *Ask any man that goes by the way, and you shall know that he understands these things; ask the next man you meet and he will enforme you, that the houses of many Princes prosper, and that the dwelling places of many wicked men flourish unto this day. Have ye not asked of them that goe by the way?*

Interrogate quemlibet deviatoribus, & hac eadem illim intelligere cognosceris. Vulg.

Two things are here to be enquired into, for the clearing of these words.

First, About what they should enquire, or what's the thing to be asked.

Secondly, Who are these travellers or goers by the way, to whom the question is to be put, or who are to be asked?

First, What's the matter to be asked? Some conceive that Job bids them enquire about his dealings, with men, whether just

Non interrogas-
tis de me via-
tores & signa-
torum quæ dixe-
runt vobis de
justitia mea non
potestis negare.
Vatabl.

just or unjust, whether he had been an oppressour, or covetous, or proud? aske of them that goe by the way and see if they can joyne in the report that you give of me? Surely you have made no inquirie of me, otherwise you would not make this judgement of me. Thus Job seems to speak in his integrity, as Sammel did (1 Sam. 12. 3.) *Behold, here I am, witnesse against me before the Lord; whose oxen have I taken? or whose asse have I taken? or whom have I defrauded? whom have I oppressed, or of whose hand have I received any bribe to blind mine eyes therewith and I will restore it to you.* Can they who goe by the way testifie any such thing of me: if they can, let them. if they cannot, why doe you my friends judge thus of me?

Secondly, Ask about the doctrine which I have held forth concerning the dealings of God with wicked men. You think I am departed from the truth because I maintain, that God useth much liberty in disposing the things of this life. But ask them that goe by the way? hear their Judgement, they'll tell you that wicked men sometimes prosper, and that Godly men are often afflicted in this world. Have ye asked this or that other question, or any question which tends to the clearing up of my innocency, or the resolving of this controversie between us? Have ye asked such questions of them that goe by the way? But who are they? that's the second question.

Vainam licet
quemlibet devi-
atoribus, qui
confecto hujus
vitæ itinere ex
hac vita demi-
graverunt conve-
nire atque testi-
monium proferre.
Pined.

First, Some understand the Text of those who are at the end of their way, who are no longer as passengers in this world, but are passed out of it, So the words are conditionall, or spoken upon supposition: as if Job had said, *O that you could but ask some of those that have travelled through this world, and ended the journey of this life, concerning the state of wicked men: if you had their testimony the whole controversie were at an end.* We should not need to stand troubling our selves about their prosperitie in this life, seeing they are shut out of all the comforts of the next life. If we could lay our ears to the gates of hell, and heare what Cain saith, and what Judas saith, and what other damned wretches say, who have lived and dyed in sinne and unbelcefe; they would satisfie us, that we need not fear wicked men shall not be punished enough, because they are not alwayes punished here.

Secondly, Others understand the words Anologically,
Ask

Ask those that goe by the way: that is, ask the faithfull? aske beleevers who are in the present state of travellers, Pilgrimes, and strangers in this world. As if Job had said, If ye would be resolved about this thing, doe not enquire of men that are worldly & carnal, who have their portion in this life; who have no Countrey but this below, who make this their end and their all. But I would have you ask those who make this world but their way, and doe not take up their felicitie here. These are the only men that are likely to answer the scruple, and decide the question between us. But I wave this also, though it be a truth, that men who make this world their passage onely, not their home, are best able to give an account about the dispensations of God in the world. Thirdly, *By those that go by the way,* say others, are meant *the Jewes*, whose life was in a speciall manner a life of travel, from their going out of Egypt to their entrance into Canaan: As if he had said, Enquire of that people who have the Oracles of God, to whom God hath communicated himselfe more then to any people in the world: goe, ask them, enquire of them, they will tell you, they will give you tokens, and resolve this doubt. *We dwellers in the land of Uz,* have the mind of God somewhat obscurely revealed to us, but ask the wise men among the Jewes; to whom the Oracles of God are committed, & among whom his Name is specially known by signs & wonders & tokens wrought among them. They wil resolve you about this truth. But I passe this also. Fourthly, Some of the Rabbins interpret yet higher of the old Patriarchs, Abraham Isaac, and Jacob, ask their judgement in this thing: ask what Abraham, what Isaac, what Jacob, thought of these things, ask those ancient Hebrews. The word Hebrew, signifies a passenger, or a goer by the way and they (as some tell us) were so called from their uncertain motions. They going out of their own Land, and being for many ages but strangers and pilgrims in every Land. Yet others rather conceive that the Hebrews had their name from Heber, Gen. 10. 11. I leave this also, and conclude.

Fifthly, That when he saith, *Have ye not asked of them that go by the way:* The meaning is, either this, Have ye consulted with men of experience, who by long travel in divers countrys have made observation of the various providences of God, Or the words are proverbiall; Denoting men of ordinary capacity,

Qui non constituunt finem in bonis temporalibus, sed per viam hujus vite transeunt ad eternum felicitatis futuram, hi non habent mentem obscuratam pravis affectibus, & ideo recte possunt judicare. Greg.

Aquin.

Viatores intelligit Israelitas qui exeuntes ab Egypto veram legem atque revelationem mysteriorum susceperunt signis & prodigijs confirmatas, quos facile adire & consulere possent amici. Job. Burg.

hebraus אֲרָבִי transire, quasi transiens, quod nomen impositum fuisse Abrahamo a Chananeis contendit. Rab. Sal. Ex qua dictus fuit Transitor, vel Transitor seu phrator sicut transelpinos vocatur. Pined.

Quasi proverbiali loquutione, viatores dicuntur imperiti, ignari vel obvi

men quia

Quod Latini.
Lappi & tunc
ribus notum, id
Idumais forsan,
viciatibus no-
tum.

men unlearned, or the vulgar; As if he had said, I need not refer this to some speciall men, to heare their award; I need not choose the most wise, solid, grave, learned & judicious men to answer and resolve this doubt, but I dare refer my self, and my cause, to the next man I meet, to a meer stranger, be he what he will, learned or unlearned, if he be but a man that understands common sence, or is not a stranger to the reason of a man. Thus the Latines, when they would expresse a thing that is commonly knowne, say, Every blind man, every handy-crafts man knows this. Thus here, to say, Every man that goes by the high way knows this, is as much as to say, 'tis a thing easily and universally known. So that Job by referring the umpirage and determination of this businesse to men that goe by the way, asserts it a plaine case, and such as might be determined (if his friends had bin peaceable) with little study or trouble. Job spake this more roundly (Job. 12. 7.) where he upbraids his friends with the same thing, and doth (as it were) refer the businesse to the Beasts. Ask the Beasts and they shall teach thee, and the fowles of the ayre, and they shall tell thee, &c. This is so plain a case that the beasts of the Earth, and the fowles of the ayre may give a ~~give~~ resolution in it, therefore surely, they who goe by the way may. Ask them that goe by the way. I need not draw out a select Committee, the next traveller will serve the turn: Have ye not asked them that goe by the way?

Per signa intel-
liguntur exem-
pla que cum
eis eveniunt ali-
is sunt docu-
mento, hac au-
tem explicantur
versibus sequen-
tibus. Jun.

And doe you not know their tokens?

The words may be read, Certainly you wil be able to know their tokens. Some give the sence, thus: If the men you meet with prove unable to expresse their minds, they will make signes significant enough to speak this, if they cannot debate and argue the case, yet they will hold up their hands & give a token of their consent with me in this poyn of difference between you and me.

Secondly, These tokens or signes are rather Examples, of which travellers have store in their books or memories. As if he had said: There is no traveller of note, but hath examples in his note-book, yea scarce a common goer by the high-way side, but can produce some president out of history or experience to confirm what I have all along affirmed; Have ye never heard travellers tell stories of the greatness, power, & magnificence of wicked men? And
whereas

whereas we tranſlate, *Doe you not know their tokens ?* the Hebrew may be thus rendred ; *And their tokens you ſhall not be eſtranged (or alienated) from.* Though travellers and they that goe by the way be ſtrangers to you, yet they will give you plaine tokens, ſuch as you cannot be ſtrangers to. Mr. Broughtons Tranſlation conſents to this. So ye would not make their ſignes ſtrange. There will be ſo much clearneſs in what they ſay, that you will not be able to gainſay it.

Laſtly, When he ſaith, *Doe you not know their tokens ?* we may underſtand Job perſiſting in the metaphor of travellers, who to helpe their memory, have certaine tokens to obſerve their way by, or what is remarkable in the way : If you enquire of them which is the way to ſuch a place, they will give certain tokens : Such a Tree, or ſuch a houſe, ſuch a Caſtle, or ſuch a pillar. They will give you a token for every turning of the way, and doe ye thinke they have made no obſervations about this thing ? cannot they (thinke you) give ſuch ſignes and tokens as may warrant your aſſent to what I have aſſerted. As if Job had thus more plainly formed his ſpeech ; *You ſeeme much offended with my Tenets about the afflictions of good men, and the proſperity of the wicked. But why are you ignorant of that, which they that goe by the way can informe you in, and give you many pregnant examples and tokens of, which the unlearned know, or which you may learn of every Paſſenger you meet, that God deales variously with men ; that ſometimes the wicked proſper, and that only ſometimes they are deſtroyed ; that judgment comes ſuddainly upon ſome of them, and that others are reſerved to the day of judgment ; This is ſuch a known truth, that every paſſenger is able to reſolve you in it, and therefore 'tis very diſhonourable for you to be ignorant of it ! Thus Job rebukes their negligence about, or their neſcience of the point in queſtion. Have ye not asked them that go by the way ? and do you not know their tokens ?*

Hence obſerve ;

First, Some doctrines and dealings of God are ſo plain, that any man may know them.

There are ways of God paſt finding out ; you cannot know them, not only of the next man you meet by the way, but not of the wiſeſt in the world, no nor in the meetings of all the wiſe

K k k k k

men

לא חנברו
Signa eorum
non alienabitis ;
vel, non aliena
ducentis.

Nunquamne illos (ſc. viatores)
magnificorum
illorum potentie
indicia commem-
morantes audi-
viſtis, Bez.

Signa dicti per-
ſiſtens in meta-
phora, quod via-
tores ſigna ve-
rum obſervare
ſoleant memoria
cav. a.

Reprehendit
Job tam ſupinā
in amicis igno-
rantiam qui quā
vel a viatoribus
iſtis diſcere po-
terant ultra ig-
norant. Mell.

men in the world. These met together cannot shew you the hidden wayes of God. And as some Providences and works of God are darke, so also are some doctrines of faith: some truths are so mysterious, that they amaze the understanding of the wisest, and the more they are lookt into, the lesse they are seen. But there are both words and works of God very plaine, so plaine, that he who goes by the way may know them, the meanest capacity may reach them, they are milke for babes. As there are severall degrees and measures of spirituall understanding, so spirituall things of severall degrees and measures are presented to the understanding. And though there are some spirituall things which the highest understanding cannot fully reach, yet there are spiritual things enow both for the attaining of salvation hereafter, and the due ordering of our conversation here, which the lowest spirituall understanding may savingly reach unto, and they that goe by the way resolve you in.

Secondly, Note.

What we know not our selves, we should be willing to learn of any, though (in many things) inferior to us.

It is a sin not to know what is our duty, but it is more sinfull not to enquire after it, though it be of them that goe by the way. We should be ashamed of our ignorance, but let no man be asham'd to have his ignorance cur'd by the meanest helpees. The holy Ghost sends the sluggard to learn his duty of the Pismire, *To consider her wayes, and be wise.* The Lord by his Prophet (*Isa. 1.*) sends the Jewes to the Oxe, and to the Asse; *The Oxe knows his owner, and the Asse his Masters Crib, but Israel hath not known, my people doth not consider.* Unreasonable creatures may in some things act neerer reason, then some men, and may therefore teach such men reason; how much more may the meanest of men, ordinary way-goers, or carriers doe it, who being endued with reason, are also furnished and adorned with Grace.

Thirdly, Note.

The Examples of former ages, are for our instruction.

As what was written aforesime was written for our Instruction;

struction: So what was done aforetime was done for our Instruction. All the former examples of Gods dealing with good and bad, with the godly and with the wicked, are significations of his minde to us. What God hath done shews us not only what he hath alwayes power to doe, and may justly doe, but what ('tis probable) he will doe.

Lastly, Whereas *Job* sends his friends who were learned and wise men to common passengers for resolution, or assures them that even such might resolve them.

Observe;

The wise and prudent are sometimes ignorant of those truths which mean men have attained to.

Wise men are not alwayes wise, much less are they alwayes wise in all things. They who know most, know but in part, and many know much, who know little or nothing of the better part. The eyes of some are darkned, and shut up by God. (*Matth. 11. 25.*) *Thou hast hid these things from the wise and prudent, and hast revealed them unto Babes;* That is, to mean men, to the poor and weake, to those that are but infants and children in knowledge. Not a few shut their own eyes, and their hearts are prepossessed with prejudices. They are hinderd from receiving truth in the love of it, by the love of themselves and of the world. The Scribes and Pharisees were knowing and learned men, yet the men that went by the way, understood more of the Gospel then they: yea *Publicans and harlots* (who were the worst sort of people that went by the way) *entred into the kingdome of God*, that is, received the Gospel before them (*Mat. 21. 31.*) The opinion which some have of their wisdom, keeps them on this side many poynts of wisdom. The Apostle saith, (*1 Cor. 1. 21.*) that, *The world by wisdom knew not God*, that is, not by their own wisdom, God is only known by wisdom (as it is our only wisdom to know God) but he can be known by no wisdom but his own; that is, by no wisdom but that which himself gives. But it should seem by the Apostle, that a man cannot know God by that wisdom neither, for he saith in the same place, that *the world by wisdom knew not God (no not) in the wisdom of God.* And if God be not to be known in that wisdom, in what or by what can

he be known? I answer, The wisdom of God there intended, is not the wisdom which God works in us by his Spirit; but the wisdom which man may see in the things which God hath wrought. So that when the Apostle saith, *In the wisdom of God the world by wisdom knew not God.* His meaning is, that the wisest of men did not arrive at a saving knowledge of God (though they did arrive at a knowledge of God which left them without excuse, *Rom. 1.*) by beholding the frame of the creature, upon which very much of the wisdom of God is engraven. Yea not only doe they fall short of the saving knowledge of God in that wisdom of God which may be read in the book of the creature, but in that wisdom of God also which is revealed in the book of Scripture. One of the Ancients compares the schoole-men, who were men of the largest parts and subtlest wits, to such as having good bread before them, did yet alwayes grate their teeth upon stones; or to such as having excellent wine before them, yet continually suck'd in the winde. For though they had the best Gospel doctrines and truths of God before them, yet they spent their time and talents about unprofitable questions and airy notions, which puff up, but doe neither edifie nor nourish. So that whilst many simple honest soules (having truth of grace) found bread and wine in the word of God for the strengthening and refreshing of their hearts: These learned Rabbins did but whet their teeth upon stones, and fill their stomachs with the winde. And this caused one, more Ancient by much then the whole race of Schoolemen, to cry out, *The unlearned and ignorant (the men that go by the way) rise up and take heaven, when many that grow old in the Schools and chairs of the learned, moulder away in vanities and niceties.* 'Tis not naturall wisdom, nor acquired knowledge, that can give us a pure discerning of the things of God, 'tis possible for men that goe by the way, for common ordinary men to understand the matters of faith and worship, as also the works of God, more solidly and soundly then they who bear the name of learned and knowing men. I am far from numbring *Job's* friends among formalists in knowledge; yet (which may give ground enough for this observation) *Job* seemes to reckon their knowledge (as to the poynt in Question) below what might

*Surgunt indocti
et celum rap-
unt.*

might be both expected and found among men in degree and profeſſion farre below them.

J O B, Chap. 21. Verſ. 30, 31.

*That the wicked is reſerved to the day of deſtruction;
they ſhall be brought forth to the day of wrath.
Who ſhall declare his way to his face? and who ſhall re-
pay him what he hath done.*

THeſe two Verſes make up the report, which they who geſſe by the way, were ſuppoſed ready to make, had they been asked the Queſtion; *Where is the houſe of the Prince?* or, *Where are the dwelling places of the wicked?* Their answer would have been to this effect.

Verſ. 30. *That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath.*

*Hoc eſt illud
quod viatores
vos docebunt,
ſepe cum cala-
mitates orbi a
domino immin-
tuntur impios
illos evadere.
Merc.*

That the wicked is reſerved.

The word which we render *reſerved*, ſignifies to ſtop, hinder, reſtrain, or keep back. David ſpeaketh thus upon the news of Naballs death, (1 Sam. 25. 39.) *Bleſſed be the Lord that hath pleaded the cauſe of my reproach from the hand of Naball, and hath kept his ſervant from avenging himſelf.* As God kept or ſtopt David from acting revenge for himſelfe unduely, ſo the wicked man is kept or ſtopped by God from falling under the vengeance which is every way due unto him. Yet this ſtop hath a revenge in it; for, *he is reſerved*, not ſo much from (though it be from) as to a day of deſtruction; as appears more fully in the words which follow.

They ſhall be brought forth to the day of wrath.

The former claufe is in the ſingular number, this in the plurall, 'tis uſuall in the ſacred language, (as hath been toucht formerly) to change numbers, while the ſame perſons and things are intended: yet the change of the number in this place, may have this ſpeciall intimation; that though, now, here

*In die calamita-
tis ſubtrahitur
malus. Jun.*

here and there, a wicked man; this or that single person may escape present judgment, yet they shall all be as it were, chained together at last, and brought forth to a day of wrath.

Dies furorum
i. e. vehementissimi furoris.

עֲבָרוֹת א
עֲבָרָה in consue-
gatione Hithpa-
el significat ve-
hementer &
cum excessu quo-
dam Irasci.

The Hebrew is, *To the day of wraths*; That is to the day of extreame fierce wrath, when many wraths shall be wrapt up in one. The roote signifies to *pass away*, and in *Hithpael* to *be angry and enraged*; because such anger passeth the bounds of reason sometimes, and alwayes passeth the bounds of ordinary moderation. And though the wrath of the Lord doth never passe the bounds of his own justice and righteousness, yet many times it passeth the bounds of mercy, or is wrath without mercy. To a day of such wraths, the wicked is reserved.

So then (according to this interpretation) the *day of destruction* spoken of in the first part of the verse, is to be understood of lesser judgments, and the *day of wrath* in the latter part of the verse, of the most terrible and dreadful judgments; implying that howsoever the wicked man may escape many black dayes, yea though he should escape all black dayes in this world, and dye (as we say) in a whole skin, yet there is a day of wraths to which he shall be brought forth, and destroyed for ever.

In die contri-
tionis prohibe-
bitur malis ne
attingat eum
contritio, in die
irarum ad quem
ducuntur alii
ipse prohibetur.
Pagn.

Impius prohibe-
tur ne parva af-
flictione attingatur, ideo in
die irarum sub-
biturus erit in
gentes poenas.
Cajet.

Further, Some render, or rather paraphrase the whole verse, thus; *In the day of destruction the wicked shall be kept least evil touch him, and in a day of wrath to which others are brought forth he is spared and passed by.* As if the whole verse were of one tenour, and did expresse in both parts of it the frequent impunity of wicked men; but I rather adhere to and rest in the sense of our own translation. In pursuance whereof the whole verse is by others read thus; *That in the day of calamity the wicked are kept back and are carried out in the day of wrath.* For that translation in which both parts of the verse speake the sparing of wicked men from punishment, is yet expounded onely of a temporall sparing. And the difference between our rendring and that, is only in the time, not in the thing. Or that speaks only of their being spared, yet supposeth they shall be punished at last, ours expresth both their sparing and their punishment. That is, they are spared or exempted from lighter afflictions or troubles, but a day of wraths is coming in

in which they shall be produced by the righteous judgment of God, and dearly pay for all. But whether we take the words according to this and our reading, or that other before remembered and instanced in, the scope and generall tendency is one and the same, as will appear in these three following observations, grounded upon and rising from them.

First, *Some wicked men are reserved from present judgments and hid in the storms of common calamity.*

That's the poynt upon which *Job* insists in answer to his friends, who not only took it for granted, that if ever any storme arose it would certainly sweep away the wicked, but that all stormes were prepared and sent out on purpose for them alone. *Job* opposed them in this, all the Chapter over, shewing that many wicked men flourish, they and their children, and that, though they are reserved to a day of wrath, yet they are preserved in many dayes of wrath, & that though they are under a sentence of condemnation, yet they are reprieved from execution. The Lord to comfort his people in *Babylon*, tells them by the Prophet, (*Ezek. 11. 16.*) *I will be a little Sanctuary to them in the Countries where they shal come.* That is, I will protect them; God is somewhat like this to wicked men for a season; though he be not a Sanctuary, yet he is a shelter to them, he hideth them for a time. But where doth he hide them? and what's their shelter? He hideth them in his patience, and long sufferance. When God hideth his own people from evill, they are hid not only in his patience, but in his love; God hides them in his heart, he layes them in his bosome, the love, the good will of God is their Sanctuary. But God never hides or shelters the wicked in his bosome, or in his love; they are not hidden in his heart. The souls of such lodge not (as the margin of *Psal. 25. 13.* tells us the souls of them who fear him do) *in goodness.* Their Sanctuary is only in the patience, and long-sufferance of God. The patience & long-sufferance of God, is the sheath in which he hideth his sword that it destroy not the wicked, as the Prophet speaks (*Ezek. 21. 3, 4, 5.*) *Say to the land of Israel, thus saith the Lord, Behold, I am against you, and will draw forth my sword, out of his sheath; therefore shal my sword go forth out of his sheath against all flesh.*

*Pravis parciunt
ad diem pernici-
ciei & ad diem
irarum addu-
cuntur.* Tyger.

Rogas ergo qua
sit vagina in qua
reconditur gla-
dius? Responde
longanimitatem
dei. Theodor.

flesh, from the South, to the North, that all flesh may know that I the Lord have drawn forth my sword out of his sheath, and it shall not return any more. As if he had said; I will call in my sword no more, it shall never finde its way back again into my sheath. One of the Ancients puts the Question; What is this sheath to which the Lord saith his sword should not returne? He answers; *The sheath is the patience of God.* Now as the patience of God is a sheath which hideth the sword till it be drawn and receiveth Commission to destroy the wicked of the earth, so the patience of God is a shelter to some wicked men, and hides them from destruction when the sword is drawne, Thus they are reserved in a day of destruction. And though they continue long in their sins, yet the long-sufferance of God may be a shelter to them. While the preacher saith (*Ecc. 8. 11.*) *Because sentence is not speedily executed against an evill work, &c.* He doth more then intimate that sentence, against an evill work is not alwayes speedily executed: he doth not say, that sentence against an evill worke is not speedily given or pronounced, for indeed the Lord never forbears an hour to give sentence against an evill work, yet sentence against an evill work is not alwayes presently executed. The execution may be stay'd, though the sentence be given. For as there is not any prayer that comes up with acceptation before the Lord, but an answer is given to it presently, yet the answer is not performed presently; a believer may waite long for the fulfilling of his request, though his request be presently granted; so against every evill worke of a wicked man, the sentence is given presently, but every sentence is not presently executed. The same *Solomon* in the next verse of the same Chapter makes another supposition, which also implies this position; *Though a sinner doth evill an hundred times, and his dayes be prolonged,* Which supposition (though many suppositions in Scripture cannot) may be resolved into this position, *That a sinner doing evill an hundred times, that is, very many times, (that great certaine number is put for a great if not a greater uncertaine number) may yet, through the patience of God, passe unpunished, his dayes may be prolonged, and be reserved from the touch of any affliction.*

Secondly,

Secondly, Observe;

A day of wrath is coming in which wicked men shall be brought forth to punishment.

Though they escape many days of judgment, yet they shall not escape all dayes of judgment. The prophet *Isaiab* saith, (*Chap. 57. 1.*) *The righteous perish and no man layeth it to heart, mercifull men are taken away, none considering that the righteous is taken away from the evill to come!* Now as the righteous perish, that is, dy, and mercifull men are taken away by death, few or none considering the design of God in it; that they are only taken out of harms waye, or from the evill to come. So unrighteous men are preserved from present perishing, and are not taken away by a suddain destruction, few or none considering the design of God in it, that they are only reserved to the evill which is to come, and that their punishment is deferred to a day of greater punishment. We have a very remarkable passage to that purpose (*Jer. 12. 3.*) *Thou O Lord knowest me, thou hast seen me, and tried my heart towards thee,* (he said before of the wicked, that God planted them, and they took roote, they were vigorous and flourishing, in fruitfulness, yet presently he adds) *pull them out like sheepe for the slaughter;* (when are sheepe pulled out for the slaughter, is it not after they have been fatted in the green field, and pleasant pastures? then prayeth he, pul them out for the slaughter) *and prepare them for the day of slaughter.* Which some render (according to the strictnesse of the letter) *Sanctifie them for the day of slaughter.* The Original word signifies *to sanctifie.* But what meaneth the prophet when he prayeth to sanctifie them for the slaughter? if they had been sanctified, that might have kept them from the day of slaughter; how then doth he say, *Sanctifie them for the slaughter?* I answer, *To sanctifie them,* doth not imply the making of them holy, or the infusion of grace, but only the setting of them apart, as persons destinated to destruction. 'Tis a borrowed speech taken from those ceremonial rites which were used either about the preparing of beasts for sacrifice, or of persons to partake of a sacrifice, the Law commanding both to be specially prepared and set apart for that purpose, (*Exod. 12. 3, 4. 1 Sam. 16. 5.*) So that, it is

*Sanctifica eos
in die occisionis
sc: serva inta-
Eos usq: ad di-
em occisionis cui
destinati sunt*

*Seperati estis in
diem malum,
i. e. longe semo-
ri a presentibus
malis.*

*Seperati estis in
diem malum.
Vulg.*

Tenebimus.

as if the Prophet had said, *Set them out, appoint them unto the day of destruction, let them be untouched of other evils, let no judgment meddle or have to doe with them, as with sacred things, till the great day of slaughter come upon them.* The Vulgar gives that reading (*Amos 6. 3.*) which I approve not as consonant to the Original; we read it better actively describing the evill frame of voluptuons and sensual men, whose belly is their God, and who are swallowed up in pleasure, *They sing to the sound of the Vial, they lye upon beds of ivory, and put far from them the evill day.* Their work all the day long is to doe evill, and yet they put the evill day as farre off from them. This is the sence of our translation. But the translation lately mentioned renders the Text passively; not as if they had seperated or put far from them the evill day, but as being by the justice of God put upon, or seperated and set apart to the evill day. *Ye are seperated unto, or for the evill day.* As if it had been said; *Ye have all this while lived at the highest rate of voluptuousnesse and sensuality, and seeme removed at furthest distance from an evill day, yet ye are onely marked out, and seperated for the evill day.* All the evill dayes which ye have hitherto escaped do but lead you to an evill day, from which there will be no escaping. *Solomon asserts as much (Prov. 16. 4.) The Lord hath made all things for himself,* ('tis the priviledge and happines of God to be his own end in all that he doth; whereas nothing doth more aggravate the unholinesse of man in what he doth, then to make himself the end of doing it, but, *The Lord hath made all things for himself*) *yea even the wicked for the day of evill,* That is, he hath destinated them for that speciall day, in which he will call them to an account, and manifest the glory of his justice upon them. A learned Hebrician gives his opinion, that this Text in the *Proverbs*, may be thus translated more sutable to the Original; *God hath made every thing for that which shall be answerable to it, even the wicked for the day of evill.* Now what is more answerable to a wicked or an evill man, then an evill day; sin and sorrow will meet at last, and do alwayes best match together, *The wicked may often escape trouble, but they are never delivered from it:* all their preservations from evill, are but reservations to further evill. *The Lord* (saith the Apostle Peter, *2 Ep. 2. 9.*) *knoweth how to deliver the godly out of temptations,*
and

and to reserve the unjust to the day of judgment to be punished. The knowledge of the Lord extends to both, he knoweth wayes enow, he hath many wayes in store to deliver the Godly; but (considering the tenour of his revealed will) he knoweth no way to deliver the wicked, they having refused all wayes of his appointment for their own deliverance. Therefore as to them he knoweth only (and for that he knoweth many wayes) how to reserve them to the day of judgment to be punished.

Thirdly, By way of deduction or corrolary from the whole verse, take this observation;

Wicked men are not spared in mercy, but in wrath.

Their sparing is to smiting, and the salvations which they have (if they may be called salvations) are to destruction. When ever they are reserved from judgment, 'tis onely that they may (in fittest season) be brought to a greater judgment; there is no mercy in such sparing. The long-suffering of God hath a tender of and a tendency to mercy in it; but wicked men who goe on in their sins get nothing but more blowes, while the patience of God doth (as it were) hold his hand from smiting them. As the Apostle is expresse (Rom. 2. 4. 5.) *But thou after thy hardness and impenitent heart, treasurest up to thy self wrath against the day of wrath, and revelation of the righteous judgments of God, not knowing that the goodness of God leadeth thee to repentance.* A wicked man makes a very ill market of the long day of patience, The treasure that he gets is all *black-money*, his earnings are wrath, and that against the day of wrath, and the revelation of the righteous judgment of God. And so, that patience, which, in it selfe, is an act of grace, proves, in the event, an aggravation of his sin. 'Tis better not to be spared, then not to be bettered by it. The stroake is the heavier and wounds the deeper when it comes, by how much it is the longer before it cometh. Which some note from the Hebrew word here translated *wrath*, which in the Verb signifies both to be angry, and to deferre, protract, or put off. From the Analogy of which two significations, we may inferre. That when God doth only forbear to shew his anger, he is indeed most angry, and that the slownesse of punishment

ſhall be recompenced in the weight of it. In the time that wicked men are ſpared they ſow more ſeed of ſinne, and ſo they muſt reap the greater harveſt of wrath. For, as a river which is ſtopped up by ſome locke, when that is removed powreth it ſelfe forth with greater violence; or as an arrow the further it is drawn back from the marke by a ſtrong arme, flies the more ſwiftly to the mark when it is diſcharged, and makes the deeper impreſſion in it; ſo all the ſtops, deferres, and draw-backs of divine wrath, doe but procure and draw out the fierceneſſe and violence of it againſt all abuſers of divine patience.

Job having thus declared the report of the travellers concerning wicked men (*That they are reſerved to or in a day of deſtruction, and brought forth to a day of wrath*) gives us alſo a report of the frame of their ſpirits, and as he had intimated, that God ſpares them long, ſo he tells us plainly why men doe.

Verſ. 31. *Who ſhall declare his way to his face? who ſhall repay him what he hath done?*

*Ego de deo hac
verba dei mihi
facile perſua-
deo. q. d.
Quis ſtare au-
debit ante ſan-
ctum dei ad annun-
ciandum ei quomodo
in hoc
procedere debe-
at. Bold.*

Some interpret this verſe in application to God; *Who ſhall declare the way of God to his face?* And ſo 'tis the answer of a ſecret objection, which he poſſibly might make to whom that report ſhould be made. *The wicked is reſerved to the day of deſtruction, &c. Why ſhould not a wicked man have preſent puniſhment? Why ſhould he live in pleaſure, who is unworthy to live? Why ſhould God exerciſe ſo much patience, and not cut him off from coming the Ground?* To theſe bold intergatories, the Text answers (according to this interpretation) by two more.

Who ſhall declare his way to his face? Who ſhall repay him? &c.

That is, *Who ſhall take upon him to argue this with God? or find fault with the way of his dealings with the moſt faulty men? Who ſhall doe this? Let me ſee the man that dares.* So it ſuits well with that (*Chap. 9. 12.*) *Behold, he taketh away, who can hinder him? Who ſhall ſay to him, what doſt thou?* And 'tis of the ſame ſence with that of Job again (*Chap. 23. 13.*) *But he is one mind, who can turn him? what his ſoule deſireth, that he doth.* We may paralel it alſo with the 22 verſe of this Chapter. *Shall any teach*

teach God knowledg? ſeeing he judgeth thoſe that are high. What if God reſerve the wicked man to the day of deſtruction, who ſhall ſay, why doth he ſo? Who ſhall challenge him for ſo doing? The latter branch is likewiſe rendred in compliance with this interpretation; *He hath done it* (or diſpoſed of it) *who ſhall repay him?* that is, *who ſhall reply upon him for what he hath done?* The word (as this Author tells us) ſignifies not only to repay or return by action, but by word. To reply or retort a thing upon another, is a kind of repayment of it. This is a faire ſenſe, and a great truth, The Lords actions are unqueſtionable, both in ſmiting the godly, and in ſparing the wicked; as hath been ſhewed upon divers overtures given in this Booke. Yet

*Et hoc diſpoſu-
ti, quis replica-
bit ei? Bold.*

Secondly, I rather conceive the wicked man to be the ſubject; and perſon intended in this verſe.

Who ſhall declare his wayes to his face? As if he had ſaid; *This wicked man is ſo ſturdy and ſullen, ſo bigg and boſterous, that no man dares ſpeak to him, or declare that to his face which he is ready enough to do in the face of every man.* As if he had ſaid; *This man is not only not ſmitten with the ſword of God, but not with the word of man; he goes on without check or controule; as God doth not, ſo man dares not meddle with him, either by way of puniſhment or reproofe.* *Who ſhall declare his way to his face?* The word (I grant) here uſed to declare, ſignifieth only a bare declaration, as to tell a ſtory, or make a narrative, and ſo, to declare, put alone, is no more then to ſpeake. But to declare to the face, implies both boldneſſe and ſmartneſſe in ſpeaking. So the Vulgar renders it, *Who ſhal rebuke his way to his face, or before him?* who ſhall reprove the ſinfull way, the wicked courſe he liveth in, The conſtant and uſuall praſtiſe of a man whether good or evill, is commonly called *his way* in Scripture.

*Quamvis ver-
bum originale
ſimplex ſit &
lene tamen ex
eo quod ſequitur
(in facie ejus)
videtur vim
accipere & ad
ſcelerata vicia
reprehenſionem
pertinere. Pi-
ned.*

Who ſhal declare his way to his face? Poſſibly ſome will ſpeak aſarre off, or behinde his backe, but who will tell him his own plainly, and to his face? In which ſenſe the word is uſed (Gal. 2. 11.) *When Peter was come to Antioch, I (ſaith Paul) withſtood him to his face;* That is, I did not goe to the Diſciples and brethren, and tell them that Peter had done amiſſe, but I came to Peter himſelf, and dealt roundly with him. Many will ſpeak truth enough of the wicked at a diſtance, and tell ſtories

*Quis arguet
eam eo, &c.
Vulg.*

ſtories of their wayes in corners, but 'tis not every mans work to declare their way to their face, or to ſhew it as a glaſſ ſhews a man the ſpots of his face, which is the emphasis of the word here uſed.

Hence obſerve:

First, *Many wicked men are not convinced of their wickedneſſe, nor is it an eaſie matter to convince them.*

And as there is alwayes difficulty in it, ſo ſometimes there is danger in it; to doe ſo is like taking a Bear by the tooth, or a Lyon by the beard. They act blindly, and therefore boldly; and he had need be bold who declares againſt their actings. Some ſin againſt light, many ſin for want of light. Some doe evill againſt their knowledge, many are not perſwaded that they have done evill. Of ſuch the Prophet ſpeaks, (*Jer. 2. 34. 35.*) *Alſo in thy ſkirts is found the blood of the ſoules of the poor innocent; yet thou ſayeſt becauſe I am innocent, ſurely his anger ſhall turn from me; (they were polluted with blood, and yet cleane in their own opinion) Behold, I will plead with thee, becauſe thou ſayeſt I have not ſinned. As if the Lord had ſaid, I will declare thy ſin to thy face, becauſe thou ſayeſt thou haſt not ſinned; Thou ſayeſt who can charge me, who can ſay black is my eye? Behold, I will plead with thee, and ſhew thee how black thou art.* 'Tis hard to declare ſin to their faces, who ſay in their hearts *they have not ſinned.* The Prophet is commanded (*Iſa. 58. 1.*) *Liſt up thy voyce like a Trumpet, cry aloud ſpare not, ſhew my people their tranſgreſſions, and the houſe of Jacob their ſins;* They ſee not their ſins, therefore ſhew them their ſin, they call their evill wayes good. and their tranſgreſſion obedience; ſuch muſt have a voyce liſted up like a Trumpet to make them hear. All who are dead corporally, ſhall at laſt heare the voyce of the Angels Trumpet, but they who are dead ſpiritually, wil not hear that voyce which ſounds like a Trumpet, unleſs the Spirit of God be in the voyce of man.

Secondly, Note;

It is a duty to declare the ways of wicked men to their faces, Though every man be not called to be a reprovor, and though no man be called to be every mans reprovor; yet every ſin calls for reprove, and ſome or other are called to reprove it; ſome ſhould ſpeake plain Engliſh, and home to ſinners, and

and rebuke them not only in a parable, or in the clouds, by remote intimations, but directly and to their faces. *Them that ſin* (ſaith the Apoſtle, 1 *Tim.* 5. 20. that is, who ſin openly and ſcandalouſly) *rebuke before all*, rebuke them to the faces of others. And how ſecretly or privately ſoever any man ſins, he ſhould be rebuked to his own face, freely, and cleerly. Some commit their abominations as the Prophet *Ezekiel* is ſhewed in viſion (*Chap.* 8. v. 8, 9.) behinde a wall. And he ſaid unto me, *Son of man digg now in the wall, and when I had digged in the wall, behold a door, and he ſaid unto me, goe in, and behold the wicked abominations that they doe here.* Though men ſin out of ſight, and uſe a kind of modeſty in committing their abominations, yet the wall muſt be digged, and the door muſt be opened, and they who poſſibly were aſhamed to doe evil, unleſſe behind the backs of others, muſt be told of it to their faces.

Thirdly, Obſerve;

That there are not many to be found who dare declare the wayes of wicked men to their faces.

When the Lord ſaid (*Iſa.* 6. 8.) *Whom ſhall I ſend; or who will goe for us?* That inquiry intimated that there were not many to be had fit for ſuch a ſervice as was there charged upon the Prophet (*v.* 9, 10.) So when *Job* ſaith here, *Who ſhall declare their way to their face?* It argues that there are not many fit, much leſſe forward to doe it. To reprove any for ſin is a hard ſervice, eſpecially ſuch as are rich and great. The flattering Prophet *Amasiah* would not endure, that down right *Amos* ſhould prophecy at *Bethel*. (*Amos* 7. 12, 13.) And *Amaziah* ſaid unto *Amos*, *O thou Seer goe flee to the Land of Judah, and there eate bread, and prophecy there, but propheſie not againe any more at Bethel, for it is the Kings Chappel, and it is the Kings Court.* As if he had ſaid, go into the Villages and reprove the country people as much as thou wilt; but take heed of meddling with Princes. It is no wonder, that *Amaziah* could not bear *Amos* preaching reprooves at Court, but it is a great wonder that *Amos* had the holy boldnes to do ſo. 'Tis rare to have the wayes of wicked Princes pleaded to their faces; Kings have cloudes in their browes, as well as Crownes upon their heads, and are terrible to their reprovers; They command ſilence

Conſtitutum eſt
ut quiſque il-
lum hominem
ſuiſſe dixiſſet
capitale repen-
deret panem &
quoniam in om-
nibus templis
ibi colebatur Iſis
& Serapis erat
etiam ſimula-
chrum, quod di-
gito labijs im-
preſſo admonere
videretur ut ſi-
lentium fieret,
hoc ſignificare
Varro exiſtima-
bat ut homines
eos fuiſſe facere-
tur. Auguſt.
lib. 18. de Ci-
vitat. dei. c. 5.

ſilence with a looke, and would be adored as Gods, not re-
proved as men. The prophet *Jeremiah* being ſent to reprove
high and low to their faces, complaineth (*Chap. 15. 10*) *Woe*
is me, my mother, that thou haſt born me a man of ſtriſe, and a
man of contention to the whole earth. Why was *Jeremy* a man of
ſtriſe and contention? What! becauſe of his pronenes to con-
tention, or becauſe he was of a quarrellſome ſpirit, and loved
to fiſh in troubled waters? No, his contentiouſnes was not from
his diſpoſition, but from his Commiſſion, not from the temper
of his ſpirit, but from his calling. He was a quiet and peaceable
prophet, but he was commiſſion'd to prophecy terrours and
troubles; he was ſent forth to declare the way of that people
to their faces, and he was faithfull in doing it, he ſpared none;
and therefore though he medled not in bying, or ſelling, in giv-
ing upon uſurie, or taking upon uſurie, though he had no world-
ly negotiations among them, nor mingled himſelf with thoſe
affaires which uſually cauſe ſtriſe and contention among men,
yet he was a man of contention. The Egyptian Lawes made it
a capitall crime for any to call the Idol *Serapis* a man, or to
number him among mortals, and therefore ('tis ſaid) they pla-
ced the Emblem of ſilence in all thoſe Temples where his I-
mage ſtood, and he was worſhiped, implying that all muſt be
huſht, and not a word ſpoke in derogation of him. Thus wick-
ed men would impoſe ſilence upon all (but ſuch as flatter
them) leaſt their ways ſhould be diſcovered. Their ways and
their tongues are their own, who is Lord over them, yet they
would Lord it over all mens tongues, that none may dare to
declare their wayes. And as few dare, ſo there are not many fit
to declare their wayes to their faces. To do ſo, requires; firſt,
a man of knowledge and underſtanding, and, which is more,
ſecondly, a man of prudence and diſcretion; and which is yet
more, it requires, thirdly, a man of uprightnes and integrity;
yea which is more rare, fourthly, a man of ſelf-deniall & con-
tempt of the world. A conjunction of all theſe qualifications
in one man is not to be found under every hedge, no not in
many well built houſes. Where ſhall we find a man of all
theſe ingredients? A man of knowledge, prudence, integrity,
ſelf-deniall, and contempt of the world, is a kinde of wonder
in the world, and therefore who ſhall declare the wicked

mans

mans way to his face. When the Lord ſent forth his Prophets to declare the ways of wicked men to their faces, how doth he prepare and arm them for the worke, leſt they ſhould be diſcourage and withdraw from it. The Prophet *Jeremy* is not only cheared up, but threatned to it (*Chap. 1. 17*) *Thou therefore gird up thy loins, and ariſe, ſpeak to them all that I command thee, be not diſmayed at their faces, leſt I confound thee before them.* Leſt danger ſhould deterre him from ſpeaking to their faces, God ſets a greater danger before his face if he did not ſpeak. So again (*Exek. 2. 3, 4.*) *And he ſaid unto me, Son of man, I ſend thee to the Children of Iſrael, to a rebellious Nation, &c. For they are impudent children (or hard of face) and ſtiff hearted; I do ſend thee unto them, and thou ſhalt ſay unto them, thus ſaith the Lord God, and they whether they will hear, or whether they will forbear, for they are a rebellious houſe, yet ſhall know that there hath been a Prophet among them.* *Ezekiel* being to do this meſſage, the Lord cautions him, (*verſ. 6.*) *And thou ſon of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou doeſt dwel among Scorpions, be not afraid of their words, nor be diſmayed at their looks.* When they, their words, their looks were all dreadful, when in dealing with them the prophet was to deale, with briers, thorns, Scorpions, had he not need to be well backt and ſupported? When the Prophet *Micah* was to declare the wayes of wicked men to their faces, ſee how he was empowered; *Truely* (ſaith he, *Chap. 3. 8.*) *I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Iacob his tranſgreſſion, and to Iſrael his ſin.* Who but an *Elijah* could have declared the ſin of *Ahab* to his face? and who but the Baptiſt, (who came in the power and ſpirit of *Elias*) could have declared the ſin of *Herod* to his face, not only to the peril but loſs of his own head.

Fourthly, By way of Corallary, Obſerve;

That ſome wicked men are uſually flattered.

They are flattered to their faces, and reproached behind their backs; and they who will not be reprov'd to their faces, ſhall be ſure to have ſtore of reproaches behind their backs.

Laſtly, Obſerve alſo by way of Corallary.

Its part of the miſery of wicked men not to be reprov'd.

As it is their ſin that they will not be reprov'd, ſo their

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miſery

misery that they are not; they indeed look upon it as their priviledge that they are above reproofe, that they can sin and no man say, why do you so? That though (as the Psalmist speakes, *Psal. 49. 13.*) *their way be their folly, yet* (not only as it followes there) *their posterity*, but their contemporaries, or they who are present with them *approve both their sayings and their doings*, saying yea, to their yea, and nay to their nay, chiming in with all their opinions & actions. Thus they please themselves in being alwayes pleased by others, which yet is at once their misery and their curse; for by this meanes they hear any thing rather then the truth of their own ways & practices, and are deprived of the greatest benefit of friendship and humane society, faithfull admonition. What should a man desire more of a friend then to be made better by him, or to be admonished in what he doth amisse. The Lord (*Hos. 4. 4.*) threatens it as one of the sorest judgments, *Let no man strive*, He doth not mean it of corporal strife, or of striving with blowes and weapons, but of a strife by convictions or arguments: so 'tis expounded in the next words; *Let no man strive or reprove another*. To reprove another is to strive with him for his good; And 'tis one of the saddest reproofes and greatest evils that can fall upon man, when God saith, *Let no man reprove another*. When once God saith of a sinner, *he shall not be reprov'd*, 'tis more then probable that he hath said of his sin *it shall not be pardoned*. The Lord paralels their sins, of whom he said *Let no man reprove another*, with the greatest sin; *For thy people are as they who strive with the priest*. They who then strove with the Priest, strove with God himself in whose name the Priests administred holy things. When any so strive with men that they strive with God also, no marvail if God forbid men to strive with them any longer. To be reprov'd hath so much good in it, that to be reprov'd is better then to be loved. Solomon assures us (*Prov. 27. 5, 6.*) That open rebuke is better then secret love, *faithful are the wounds of a friend, but the kisses of an enemy are deceitful*. By the wounds of a friend, he means not sword wounds, but word wounds, or those blows which a friend gives by rebuking; *Faithful are these wounds of a friend*; that is, by these a friend gives testimony of his faithfulness. But the kisses of an enemy: that is, his flatteries and soothings are deceitful.

ceitfull; that is, they teſtifie his deceitfulneſſe. Many betray their friends with theſe metaphoricall kiſſes, as Judas did Chriſt with a literal kiſſe. Theſe are killing kiſſes, bloody kiſſes. David prayeth for ſmitings, in oppoſition to theſe kiſſings, (*Pſal. 141. 5.*) *Let the righteous ſmite me; how? with his hand or ſword? No; yet ſuch ſmiting is far more eligible then that kind of kiſſing, but let the righteous ſmite me with his word, with his tongue, as the next words explaine his meaning) Let him reprove me and it ſhall be an excellent oile that ſhall not break my head.* This Law was given the Jewes, that they ſhould exerciſe their love in rebukes, (*Lev. 19. 17.*) *Thou ſhalt not hate thy Brother in thy heart, thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſinne upon him.* To hate a brother and not to rebuke him are equivalent expreſſions in that Law; and we may thence alſo inferre, that as it is a ſin to hate our neighbour, and an affliction to be hated by our neighbour, ſo it is a ſin not to rebuke our neighbour, and an affliction (when there is cauſe) not to be rebuked by him; And he who wiſely declares a mans ſin to him, declares his love to him; and beſtowes as many kindneſſes upon him, as he doth deſerved reproofes. *Who ſhall declare his ſin to his face?*

Yet further, when Job ſaith, *Who ſhall declare, &c.* We may expound it not only of declaring by reproofe, as one friend declares the ſin of another to him, or as the ſins of men are declared by the Miniſters of the Goſpel. But we may take it for a judiciary declaring, and that two wayes; Firſt, by way of evidence; Secondly, by way of ſentence; A witneſſe declares the way of a wicked man to his face (for the witneſſe and he that is witneſſed againſt, ought to come face to face) by giving evidence. A Judge declares the way of a wicked man to his face by giving ſentence. Thus 'tis as if Job had ſaid; Who dares either be a witneſſe to accuſe, or a Judge to condemn this wicked man. Which ſence doth ariſe more fully from the laſt words of the Text.

And who ſhall repay him what he hath done?

That is, who ſhall puniſh him according, or up to the deſert of his deeds. This followes clearly from what was ſaid before; if no man can be found to declare his way to him, or to tell him what he hath done, then ſurely none will be

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found to repay him what he hath don. And therefore no marvaile if the wicked man paſſe untoucht through the world; God oftentimes ſpares him in wrath, and men ſpare him oftener for fear. Men dare not puniſh him, and God will not puniſh him here, therefore this man muſt needs eſcape unpuniſhed.

Hence note,

First, Punishment is payment, juſtice is the giving of every man his due.

The Original word here tranſlated *repay*, notes the ordinary paying of a debt, and in its firſt ſignification to make peace. And the reaſon is becauſe both when any man payeth his private debt, he procures his own peace by it, as alſo when Magiſtrates pay wicked men their due judicially, the publick hath peace by it: and that not only from the promiſe of God, but alſo from the very nature of the thing. When juſtice payeth every man his due, both reward and puniſhment, who can complaine? or be adhered to if he doe? When juſtice runs down (as it ought) *like a ſtream*, (that is, freely and indifferently to all) *then peace ſhall be* (as 'tis promiſed) *like a river*: that is, comfortable and continued unto all. When the juſtice of man is like the juſtice of God (which now awards to every man according to his deeds. and will at laſt render to every man according to what he hath done whether it be good or whether it be evil) when (I ſay) the juſtice of man is thus (in proportion) like the juſtice of God; then the peace of man ſhall be (in his proportion) like the peace of God, a great and a laſting peace. It breeds as much trouble to States and Nations, when offenders are not paid according to what they have committed: as it doth to private perſons when their creditors are not payed according to what they have borrowed. Again, when Job ſaith,

Who ſhall repay him what he hath done?

He implyes this ſecond obſervation,

That. Some wicked men do even out-grow the reach of mans juſtice.

They

They are ſo fortified with power, with riches and relations, that there's no coming at them; Where ſhall we have a witneſſe to declare the truth againſt them according to his knowledge of the fact? Where ſhall we have a Judge that will declare the truth againſt them according to his knowledge of the law? or having given ſentence will ſee it executed? no man ever out-grew the juſtice of God, but many have out-grown the juſtice of man; not that the greateſt of men are at any time privileged from the juſtice of man, but becauſe many times juſtice is overborn by great men. For as ſome men are ſo low, weak, and miſerable, that only God hath power enough to raiſe and heale them, they are ſo farr gone (as we ſay) that the creature cannot cure or recover them, and therefore we uſe to ſay of ſuch, that *we leave them to the mercy and power of God, we can doe no more the Lord muſt help you, for we cannot*; Now as ſome men are ſo weake and low, that we muſt leave them to the help of God, ſo there are others ſo high and great, ſo ſtrong and powerfull, that we muſt leave them to the juſtice of God. And (to be ſure) as the day of Divine juſtice hath been, ſo it will be upon thoſe that are liſted up, as well as upon thoſe that are low, upon the ſtrong Oakes and tall Cedars, as well as upon the muſhromes and the ſhrubs. God will repay every man what he hath done, though man neither doth nor can.

Job, Chap. 21. Vers. 32, 33, 34.

Yet shall he be brought to the grave, and shall remain in the tomb.

The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

In the former verse the wicked man was represented so stout and daring, that no man durst check him, or shew him the ugly visage of his wayes in the glasse of truth. But (as our translation seems to carry it) this verse checkes him to purpose: and whereas none durst declare his way to his face, this declares his end to his face. Though (as Naballs servant said of him, 1 Sam. 25. 71.) he were such a Son of Belial, that a man could not speak to him, yet death speaks with him.

Vers. 32. He shall be brought to the grave and remain in the tombe.

Let men be as stout as they will against God or man, yet to the grave they must. This may be a cooler to wicked men when they are in their greatest heats, and a block in their way, when they are most forward to pursue the way of their own hearts, that is, their lusts. Doe or say what they can, they must return to the dust, their stiffe necks must stoop, and look into the grave, into the dark and silent grave. Solomon hath an excellent expression of this (Eccl. 8. 8.) *There is no man hath power over the spirits to retain the spirit*; That is, as the word Spirit is often used (Gen. 6. 19. Job 7. 7. Isa. 42. 5.) no man hath power over his breath or life to retaine it. The strength, authority, wisdom, and industry of man, cannot hold his life when once death, by Commission from God, calls for it: And (as it follows in the same verse) *there is no discharge in that warre*. The original word translated *discharge*, signifies *mission or sending forth*: When death assaults and makes warr upon us, 'tis in vaine

vain either to send out forces to make resistance against it: or to send out Ambassadors to make peace with it. Some have made a covenant with death (*Isa. 28. 15.*) but none could ever make peace with it: as no force, so no treaty nor entreaty can stay it, when 'tis resolved to come. And as there is no mission, so (according to our reading) there is no discharge or dismissal in that warre. No man can have leave to depart the field and goe home, when he is summon'd to depart the world, and goe to his long home. And therefore the same Solomon while he seems to give the young man liberty, bidding him take his full swinge, (*Eccl. 11. 4.*) *Rejoyce O young man in thy youth, let thy heart cheer thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the sight of thy eyes, yet gives him a check at parting, But know thou that for all these things God will bring thee unto judgment.* In this Text death is the stop, and in that judgment. Though a man wallow in pleasure, and live in sin all his dayes, yet God will bring him first to death, and after that to judgment; *Yet he shall be brought to the grave, &c.*

Secondly, These words are conceived as the prevention of an objection against the whole matter before spoken. For Job having asserted the outward prosperity of wicked men, in opposition to his friends, some might say, what doe you speak so much of, and cry up their prosperity, they dye, they are brought to the grave, they rot and consume there as well as other men. To this Job is supposed answering three things.

First, That he had done enough, as to the establishment of his own tenet, when he proved that many wicked men live a peaceable and flourishing life: he never undertook to prove that they were exempted from death, or privileged from the grave.

Secondly, Let it be, that they dye, that's no argument against their prosperity, for their very death is a kind of prosperity; *vers. 33d, The clods of the valley shall be sweet to him.*

Thirdly, That there is no reason why this should be objected to stain the present prosperity of the wicked man; for as much as this is the lot of every man; in the latter part of the *33d. vers;* *Every man shall draw after him, as there are innumerable before him.*

Thirdly,

Occupatio objectionis. Jun.

*Perſtat adhuc
Job in ſuo illo
propoſito confir-
mando, ſc: ſape
impior vivere
falices nec non
ſupremā etiam
funeris honore
conferri illis
ampliſſimē
Pined.*

Thirdly, For the underſtanding of theſe words, *Yet he ſhall be brought to the grave*, I conceive that Job here continues his own diſcourſe and confirms that opinion which he had before laid down, concerning the proſperity of wicked men, rather then answers objections againſt it. As if he had ſaid, *Such live happily, yea and they dye happily too, or they have a kind of happineſſe in their death, as much happineſſe as the naturall man is capable of in death*. So that, whereas ye my friends have affirmed, that if God doe at any time ſpare a wicked man while he lives, or ſuffers him to live comfortably, yet God will ſurely brand him with ſome remarkeable judgment at his death. I affirm, That many wicked men live in plenty, dye in peace, and are brought to their graves with honour.

Yet, or as ſome render, yea he ſhall be brought to the grave; As if he had ſaid, beſides all that I have ſpoken of the outward felicity of the wicked man, I add this further, *He ſhall be brought to the grave*. But what is there of ſingularity or priviledge in this? a man that lives in miſery and dyes a beggar is yet uſually brought to a grave when he is dead: And he that hath been a meer attendant or a ſlave all his dayes, ſhall yet have ſome to attend his body to the buriall. I answer; The Hebrew word ſignifies not only the common action of bringing to the ~~re~~; in which ſenſe 'tis uſed (*Job 10. 9*) *Remember I beſeech thee, that thou haſt made me as the Clay, and wilt thou bring me into duſt again?* That is, ſhall I dye preſently and returne to the duſt out of which man was molded at the firſt. But beſides this ordinary ſenſe of the word, there is a higher, which denotes a ſtudied preparation, or a kind of pompous celebrity in bringing man to his grave. And the ſtate and pompe of men while they live, is uſually ſuited with a funerall pomp when they dye. In ſtriſtneſſe the word implyes a bringing to the grave with ſound of Trumpets, which inſtruments render a dolefull tone as well as a pleaſant, and can make ſorrowfull as well as joyfull muſick. Trumpets were ſo much uſed in the year of Jubilee, that the Jubilee is ſo called from a Trumpet. Death is to ſome in every reſpect a day of Jubilee, they attain freedome from all evils; and it is a day of Jubilee to all in ſome reſpects, every man receives freedome by death from many evils.

*72 denotat
pompam quar-
dam & appa-
ratum deducen-
di cum canu
& muſicis in-
ſtrumentis, hinc
Jobel Buccina
cujus in Jobele-
o uſus erat.*

Thus

Thus the wicked man is brought to the grave, that is, he hath an honorable and a ſolemne buriall; His dead carcaſſe is not thrown into a ditch, he hath not (as *Jehojakim* was threatned, *Jer.* 22. 19.) the buriall of an Aſſe, to be drawn and caſt forth beyond the gates of the City, (as the buriall of an Aſſe is there deſcribed by the Prophet) but he hath even a whole City to accompany and carry forth his corps to the place of buriall. He hath mourners at his funerall, and he hath his funerall muſicke, to highten the affection of ſorrow. Such uſages are reported by Heathen Poets at the more pompous interments of their dead. And we finde the footſteps of that cuſtome in the Goſpel, (*Mat.* 9. 23.) Chriſt being ſent for to cure the daughter of the Ruler of the Synagogue, when he came into the houſe, *He ſaw the Miniſtrils and the people making a noiſe.* They knowing that ſhe was dead, and ſuppoſing her paſt all recovery, were addreſſing themſelves for her buriall; or as *Job's* Text ſpeakes to bring her to the grave.

*Hinc tuba can-
dela tandemq;
beatulus alto
Compoſitus le-
cto craſſiſq; lu-
tatus amomis.
In portam rigi-
dos calces ex-
tendis. Perſ.*

Further, The firſt particle of the verſe is that common conjunction copulative *and*, we render it (as elſewhere often) *yet*, which carrieth in it a ſound of admiration. Thus *Amos* 4, 6. *I alſo have given you cleaneſſe of teeth in all your Cities, and want of bread in all your places, yet have ye not returned unto me ſaith the Lord;* As if he had ſaid; What a wonderfull thing is it that ye being thus afflicted ſhould not returne. Thus here, Though it may ſeem ſtrange to you, Yet he ſhall be brought to the grave; though the man were ſo wicked that no man would adventure to tell him of his wickedneſſe, yet he ſhall be brought to the grave: and when he ſaith, *He ſhall be brought to the grave*, it may have a twofold oppoſition.

Firſt, To another kinde of death, even a violent death: As if he had ſaid; *This man living ſo lewdly, deſerved indeed to be brought eyther to the block and have his head cut off, or to the Gibbet & be hanged up before all the people, yet though he was ſo vile as to deſerve a violent death from the ſtroak of juſtice, he ſhall dye a naturall death, and be brought to the grave with honour.* It was anciently ſaid *That few Tyrants dyed a dry death*, they were uſually drencht in their own blood when they dyed, eyther by ſome ſudden aſſaſſination, or by ſome judiciary ſentence. Yet ſome Tyrants who have thruſt others violently & unjuſtly out

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of the

the world, goe out themselves naturally, and are brought to the grave pompously. For

Secondly, *To be brought to the grave*, according to the true sense of the word, and the interpretation given, stands in opposition to an obscure and vulgar way of buriall. He lived in state, and he shall be brought in state to the grave.

Hence observe ;

Men Inglorious by their wicked lives, may have glorious funeralls when they dye.

And it hath been no small part of some such mens care to leave order for a funeral. They who never had a truly serious thought how to dispose of their souls when they were to dye, yet have taken care very seriously how to have their bodies disposed of, and have set down in what place in what tomb, & at what rate they would be buried. Some order a Sermon at their burialls; who never regarded Sermons in their lives, though (like enough) they heard many. Their friends shall eat the sweete, and drinke wine in bowles at the bringing of their bodyes to the grave; while their separated soules, separated for ever from God, as well as from their bodyes for a season, are feeding upon gall and wormewood, and drinking the wine of Gods seirce indignation, powred out without mixture. Such pompe (if that be possible) makes mirth in hell, and sets the Devill a laughing. Such funeralls have a number of visible mourners, and they have innumerable invisible rejoycers: The God of this world, and the powers of darkness, deride those solemnities, which give so much honour to a body, whose soule is not onely departed, but condemned to eternall anguish and infamie. A Heathen could say, *The losse of a funeral, or of a Sepulcher, is an easie losse*; but Christians know, that *the losse of a soule, the losse of heaven, the losse of glory*, are not onely sad but unvaluable, and not onely unvaluable, but irreparable losses. A Beleever careth not much, where his body finds a grave, so his soul find Christ. What glory soever the bodies of wicked men have when they are buried, onely the bodyes of the Saints shall have glory, when they are raised againe. *He shall be brought to the grave.*

Facilis iactura sepulchris.

And

And ſhall remain in the tomb.

These words are a continuation of what was ſayd laſt. There is ſome variety in the reading of them. The Hebrew is, *He ſhall watch in the heape*; ſo we put in the margin of our Bibles; *He ſhall be brought to the grave, and watch in the heap.* The Original word ſignifies both to watch, and to remain; becauſe a watch man keepeth his place, and ſtayeth by it; he is not as we ſay, up and downe, here and there, but fixed where he is appointed. And the word ſignifies not onely a bare watching, (as when a man keeps his eyes open, and doth not ſleepe) A watching meerely oppoſed to ſleeping; but it notes watching with an intentive ſpirit as well as with an open eye. The word is uſed fully to that ſence, (*Pro. 8. 34.*) *Bleſſed is the man that heareth me* (ſaith wiſedome) *watching dayly at my gates.* What doe we, when we watch at wiſedomes gates, if we do as we ought? is it only the placing of our bodies there, and the keeping of our eyes open there? 'Tis much more then both theſe. *Watching at Wiſdomes gate* is the work of our ſpirits, 'tis the ſetting of the heart to receive what wiſedome utters; This is watching indeed. But you will ſay, this ſence ſeems very incongruous to and remote from a dead mans caſe; how can he watch at all whoſe eyes are cloſed in darkneſs? I conceive, The dead mans *watching in the heape or tomb* (which tranſlation divers learned Interpreters adhere to) may have a double reference: either, firſt, to the cuſtom of preſerving the bodies of great men from putrifaction. To which end their bodyes were ſo ſpiced and imbalmed, that they were kept, as it were, alive, and being ſet in vaults, they looked as if they were keeping continuall watch.

Secondly, It may referre, if not to the embalmed bodyes of the dead, yet to their representations or ſtatues, which (as we ſee) in our dayes are placed upon their tombes or ſet upright in preſſes. Theſe Statues were made as neer as art could reach to the life, & ſo might be ſaid to watch there as if they lived, yea upon the ſame account they might be ſaid not onely to watch but to pray there: for ſuch Statues are uſually (among us) ſet up in praying poſtures, kneeling, and liſting up both hands & eyes (ſuch as they are) to heaven: you ſhall ſee the

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figure

*Super a cervo
vigilabit. Mone
i. e. ac ſi vigil
vivuſq; exiſte-
ret.*

*ἵπῳ ſignifi-
cat non ſolam
vigilare ſed in-
tentum eſſe &
aſſiduum in ope-
re aliquo. Merc.*

*Fortè alludit ad
conditum in me-
dicatâ cadaveri,
cujus bene-
ficio ſervatur a
putrifactione per
multa ſæcula at-
que vigilare cu-
raſſe & vivere
videtur. Pined*

figure of a man, who hath (poſſibly) been a neglecter of prayer all his dayes, yet fixed to his tombe not only in a watching but in a praying poſture; Many being dead ſeeme to pray alwayes, who onely ſeemed to pray when they were alive; They made dead prayers, or they prayed without watching while they lived, and being dead they would be looked upon both watching and praying. To either of theſe cuſtome the Text may allude fairely; and ſo carry on *Jobs* diſcourſe concerning the wicked mans proſperitie in death.

Again, Some read (not, he ſhall watch, but) *he ſhall be watched, or others ſhall watch him in the heape.* They ſhall watch there, eyther as conſtant mourners for his death, or they ſhall watch there as protectors of his duſt; leaſt any offer violence to his grave, or diſturbe his bones. Both theſe may ſuite with the ſcope of the Text as ſignifications of honour and reſpect to the deceased. *He ſhall be arch'd in the*

Tombe or heape.

*Ubi ſignificat
proprie aervum
frugum qui in
area in modum
pyramidis in
ſublime attolli-
tur. Metc.*

That Original word is uſed but foure times in the whole Scripture, and in this place onely it is tranſlated *a tombe*; properly it ſignifies a heape of corne. (*Job 5. 26.*) *He ſhall be brought like a ſhock of corne in full age.* A ſhock of corn, is a heape of corne, that is, many ſheaves laid or built up together by the art of the husbandman. And hence ſome intepret this Text as if the wicked man ſhould be buried abroad in the feild among the heapes of corne, but there is no neceſſitie to carry it ſo ſtrictly. A tombe or grave, any where made, is an heap or aggregation of earth, as a ſhock of corn is an heape or aggregation of ſheaves. And the tombe is ſo called in a double conſideration.

First, Becauſe the dead bodyes of men are brought and heaped together in the tombe. That periphrasis of death ſo often uſed in the Scriptures of the old Teſtament, *He or they were gathered to their fathers,* is by ſome expounded in compliance with the poynt in hand, as noting the gathering of the bodyes of the dead into one common heape. And though I rather conceive it intending the gathering of their ſpirits unto the ſpirits of juſt men made perfect; yet the Text ſpeaks in the caſe of *Jofiah* (*2 Chron. 34. 28.*) concerning his being gathered

thered to the grave, as well as to his Fathers; which necessarily inferres the gathering of his body to theirs, and of his dust to theirs, all making but one heap of dust. The grave or tombe are as a floore wherein corne is heaped up untill the great threshing and winnowing day cometh, when the bodies of men shall be rayfed and purged from the chaffe of their naturall condition; for then, *this corruptible must put on incorruption, and this mortall must put on immortality*. (1 Cor. 15. 54.)

Secondly, As the tombe is called a heape, because the bodies of men are heaped there together; so because a tomb or a grave, though but one body be laid there, swells up like a heape. The body being put into the earth, riseth by so much as the space is which the body filleth. And hence criticks tell us, that the Latine word for any tombe or grave, notes the swelling of the earth. But especially the stately tombes of Princes and Great men, swell high, and are rayfed upon Arches and pillars. Nor have men left in any thing plainer marks of the swelling of their minds with pride and vaine glory, then in appointing such towring and swelling Monuments of their frailty. Yea some seeme to have had an ambition to immortalize the memory of themselves & of their greatness by these memorials of their mortality. They for whom such vast and stupendious heapes have been rayfed, may well be said in answer to this translation of Job's Text, *To watch in the heap*.

Significant
Latine *tumulum*
vert. as a tumen-
d.

Lastly, We (as others also) render plainly, *He shall remain in the tombe*; His dead body being brought to the grave remaines in the tomb, and moves no more, till God calleth it forth, and by his Almighty power restoreth it to life againe. *The Grave is a prison, and death is a sure keeper. Death will hold its own, till the Lord of life gives command to let goe.* Living men are of so little permanency, that they can scarce be sayd to remaine any where. Onely the dead know nothing of removing.

In *tumulo* ma-
nebit fugiens
Fagn.

Againe, When Job saith, *He shall remain in the tomb*, he speaks this (in pursuance of what he had said before) as a priviledge which a wicked man may have; he shall not onely be brought to the grave with honour, but shall remain there in safety.

Heres

Hence note :

It is a favour (yet ſuch a favour as wicked men are often partakers of) when our bones reſt and remain quietly in the grave.

Many have been brought to their graves with much ſolemnity, who have not remained there. The *Aſſyrian* is threatned (*Iſa. 14. 18, 19.*) that he ſhall not have the honour of buriall in the Graves of his Predeceſſors, or in the Grave which he had appoynted for himſelfe, *All the Kings of the Nations, even all of them lye in Glory, every one in his own houſe: That is, in his own grave, (the grave is called the houſe of all living) or in the grave which each one prepared for himſelfe neere his own houſe: Thus all the Kings of the Nations lye in their ſtately tombes, but thou art caſt out of thy grave like an abominable branch, and as the rayment of thoſe that are ſlaine thruſt thorough with the ſword, that goe down to the ſtones of the pit, as a carcaſſe troden under feete, thou ſhalt not be joyned with them in buriall: that is, thou ſhalt not have the honour of ſuch a buriall as they. Thou art caſt out, (that is, kept out) of thy grave.* Now if it be a ſore judgement, upon a wicked man eſpecially, all whoſe portion conſiſts in outward reſpects and priviledges, not to be admitted to a grave, but as the *Psalmiſt* bewayls the ſad affliction of the Saints & ſervants of God, (*Pſ. 79. 2.*) to have their dead bodyes given to be meate to the fowles of the heaven, and their fleſh to the beaſts of the earth: Then how great an evill is it to have the dead body torne and pulled out of the grave, and thoſe bones diſquieted which were at reſt. Yet the Lord threatens *Jeruſalem* with an enemy, who provoked either with covetouſneſſe, or with malice, ſhall riſe their very graves. The wrath of God doth not only purſue ſinners while they live, but in death, it purſueth them to the grave, and in the grave. (*Jer. 8. 1*) *At that time, ſaith the Lord, they (that is, the cruel enemy) ſhall bring out the bones of the Kings of Judah, & the bones of the Princes (in whoſe Sepulchers, they might hope to finde rich ornaments, Jewels, and treaſure.) And the bones of the Priests, & the bones of the Prophets (that is, of the corrupt Priests and Prophets eſpecially, who had flattered the Princes, and perverted the people, this doom is paſſed upon them alſo who had been eyther perverted by the falſe Prophets,*

Prophets, or had opposed the faithfull Prophets) and the bones of the inhabitants of Jerusalem out of their graves, and they shall spread them before the Sun, the Moon, & all the host of heaven, whom they have loved, & whom they have served, & after whom they have walked, & whom they have sought, & whom they have worshipped. How exact is the Justice of God, and how terrible. Their bones must be spread before those creatures of Gods making, whom they (by spreading their hands before them, and worshipping them) had made their Gods: and as they were thretned to have their bones unburied, so that they should not be reburied: for thus it follows: *They shall not be gathered, nor buried, they shall be as dung upon the face of the earth*: That is, they should lye above ground, as Monuments of their wickedness and of divine vengeance, till they be utterly consumed, and mouldred into dust. That God will raise our bodies out of the grave is a matter of faith, and of great consolation to the Godly: but to have the body pulled out of the grave by men, is matter of feare and terror to the wicked. Yet many of the wicked escape this Judgement, they are sayrely brought to their graves, and abide unmolested there. Job is here expounded, as describing this piece of prosperitie incident to a wicked man, while he saith, *He shall remain in the Tombe*, which interpretation seems to have the free consent of the next vers, as continuing a description of the same thing.

Vers. 33. *The clods of the Valley shall be sweet unto him.*

The word which we render *clods*, undergoes variety of translations: some say, *the stones of the brooke or valley*: some, *the gravell*: others, *the dust or sand of the vallies*. But as here so againe in the 38. Chapter of this book, v. 38. we translate it *clods*. *When the dust groweth into hardnesse, and the clods cleave fast together.*

The clods of the valley are sweet unto him.

As this word so likewise the whole clause is diversly rendered. The Vulgar alluding to an old Poeticall fable, gives it thus: *He shall be sweet to the sand of Cocytus*, which was phancied by Heathens for one of the rivers of hell, or an infernall lake, so called from the lamentations there made; as if Job here

gluba
lapides, glareæ.
Dulcis fuit glau-
rum Cocyt. i.
Vulg.
Ton. i. sc. erat
l. Etionem poeta-
rum ostentare ut
eorum mendacio
in versione Au-
thentica regio
mortui describere
ret. ar. Coc...

here intended a description of the wicked mens punishment in hell. A late learned Expoſiter upon this Booke juſtly perſtringeth that tranſlation as affecting the accommodation of the holy Scripture to ſuch a fiction, in deſcribing the region of death, or the ſtate of wicked men when they are dead. Yet 'tis (in it ſelfe) a truth, that the wicked are a ſweet morſel to helliſh tormenters; And they who in their life time have ſwallowed down ſo many ſins, not onely gnats but camels, being dead, are in a moment ſwallowed up in hell. We may ſay of ſuch men (as the Prophet doth of the *Aſſyrian Prince*, (*Iſa. 14. 9.*) *Hell from beneath is moved for them to meet them at their coming.* The more wicked a man is, the more is hell delighted to receive him; as the more holy a man is, the more is heaven delighted to embrace him. When he who was a hell upon earth, drops to hell, he is pleaſant ſewel to thoſe devouring flames.

Secondly, This verſe is better expounded as a continued diſcourſe of the happineſſe of the wicked man in regard of his natural ſtate in death. He ſhall not only continue in the tomb, but have (as it were) a contentfull being there. Earth is (as to matter) the common parent of us all; from the earth we came, and thither we returne; and when the wicked man returns, the earth will not hurt him. The grave will not entertaine him with a frown, but he ſhall be as welcome and as kindly uſed there by the clods of the valley as any other man. The bodily being of the righteous and of the wicked in the bowels of the earth knows no difference. And as no man knoweth love or hatred by all that is before him (as to his body) on earth, ſo not as to the ſtate of the body while it remaineth under the earth. The ſuperſtitious Heathen (which may ſomewhat answer the phraſe of this Scripture, though farre from the ſcope of it,) were wont to pray for a dying friend in this forme; *Let the earth be favourable and eaſie to thee, let it not preſſe thee hard.* They had a conceit that if the earth laid too a great a load upon the dead, they could not get up to the higher regions, therefore they prayed, that the clods of the valley, or the earth where their friends were buried, might be ſweet and favourable to them. *Turtullian* mentions this Heatheniſh cuſtom, & *Pliny* a Philoſopher of their own laughs

*Molliter ſu-
ter tractatur a
terra, quam fa-
licitatem priſci
precabuntur ſuis
defunctis his
verbis. Sit tibi
terra levis.
Terram gravē
imprecariſ, &c.
Tertul. de
Teſtim. Ani-
mae 4.*

laughs at them for it; *Because they prayed for the favour and good will of that to them, which could not be angry with them, nor do them any hurt.* Such were the vain imaginations and fears of the dark minded Heathens, dreading the unkindnes or cruelty of the earth to dead bodyes, but little dreading the misery of their blinded ſoules. How vain is it to fear, that either a ſenceleſſe body ſhould be pained, or that things without ſenſe ſhould be offended and put it to paine. The clods of the Valley are alike ſweet to all.

Thirdly, Some give the ſenſe of theſe words, as deſcribing the ſad concluſion of the wicked man, who though he ſpend moſt of his dayes in pleaſure, yet a little before his death, he ſhall meet with ſuch ſorrows, that *the clods of the valley will be ſweet unto him*; that is, he will even deſire death, as the only meanes (which he knows of) to give him a releaſe from them. 'Tis truth that though death be bitter to a carnall man who is at eaſe in his poſſeſſion, yet death is eaſie and ſweete to any man that is in bitterneſſe; and 'tis poſſible for a man to taſt ſo much bitterneſſe while he treads upon the clods of the earth, that the clods under the earth may be reckoned ſweet to him.

Laſtly, This is plaine, that *Job* ſpeakes here in figures, and wrappeth up a *proſopopeia* and an *hyperbole* together, while he aſcribes ſenſe and the affections of a living man to a dead body. The ſumme of all may be this; *The clods ſhall be ſweet to him*; that is, he ſhall have the utmoſt conveniency and happines, that any man (as to his bodily capacity) can have in death. He ſhall feele no more trouble nor paine there, he ſhall be free from care and fear, when once he is gotten thither. *The clods of the valley ſhall be ſweete to him.*

Hence note;

The bodyes of wicked men are as free from pain or evill in the grave, as the bodyes of the Saints.

Death is the concluſion of and gives ſtop to all the worldly ſufferings of all men. (*Rev. 14. 14.*) *Bleſſed are the dead that dye in the Lord, for from henceforth they reſt from their labours.* And whether men dye in the Lord, or out of the Lord, they reſt from their outward labours. This bodily reſt, or reſt from

Q o o o o

bodily

*Tanquam neſci-
amus hanc eſſe
ſolam, quæ nun-
quam irascatur
homini. Plin.
Nat. Hiſt. lib.
11. cap. 63.
de terra.
Oſſa quieta pre-
cor tuta requi-
eſcite in urna.
Et ſit humus
cineri non ones
roſa tuo.
Ovid. 3. Amor.
Eleg. 8.*

*Hyperbola per
proſopopeiam
ſenſum & hu-
manas actiones
mortuis tribu-
entes. Jun.
Sepulchro ſua-
vitèr habet nec
qua hic agun-
tur curat.
Merc.*

bodily labour and trouble is a favour to Saints, and 'tis much more then any wicked man hath right to, that his body should rest from trouble and labour all that time which runs out between death and judgment. We may call that rest, the negative happinesse of wicked men. And as it is, in some sence, a favour that they live so many years on earth, their souls being kept all that while out of hell; so that they ly and continue for so long a time after death in the earth, or (as *Job* speaks) among the clods of the valleyes, their bodies being kept all that while out of hell; For as the perfection of the glory and blessednes of Saints will be after the reunion and marriage of soule and body; so the perfection of the misery and torment of the wicked will be at the like reunion. Therefore it may well be said of a wicked man, not only in reference to the pains of this life, which he is quite freed from, but also in reference to the pains of the next life, from which for a while the grave detains him, that, *The clods of the valley are sweet to him.*

And every man shall draw after him.

Master Broughton reads, *He draweth all earthly after him*; as if the dead man were active in pulling the living after him into the grave; we render it as if living men were active in hastning after the dead unto their graves; *Every man shall draw after him.* Some taking the former translation, understand it of a morall drawing; his wickednesse attracts many to the imitation of him. Multitudes follow his ill example. But though it be true that ill examples (as some diseases) are very catching, or, like a loadstone very drawing and leading, yet I conceive that is not the intendment here. The Latine Translator expresseth it so, but expounds it, in pursuance of the pompe of his buriall, *He shall draw all men after him.* That is, when he dyeth his funerall will draw the whole City and Country together to attend, or gaze upon it; some will come out of respect to honour him, and many in curiositie to please themselves in beholding the magnificence and stateliness of his interrement. But I passe this also, as much below the Text.

And conclude, that these words, *All men shall draw after him*; doe only remove an objection, which some man might make against *Job's* position, about the prosperity of wicked men.

What

*Post se omnem
hominem tra-
hit. Vulg.*

What tell ye me (might such a man say) of a pompous funeral, which the wicked man shall have when he dyeth, and that the clods of the valley shall be sweet to him; When the man is dead, what's all this to him? *Job* answers; What though the wicked man dye? there is nothing of weight in that objection against the prosperity of the wicked; For death is common to all, both good and bad. Death is not peculiar to wicked men; for righteous men dye too; *All men shall draw after him*; so that there is no difference in this between the godly and the ungodly, the holy, and prophane; for all dye, or as the Scripture of the new Testament affirms, *It is appointed unto all men once to dye.*

That all men shall dye, is a common theame; I shall only touch a little upon this way of phrasing or expressing it. *All men shall draw after him.* Every man is dayly drawing to the grave; dying is (as it were) a continued act, What *Paul* spake in a sense proper to his own case, we may take in a common sence, *I dye dayly*; and 'tis applicable to all men, *they dye dayly*; while one man dyeth, *all men draw after him.* When a man is very sick and dying, or sick to death, when he stands (as it were) upon the borders of death, or (though I know that Scripture speech hath another meaning then here I use it for) *between the living and the dead*, as if it were hard to determine to which of them he doth belong, when his breath sits upon his lips ready to take its flight and be gone, then we say, *the man is drawing on*; but we may say it also of those who are not only alive but lively, not only strong, but in their full strength, (as *Job* spake before) *their breasts full of milk, and their bones moistned with marrow*, we may say it of those that are walking, riding, running, travailling in the hottest pursuit of their busineses, or pleasures, *they are drawing on.* Every living man is drawing on to death; and all men alive shall draw after him, that is, already dead. Nor should it seeme strange, that all men who are should be drawing after in that way, which all men that ever were (the excepted persons are not considerable for number) have gone before, which *Job* gives us more fully in the next words,

*Si dicas illi esse
pena quod mori-
atur; respon-
deo omnibus
hoc accide-
re. Vatabl.*

As there are innumerable before him.

Et ante ipsum
nec numerus.
Heb.

Ut non nu-
merus negaret
numerum non
numerabilitatē,
intelligens hanc
partem versus,
de sepultura
pauperum.
Bo'de.

Ut arena nu-
mero caret, sic
defuncti, Quo-
circa plures
vocalur: unde
ad plures ma-
grare nam plu-
res sunt quam
viveres. Daul.

The Text word for word is thus rendred; *Before his face no number*; that is, as all men are following, or drawing after him that dyeth, so those are innumerable that are already dead. This manner of speaking (*no number*) in the Hebrew, is sometimes the deniall of any number, sometimes of all number or numerability. To say of such a thing, *There is no number of it*, is either to say there is no such thing, or but one of it, which indeed makes *no number*, or at most but very few, which in common account are *no number*. Some applying these words to the buriall of the poor, give the meaning thus; rich men draw many after them, or have great numbers attending them to their graves, but the poor man hath *no number*, or but a very small number of followers to his grave. But I conceive, the plain scope of Job puts this exposition of *no number* quire out of the number of those expositions which are suitable to this place. And that therefore *no number* doth not signifie those who are so few, that they scarce make a number, but those who are so many that they can hardly be numbred. His businesse being to shew the innumerablenes of those whether rich or poor who are already dead, not the fewnesse of those who follow the poor to the grave when they are dead, St. John (Rev. 3. 9.) having spoken Arithmetically of the sealed ones of the twelve Tribes, ascribing to each of them twelve thousand, (which though it sheweth that the number of the elect *fewes* is certain, yet it doth not inferre, that the number there specified is the certain number, but St. John having heard this number) shuts up with, *After this I beheld and loe a great multitude which no man could number, &c.* So here (when Job saith) *Before him no number*: his meaning is, A great multitude are gone before him, which no man can number. Or as we render it clearly; *There are innumerable gone before him.*

Hence take two deductions.

First, *That the dead are more then the living.*

This hath been a truth ever since the first ages of the world. When the world was young, or in its non-age, the living were more then the dead: but the dead of many ages must needs

needs be more then the living in any one. Hence the dead are called, *The more*, and to goe to the more, or to those who are most in number, (sounds among the learned) as much as to dye. As among those who yet enjoy a naturall life, there are more spirituallly dead, then spirituallly living; so they who are naturallly dead, are more then they who live the life of nature. Every one that dyeth increaseth the number of the dead, yet there are innumerable before him.

Secondly, *'Tis no new thing to dye.*

Most are as unwilling to dye, and as unwonted to death, as if none had gone before them, as if they were to breake the Ice for all mankind. Where we see one going before we usually take courage to follow after. There have innumerable gone before to the grave, yet few take courage in following after. And I confesse, it is but a poore encouragement to dye, because other men like us have dyed before us. That which makes a man dye with true courage, and step with holy boldnes into the grave, is beleevingly to remember that Jesus Christ dyed & lay in the grave not only before us, but for us; that he hath conquered and worsted that King of terrors upon his own ground the grave; 'Tis enough not only to make us chearfull, but alive in death to know savingly that *This One* is gone before us; 'Tis at most but a morall argument to perswade men to be chearfull in dying, because men innumerable are gone before them; but Christs going thither before us is a spirituall and prevailing argument. They who lived before Christ dyed in the flesh, might comfort themselves against the fear of death, by beleeving the holy prophecy that he should dye for them, much more may we by believing the holy history of his death. That he hath gone before us in dying and dyed for us who is alive and liveth for us; is ten thousand times more consolation to us when we are going out of this world, then that innumerable (such as our selves) are gone before us, or though any one of us should have the priviledge to abide in the flesh, till all were gone before him.

Job having thus farre sisted, weighed, and replied to the answers of his friends, gives his judgment upon them as unfit to administer any solid comfort to him; And therefore con-

concludes roundly with them in the last verse of this Chapter.

Vers. 34. *How then comfort ye me in vain, seeing in your answers there remaineth falshood?*

Mr. Broughton renders, *And what doe ye comfort me with vanity?* We say, *In vaine*, or with vaine words. A thing is done in vaine three wayes.

First, It is somewhat in vaine when the end for which it is done is but imperfectly attained.

Secondly, It is much in vaine when the end is not at all attained.

Thirdly, It is then done most in vaine when the issue is quite contrary to the end for which it was done.

Job's friends comforted him in vain all these wayes; for they did not only not attain their end perfectly, but not at all, yea instead of comforting they troubled him, so that as *Balaam* said to *Balaam* (*Numb. 23. 11.*) *What hast thou done unto me; I took thee to curse mine enemies, and behold, thou hast blessed them altogether.* Thus *Job* seemeth to say to his friends, *What have ye done unto me, ye came to comfort me, and ye have grieved me altogether, as hath been shewed from other passages of this Book, especially from those, where he titles his friends not only Physicians of no value, but Miserable Comforters.* And he gives a further and a full account, whence it came to passe that he got no comfort by all the discourse which they had with him in the last clause of this verse and close of his speech.

Seeing in your answers there remaineth falshood.

Mr. Broughton renders thus, *Great offence remaineth in your disputation.* The word rendred *Answers*, signifieth a debate between two or more, when Arguments being given are returned, which we commonly call answering.

In your answers there remaineth falshood.

למאן est præ-
varicatio, trans-
gressio cum con-

The word carries not only falshood upon mistake, ignorance, or misunderstanding, but falshood by art or prævarication, when like a Sophister a man would foyle his Adversary by

by fallacies. It imports also somewhat of contempt, where he that is inferiour doth not (as he ought) submit to the judgement and reason of his superiour. Thus some expound *Job* complaining, that he was not only unkindly, but fallaciously and unreverently dealt with by those who ought not only to be faithfull to him, but to give him respect and honour. And (which is yet worse) that they did him (as the meaning of the word is further carried) a reall unkindnesse under the cloake or colour of faire and friendly pretences. A prevaricator dealeth falsly with his client, while he professeth to plead his cause or undertakes to support his person. The unfaithfulnes and falshood of man to man, walkes alwayes under the cloake of professed courtesie. But I would not suppose *Job* so much as suspecting his friends of any such studied unkindnes towards him, especially considering, that this word which some strain so hard, is also used by the holy Ghost in a more gentle signification, (*Lev. 5. 15.*) where it is applyed to a sin of ignorance; And that notion of sinning under a cloake may hold in sins of ignorance, as well as in those which are committed against knowledge; only with this difference: Malice and hypocrisie use a cloake to hide the evill from others: Ignorance is a cloake which hides the evill from our selves. Thus in the present case, the falshood which *Job* chargeth the answers of his friends with, proceedeth not, surely, from any cunning purpose in them to vex and trouble him, but from their unskillfullnesse in comforting him. *How then comfort ye me in vain, seeing in your answers there remaineth falshood?* He doth not say, that all their answers were false, or that they had knowingly falsified with him in their answers. All he chargeth them with, is, that there was falshood in their answers. That is, that their answers contained false or unsound assertions. Such as these;

First, *That godly men are rarely afflicted in this life.*

Secondly, *That the godly shal in this life, be speedily delivered when ever they are afflicted.*

Thirdly, *That wicked men seldom or never prosper in this life.*

Fourthly, *That if they doe, yet their prosperity shall soon be blasted.* Thus while his friends went about by these affirmations to vindicate the justice and holiness of God from

any

tempu, repug-
naulo illi cui
quis debet se
submitte-e, tan-
quam inferior.

לולא notat
violatorem of-
fi.ij dissimula-
tam sub jacta-
tione officij
a לולא tunc
ca C.c.

any the least compliance with wicked men, they unawares set limits to his sovereignty, and his power. As if God were not at libertie to dispose of these outward things when, and to whom himself pleased. These positions (saith Job) I have proved false; and ye have not yet taken off my arguments by any of your answers, therefore in your answers there still remaineth falshood, and your labour in comforting me, hath been but labour in vaine.

Hence observe;

First, *False and unsound principles, can never produce sound and true comforts.*

Solid comfort cannot rise from any ground, nor rest upon any bottom but truth. As truth only works true grace in the heart and sanctifieth (Job. 17. 17.) *Sanctifie them through thy truth* (was the prayer of Christ) *thy word is truth*; so truth only worketh true joy in the heart and comforteth: if you would comfort a poor dejected soul, you must comfort him with the truth, the word is truth. Error can neither kill our sins, nor remove our sorrowes: And there is the same reason of both. For it is the office of the holy Spirit both to sanctifie and to comfort; now, the holy Spirit is the Spirit of truth, and therefore he will not worke by a falshood, or cloath an error with his divine power, either for sanctification or consolation. The Prophet Hosea (Chap. 7. 3.) reproves those who made the King glad with their wickednesse, and the Princes with their lyes. 'Tis possible, that a doctrinall lye (or a false doctrine) as well as an historicall lye, may make a man glad for a while, but it is impossible that it should administer lasting comfort or comfort at last to any man. If they who are in darknesse will, as the Prophet speaketh (Isa. 50. 11.) *Kindle such false fires, and compasse themselves about with such sparks; let them* (as the Prophet in holy scorn bids them) *walk in the light of their fire, and in the sparks that they have kindled, yet, This they shall have of mine hand* (saith he) *they shall lye down in sorrow.* When such lie down upon their beds to rest, they shall find little, and when they lye down in the grave (except a while for their bodies) they shall find lesse.

Secondly,

Secondly ; *Good men may be miſtaken, and erre in judgement.*

As the wills & affections of the Saints on earth, have ſome corruption remaining in them, ſo alſo have their underſtandings. And therefore as their practice, ſo their opinion, may be ſoyled and faulty. 'Tis no wonder, if falſhood be found in their answers, who are themſelves ſo full of faylings.

Thirdly, Note ;

Good men may continue long under ſome miſtakes and errors of judgement.

Job found his friends in theſe errors at their firſt diſpute, and he found them ſo in this ſecond ; they did not mend their answers, though they multiplied them ; In your answers there remaineth falſhood. As 'tis hard to part with an evil in practice, ſo with an error in opinion. That man is come to a great pitch of humility that confeſſeth he is out. Moſt will answer, and answer, come thick and threefold, with replications and triplications, and yet ſtill in their answers there remaineth falſhood. *When any man maintains an error, the more he answers, the more he erres.*

Thus by the Good hand of God with me, I have finiſhed the Expoſition of this Chapter, and of this whole ſecond diſpute, between *Job* and his three friends. There yet remains a third diſpute, but that's between *Job* and two. The third gives out, and quits the next ſeild. What was done there by thoſe who ſtill held out. may if God, in whoſe hand our breath is and all our wayes, continue helpe and life, be reported at another time.

P p p p p

A

And thus it is that the Lord
has made his name known
in the world, and his power
is manifest to all eyes.
The Lord is God, and he
is the Lord of hosts.
The Lord is God, and he
is the Lord of hosts.

For the Lord is God, and he
is the Lord of hosts.
The Lord is God, and he
is the Lord of hosts.
The Lord is God, and he
is the Lord of hosts.
The Lord is God, and he
is the Lord of hosts.

Thus by the Lord of God
the Father of all, and of this
world, and of all things.
The Lord is God, and he
is the Lord of hosts.
The Lord is God, and he
is the Lord of hosts.

And thus it is that the Lord
has made his name known
in the world, and his power
is manifest to all eyes.
The Lord is God, and he
is the Lord of hosts.
The Lord is God, and he
is the Lord of hosts.

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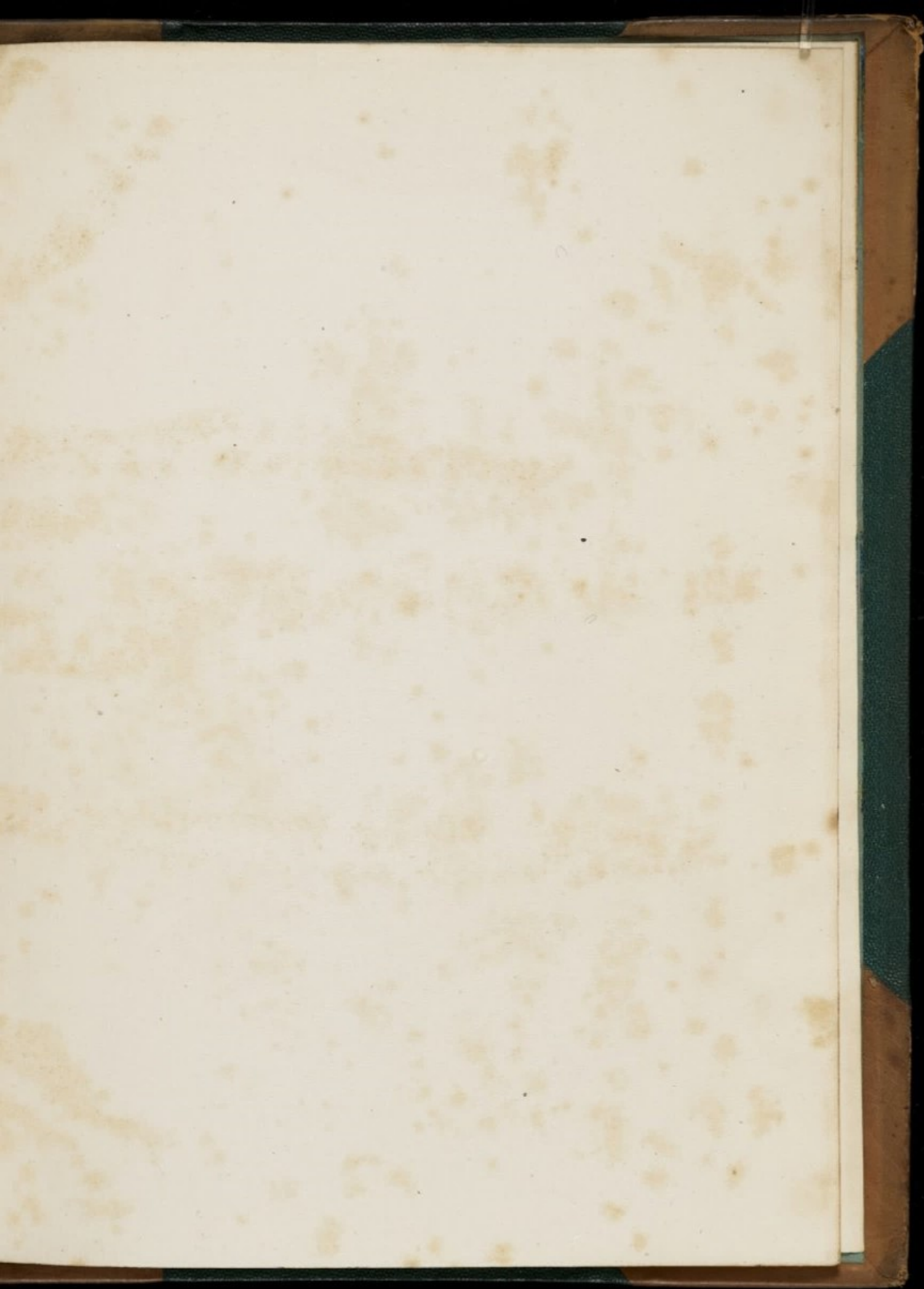
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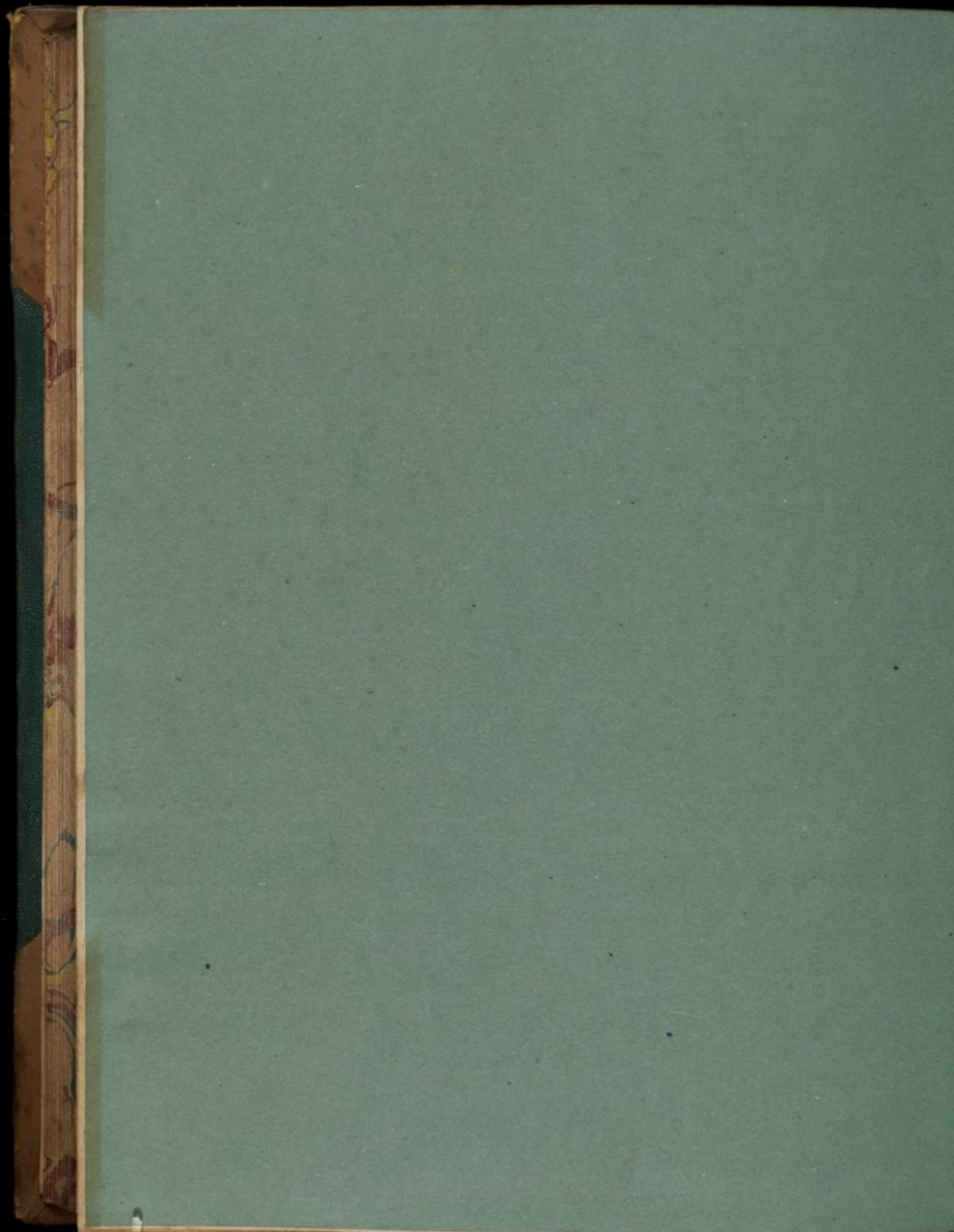
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